معارف الحديث

MA'ARIFUL HADĪTH

MEANING AND MESSAGE OF THE TRADITIONS

MAULANA MUHAMMAD MANZOOR NO'MANI

Volume Three

DARUL-ISHAAT
KARACHI - PAKISTAN

معارف الحديث

MEANING AND MESSAGE OF THE TRADITIONS

(MA'ARIFUL HADITH)

Volume Three

Part V & VI

By

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INTRODUCTION[1]

Mawlana Sayed Abu Al-Hasan Nadawe

The greatness of Prophethood of the *Khataman Nabiyeen*, and his mission may be divided into two works.

1. The correction and proper enforcement of the relationship between the worshipper and the worshipped.
2. The petmanence and proper maintenance of the relationship between the workshipper and the worshipped.

The relationship between the worshipper and the worshipped needed to be corrected and set on proper lines,and administered firmly because it had gone wrong. The definitions had been mixed up and there was a confusion in the distinction between the slave and Allah, the created and the Creator, and the worshipper and the worshipped. It had fallen prey to changes, foolishness, ingnorance, superstition and mischief. There was a complete unawareness of Allah and His attributes and if a people or nation were conscious of that then their awareness was very incomplete and in improper. His creatures were made partners in His attributes. On the one hand, He was said to possess many of the characteristics and defects of His creatures, and on the other many of His peculiar Divine attributes were handed over to His creatures. Most of the wrong ways of the Days of Ignorance, their ills and their shortcomings were born out of this weakness and gradually it led to idol-worship and open polytheism.

If, again, there were some instances of the blessings of the teachings of Prophets عليهم السلام and remnants of light thrown by them to enable a proper relationship between the worshipper and the worshipped then it was not properly shaped and managed. The first distinction and achievement of Prophet Muhammad ﷺ is that

1. To the Urdu Edition

he corrected the relationship with a proper awareness and belief in the uniby of Allah. He purified it of all unhealthy ideas, removed the curtains that had concealed it and threw away the polytheistic ideas and suspicions from it. He showed them its purity and sacredness in such a way that there was no grade above it. The result was that divine uinity and the call of

اَلاَ لِلّٰهِ الدِّيْنُ الْخَالِصُ (الزمر ٣٩:٣)

"Behold since faith is for Allah only" (Az Zumar, 39:3)

came out so effectively that apart from those who were hard-hearted and arrogant no one could give the excuse of having misunderstood or being misinformed.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَّيَحْيٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ (الانفال ٨:٤٢)

"That he who was to perish, should perish by a clear sign, and he who was to remain alive, should live by a clear sign".

(Al-Anfal, 8:42)

This is how he corrected the relationship between the worshipper and the worshipped. As for its proper enforcement, he did it through (the *Iman Mufassal*) a detailed exposition of faith, beliefs, fara'id (absolute obligations), do's and dont's (commands of the approved and forbiddance of the disapproved) and mutual dealings. This exposition and set of injunctions is known as *Shari'ah*, and this is how the relationship between the worshipper and the worshipped was managed and perfected.

The second aspect of the mission of Prophet Muhammad ﷺ is the proper maintenance and permanence of the relationship between the worshipper and the worshipped. This relationship was very weak in practice. It was a soul-less relationship and simply a shadow. It could not endure faith and lacked the fever of love. The worshipper and no link with the worshipped nor did he present his petition humbly and decorously. He had no realisation of his own helplessness or of the attributes and powers of Allah. Only a semblence of this relationship could be witnessed on special occasions like national festivals or at times of severe distress. It had become a custom to supplicate the worshipped only on such occasions. Even among people who prefessed any religion, those

people were scarce who remenbered God at all times. belived in His omnipresence and all-seeing nature and had a vital relationship with Him whereby they regarded Him as their Helper and Remover of difficulties. Those people were few who believed firmly that He was All-Powerful and loving in the same way as a child is confident of his mother's ability and love,or a, slave is of his strong king. Prophet Muhammad ﷺ gave this theoretical relationship a practical form. and the shadow a reality. The deed that was performed twice or thrice in a man's life or once every few years came to be done every morning and evening and it became as necessary for a Believer as water and air were for him. Life was impossible to sustain without these things. While those people had previously fallen under the description of this verse:

وَلَايَذْكُرُوْنَ اللّٰهَ اِلَّاقَلِيْلًا (النساء ٤:١٤٢)

"And they remember not Allah but little" (An.Nisa: 4:142)

they began to fit the description of this verse:

اَلَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًاوَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ (آل عمران ٣:١٩١)

"Who remember Allah. standing and sitting and (lying) on their sides". (Aal Imran 3:191)

Those who were given to remember Him only in times of severe distress

وَاِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ (لقمان ٣١:٣٢)

"And when a wave covers them like awnings, they call upon Allah keeping their faith sincerely in Him " (Luqman 31:32)

began to be recognised as

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًاوَّطَمَعًا (السجده ٣٢:١٦)

"Their sides forsake thier beds as they call on their Lord in fear and in hope" (As Sajdah, 32:16)

Those people. to whom rememberance of Allah called extraordinary effort and was an unnatural conduct. turned into those to whom it became unnatural to forget Allah and it was very painful to them. The Qur'an describes the former:

كَاَنَّمَايَصَّعَّدُ فِى السَّمَآءِ (الانعام ٦:١٢٥)

"As if he were climbing to the heaven"(Al An'am, 6:125)

but the latter were like birds in a cage if they were outside the atmosphere of worship and remembrance of Allah. If they were restrained from mentioning Allah and making supplications to Him then they looked like fish that writhers out of water.

To properly maintain and perpetuate the relationship between the worshipper and the worshipped, Prophet Muhammad ﷺ adopted certain means which may be divided into two headings:

Zikr and *Du'a*. *Zikr* is the remembrance of Allah, His praise and glorification.

Du'a is supplication made to Him. The Messenger of Allah ﷺ laid emphasis on *Zikr*, related its merits and advantages and revealed its hidden benefits. To those who understand and value these revelations of the Prophet ﷺ *Zikr* is no more an obligation or way of life but it is a basic need of life, a peculiarity of human nature, food for the soul and medicine for the heart. The Prophet ﷺ then suggested the times and moments when the *Zikr* may be practised. He also suggested methods and words and these things breathed a spirit in the mould and form of worship enlightening the heart, gave peace to life and provided blessings and light to the surrounding atmosphere. Then *Zikr* was so general and interspersed over a man's entire life, practiced during different hours of their days and nights that if anyone observed it even a little bit then his life became a continuous involvement in *Zikr*, and there is barely any moment in his life when he is not engaged in *Zikr*.[1]

Although *Zikr* covers everything which recalls Allah and is done without negligence, and *du'a* (Supplication) is its most excellent form, yet Prophet Muhammad ﷺ has put supplication (du'a) as an entirely separate department of religion. If we look at the history of nations and religion, we can assert, without fear of being rejected that Prophet Muhammad ﷺ has revived the aspect of supplication and perfected it. He has given it a power and made it a source of spiritual uplift. A worshipper gains storng hope though it. Just as the prophethood of Muhammad Rasool Allah ﷺ perfected religion and its different sections, so too it perfected the

❶. Details of references in this paragraph to *Zikr* are found in different pages of this Book.

section of supplication and laid a strong stress on it. This department of religion too is an evidence of the finality of prophethood with sayyidina Muhammad ﷺ.

Muhammad Rasool Allah ﷺ gave the deprived humanity once again the blessings of *du'a* (supplication). It is the savor of worship — in fact, of life itself, for it gave man the means of conversation with Allah. Mankind once again received permission to communicate with Allah and the fugitive son of Sayyidina Aadam ﷺ once again returned to the sanctuary of his Creator and Owner.[1]

The perfection does not end at that. Prophet Muhammad ﷺ also taught us how to make a supplication. He taught us the choicest of prayers the like of which cannot be found beyond the Divine Books. He prayed to his owner in words the like of which cannot be found as far as their style end effectiveness is concerned. There cannot be more appropriate words. These supplications by themselves are a miracle of the Prophet ﷺ and a clear evidence of his prophethood. These words bear testimony that they were spoken by a Prophet ﷺ. There is light of prophethood in there and the fire faith of a Messenger ﷺ and a perfect worshipper behind the supplications. They tell us of the confidence of the beloved of the Lord of the worlds and the innocence of Prophets علیہم السلام. There is the infomality of a pained heast. There is the persistant plea of the needy and his restlessness. Yet the etiquettes due to the Divine Being are carefully observed. There is the murmur of a troubled heart and the whisper of unseen pain.

The Messenger of Allah ﷺ has made such a careful selection of supplications that there is a supplication for every person, for his needs, in every time and on every occasion and situation, until the last Hour. Man will find one suited to his condition, an expression of his heart's desire and a means to obtaining peace and satisfaction. Many such needs are covered which are not possible for our minds to pre-conceive.[2]

These are the facts that are presented in this volume of

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❶. The Foregoing maerial is adapted from my thesis *Seerat Muhammadi Dua kay auinay may*.

❷. This paragraph is taken from my essay *Seerat Muhammadi Duu kay auinay may*

Maarif Al Hadith in an appealing, easy to understand manner. They are drawn from the treasure of authartic *Ahadith*. As far as possible, reliance has been placed on the main books, *sahah*, their expositions and works of prominent *Ulama*, and the author's own deep study and long experience. This is not merely a translation and explanation of a selection of authentic *ahadith* but it is the product of a scholar's understanding of *hadith* and attachment to it which he derived from his learned teachers (notable among them Mawlana Sayeed Anwar Shah Kashmiri رحمة الله عليه) with devoted effort and conecentration.

Then, he has been teaching the subject for years together to students of the *Madaris* (plural of madrasah, a religious institution). He has drawn from research and explanations of *ahadith* and has been occupied in preaching and reforming, and writing. In this way, he could find out the comprehensive power of the different levels of Muslims and their needs. He could thus abide by the instructions

كَلِّمُوا النَّاسَ عَلٰى قَدْرِ عُقُوْلِهِمْ

"Speak to the people according to the levels of their intellects."

Further this subject of supplication is particularly suited to him, and Allah has given him a strong understanding and attachment with it. Without sounding praise, it may be said that he has done full justice to the subject. This is a book in Urdu which is at once compreshensive and useful,effective and appealing on the subject of supplication. It compresses hundreds of pages and voluminous books within its covers and their essence is found within these covers.

We also observe in this book confirmation of the Mawlana's ability to speak the concluding authoritative word. Whatever has been written on the *Asma Al Husna* (the Beautiful Names of Allah), their hidden meanings and commands about them, the invocation of blessings and peace on the holy Prophet ﷺ in this book form its praiseworthy and invaluable points. The discussion on invocating blessings and peace on the holy Prophet ﷺ is a very precious asset of this book and is beyond compare, and the treatment of the word *Aal* (آل) is very fair and balanced.

Moderation is exercised in the argument. (The word *Aal* is not conclusively translated here beyond saying that it is rendered as *family*, or descendants but the conclusion is left to the pages where it is discussed).

Of the salient features of this book is that conclusion are based on the opinion of Shah Waliullah (رحمة الله عليه) Often is profit derived from his dissertation. The power of drawing conclusions and understanding religion and *hadith* that Allah had granted him alongwith the ability to satisfy minds of People of his generation are not unknown to any one possessing sound judgement.

This makes the book more valuable and beneficial as a scholarly work. The Mawlana has also drawn heavily from Hafiz Ibn Qayyim, Ibn Tayniyyah and Ibn Hajar particularly his *Fath Al Bari*, In this way, this book lets the reader who is unacquainted with the language benefit from the works of as many as eight honourable and prominent predecessors and thus acts as a bridge between the present generation and those Ulama of the past.

May Allah cause the Muslims to benefit from this useful work particularly this volume which is devoted exclusively to *Zikr* and *du`a* and calls, for a practical approach. May He help us to attain the virtue of *Zikr* and supplication and thus establish a real relationship with Allah. *Aameen*.

Abu Al Hasan Ali Nadwi
Junadi Al Aakhar 1391 AH
31st July 1971
Raj Bareli.

PREFACE (TO THE URDU EDITTION)

بسم الله الرحمٰن الرحيم

In the Name of Allah the Beneficent, the merciful)

حمداوسلاماً

With praise for Allah and peace on the Prophet ﷺ!

The entire life of the Messenger of Allah ﷺ is, as it is, a clear evidence of his Prophethood and Messengership, just as his guidance and teachings are. However, one department of his life stands out distinctly in this respect. That department is to know Allah always, to love and fear Him, and to be aware and hopeful of His Mercy, Majesty and Omnipotence. These feelings were a perpetual part of his life.They were there persistently in the form of *Zikr* or *Du`a*. This aspect of his life is apparent from the supplications and modes of remembrance for the different situations and times that were ever found on his lips, and which he taught to his Ummah, encouraging them to imitate him in this regard. The noble Companions ﷺ and the transmittors of *hadith*, after them, were careful to preserve his teachings, word for word almost as carefully as the Qur'an was preserved. By the Grace of Allah the entire treasure is safe and intact.

This, indeed, is his living miracle which is available even today with all its brilliance, and anyone with a little commonsense can receive from it the same degree of belief and satisfaction in his mission as when he was alive.

In fact, whenever I have had the opportunity to speak to a non. Muslim who seemed receptive to serious talk on the subject, I have delved on this aspect of the Prophet`s ﷺ life and teachings, First, I trace before these people, thc historical background reflecting the

conditions in Arabia, the place of his birth, over fourteen hundred years ago, and the Prophet's ﷺ own life. He was unlettered not having learnt to read or write from anyone. He grew up among a people who had not known Allah and who practiced idolatry and disbelief. It is easy for anyone to imagine how anyone growing up in these conditions should be.

After the breif introduction in this manner,I translate and explain to them some of the supplications and other devotional and glorifying words of the Prophet ﷺ recommended by him to be observed at different moments of the day and occasions in one's everyday life. These included the words of forgiveness known as *istighfar*, seeking help known as *istighatha* and trust and reliance. Having done that, I ask my listeners to be inpartial and remove from their minds all pre conceived notions and then tell me sincerely " how did the Prophet ﷺ come to know Allah in this way and keep himslef occupied with these feelings continuously and persistently, always awere of His presence and mercy and ever attached to Him with the words and phrases of supplication and remembrance?" If anyone is not stubborn and insistent on refusal then he will be compelled to concede that only Allah could favour him with this attitude of mind and these words of prayer and remembrance. There could be no other way for him to know that.

It has been my experience that all the people whom I presented this argnment confirmed that thhe Prophet ﷺ possessed extraordinary spiritual power and some of the fortunate ones among them professed belief in Islam and Muhammad ﷺ as Allah's Prophet and Messenger ﷺ.

This is the experience that I went through with non-Muslims. As for myself if the Satan sometimes prompts evil thoughts I ward them off and renew and referesh my faith with this very prescription:

لِيَطْمَئِنَّ قَلْبِيْ (البقرة ٢:٢٦٠)

(that my heart may rest at ease). (Al-Baqarah 2:260)

I reflect on the words of *Zikr* and *Du'a* as taught by the Messenger of Allah ﷺ and praise belongs to Allah, every evil prompting is removed in this way and my mind and heart gain peace and become easy.

Also, it is a known fact in the light of the Qur'an and the *Ahadith* that the pith of religion and *Shari'ah* lies in *Zikr* and *Du`a* which also is its main objective. So much so that the real aim behind the great forms of worship like prayer and pilgrimage (as *Salah* and *Hajj*), and their spirit, is *Zikr* and *Du`a*. We are also told that no matter what deeds a slave performs and sacrifices he offers, and whoever value is attached to these in this life, nothing is equal to *Zikr*, and *Du`a* in the sight of Allah: Just as any diet is incomplete without salt, pepper, fermentation or sweet, so too no deed meets the approval of Allah unless there is the flavour of *Zikr* and *Du`a* in it.[1]

It is also a fact that *Zikr* and *Du`a* are significant means to attain nearness to Allah and to the saintly station Those billions of Muslims who have gained that position in life have, indeed, relied mainly on *Zikr* and *Du`a*.

In view of thos particul or significance of *Zikr* and *Du`a*, it was My deep longing to be able to translate and explain the *ahadith*, on the sujbject of *Zikr* and *Du`a* for the *Ma'arif al-Hadith* and have the effort credited to my record of deeds. *Al Hamdu lillah*, My desire has been achieved and this book, a separate volume by itself indeed, is ready entitled, *Kitab al Azkar wa Al-Da'wat*.[2]

I know very well my own condition and I am happy, beyond words, for the inclination created in me by Allah towards this work.

قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا (یونس ۱۰:۵۸)

Say: "In the bounty of Allah, and His Mercy, therein let them therefore rejoice!" (Yunus, 10:58)

The sinner that I am, I have full confidence in the mercy of my Benevolent Lord that He will cause this book a means of receiving His mercy and forgivness for myself and all the innumerable readers who value the teachings of the Messenger of Allah ﷺ and benefit from it.

وَاِنَّ رَبِّیْ غَفُوْرٌ شَكُوْرٌ

Surely my Lord is Forgiving, Appreciating.

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1. In the initial pages of the text, the verses of the Qur'an and Ahadith on Zikr and Dua will be presented to the readers.

2. Book of Azkar (Remembrances) and *Da'wat* (Supplications)

About This Volume

1. In this volume, 322 *ahadith* on *Zikr* and *Du`a* have been translated and explained. As with the other volumes of *Ma'rif Al Hadith*, Most of the *ahadith* of this volume too have been picked up from *Mishkat Al Masbeeh* and *Jama' Al Fawaid*, while some have been chosen from *Kanz Al Ammal*. For refernces to the original sources, these books themselves have been relied upon. However, some *ahadith* have been chosen directly from the Books of *Sahah*, namely, *Bukhari, Muslim, Jami Tirmizi, Sunan Abu Dawood* and so on.

2. The *ahadith* that are taken from *Bukhari* or *Muslim* may also be found in other Books of *hadith* but we have sufficed with a refernce to these two books alone. If a *hadith* is found in either of these two books then that itself is proof of its authenticity. The ulama are almost agreed on this point.

3. Since the real aim is to remember and understand, the translation does not follow a literal sense but is based on conveying the meaning of the original.

A Final Request

We have asserted in the earlier volumes that the *ahadith* should not be read with a view to increase our knowledge or to have a scholarly leisure but to refresh our religious link with the Messenger of Allah ﷺ and to receive guidance and to behave accordingly. When we take the lessons and read the book, we must be aware of the greatness of the Messenger of Allah ﷺ and we must love him. We must imagine, while we read the *ahadith* or listen to them, that we are in the assembly of the Holy Prophet ﷺ and he is dictating, the words which we listen from him. If we follow this procedure then we will receive, *Insha Allah*, some of the blessings and conditions of faith in our heart which the fortunate ones received in the times of the Prophet ﷺ.

The last words from are praise of Allah and request for His help in completing the work and forgiveness for mistakes and sins.

The needy of the mercy of Allah and prayers of His slaves, the humble.

Muhammad Manzoor Numani
10 Muhurrum 1389 AH
29 March 1969

كتاب الاذكار والدعواة

KITAB UL-AZKAR WAD DA'WAT

(BOOK OF AZKAR AND DA'AWAT)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا O
وَسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا O (الاحزاب ٣٣:٤١-٤٢)

O You who believe! Remember Allah with much remembrance, and glorify Him morning and evening.

(Al Ahzaab, 33:41-42)

وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۭ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ
الْمُحْسِنِيْنَ (الاعراف ٧:٥٦)

Call upon Him in fear and hope. Surely the mercy of Allah is nigh to the good-doers (Al-Aaraf, 7:56)

In the series of *Ma`ạrif Al Hadith* in the *Kitab`At-Taharah,* we have reproduced the words of Shah Waliullah رحمة الله عليه as found in *Hujjat Allah Al Baligah*:

"Allah has been most merciful to me in explaining to me that the invitation to success that the Prophets عليهم السلام were sent for is divided into many headings and sub-hearings. However, in spite of the large number of these headings they are divided mainly into four sections *Taharah* (Purification), *Akhbat* (humility), *Samahat* (generosity) and *Adalat* (justice)."

He has then spoken on each of these four at length so that it becomes clear that indeed *Shari'ah* is based on these four principles.

In the volume three (*Kitab At Taharah*) we had only reproduced briefly what he has said on *Taharah*.

Whatever he has said about *Akhbat* is reproduced here briefly. Akhbat is to humble oneself Allah.

"It is an open and tacit demonstration before Allah, tne Glorious, the Omnipotent, of worship, acquiescene sence submission and helplessness in a state of fear and love and a craving for His pleasure and favours."

In other words, it is worship which is the main purpose of the creation of man.

وَمَاخَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّالِيَعْبُدُوْنَ (الذريت ٥١:٥٦)

And I have not created the jinn and mankind but to worship Me.
(Az zariyat 51:56)

Shah Waliullah رحمة الله عليه has written in *Hujjat Allah Al Baligha* under the head *Al Insan* "For accomplishing the first, the

Taharah (punification), we have the commands of Wudu (ablution) and ghusl (Purifying bath) etc. while the second, Akhbat is obtained through prayer Zikr and recital of the Qur'an".

So we may say that remembrance of Allah (Zikr) is the main means to gain *Akhbat* while prayer and recital of the Qur'an and *Du`a* are its special forms.

Prayer, mention of Allah and recital of the Qur'an have the object of producing *Akhbat* in the worshipper. They may, therefore, be bracketed together as of one nature.

We have already presented *ahadith* of the Messenger of Allah ﷺ on prayer in the third volume of this book. In this volume we will present *ahadith* on *Zikr*, *Du`a* and recital of Qur'an. May Allah cause this sinful writer, and the readers of this book to benefit from them and to put them into practice. *Aameen.*

THE SIGNIFICANCE OF *ZIKR* AND ITS BLESSINGS

As we have stated already that in its widest sense *Zikr* encompasses prayer, recital of the Qur'an, *Du`a* and *istighfar*. All these are its forms. However, in common prctice and terminology, Zikr is to glorify and sanctify Allah, to mention His unity and majesty, His greatness and omnipotence and His perfect attributes, and to meditate and think on these. We will see in the *ahadith* to follow that it is a means to attain nearness to Allah and His pleasure, and get spiritual progress and bridge the path to the higher world.

Shaykh Ibn Al-Qayyim has written a very inspiring article in *Madarij-As-Salikeen* on the subject of *Zikr*. We will prsent here a summary of one of its sections for this will help us understand the *ahadith* on the significance of *Zikr* that will follow in this book. He has said.

We find the following ten headings in the Qur'an on remembrance of Allah (*Zikr*).

1. The Believers are particularly commanded in some verses to observe Zikr for instance

O you who believe! Remember Allah with much remembrance, and glorify Him and morning and evening (Al Azhab,33:41-42)

يَاأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيرًا، وَسَبِّحُوهُ بُكْرَةً وَّأَصِيلًا ○ (الاحزاب ٣٣: ٤١، ٤٢)

And remember your Lord within youself with humility and fear. (Al Araf 7:205)

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيفَةً (الاعراف ٧: ٢٠٥)

2. Some verses severely forbid us to forget Allah and neglect His remembrance. This is another way of laying stress on *Zikr*. Some of these verses are:

And be not among the heedless (Al Araf 7:205)	وَلَا تَكُنْ مِنَ الْغَافِلِيْنَ (الاعراف ٧:٢٠٥)
And be not like those who forget Allah, so He makes them forget their own souls (Al Hader,59:19)	وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسَاهُمْ اَنْفُسَهُمْ (الحشر ٥٩:١٩)

3. Some verses tell us that the secret of success lies in frequently remembering Allah. For instance,

And remember Allah much, that you may prosper. (Al Jumu`ah 62:10)	وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ (سورة الجمعة ٦٢:١٠)

4. Some verses praise those who observe *Zikr*. They assure them of mercy and forgiveness and a great reward. The characteristics of the Believing men and women are mentioned in surah *Al Ahzab*, and them it is said:

And the men who remember Allah much and the women who remember — Allah has prepared forgiveness and a mighty reward for them. (Al Ahzab 33:35)	وَالذَّاكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذَّاكِرَاتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا (الاحزاب ٣٣:٣٥)

5. Some verses warn those who lose themselves in worldly pursuits and forget Allah that they will be unsuccessful and hopeless. We see in surah *Al Munatiqoon*, for instance:

O you who believe, let not your children divert you from the remembrance of Allah: and whosoever does that, so those they are the losers. (Al Munafiqoon 63:10)	يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَاتُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخَاسِرُوْنَ (المنافقون ٦٣:٩)

6. Allah has also said that those slaves who remember Him, He will remember them.

So remember Me, I shall remember you: and give thanks to Me, and be you not ungrateful to Me. (Al Baqarah 2: 152)	فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ O (البقره ٢:١٥٢)

Glory be to Allah, and praise! what better success and auspiciousness could a slave hope for than that the Creator and Master of all the universe should remember him!

7. Some verses tell us that *Zikr*, is superior and greater than everything else. It is higher than everything in the universe.

And the remembrance of Allah is the greatest (Al Ankabut, 29:45)

وَلَذِكْرُ اللّٰهِ اَكْبَرُ (العنكبوت ٢٩:٤٥)

Surely, if a slave gains awareness and knowledge then he knows that *Zikr* is greater than everything else in the universe.

8. It is mentioned in some verses about the elevated deeds that they should be followed by *Zikr*, So, remembrance of Allah must form the conclusion of these deeds. For instance, it is said about prayers:

So when you have finished *as-Salah* (prayers), remember Allah, standing and sitting and reclining on your sides. (Al Nisa 4:103)

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْ (النساء ٤:١٠٣)

It is specially mentioned about the Friday prayers.

Then, when *as salah* (the prayer) is ended, disperse in the land and seek Allah's bounty. and remember Allah much, that you may prosper(Al Jumah 62:10)

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ (الجمعة ٦٢:١٠)

It is stated about *Hajj*, the pilgrmage:

And when you have performed your devotional rites, remember Allah, like your remembrance of your forefathers or even with a stronger remembrance. (Al Baqarah, 2:200)

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا (البقره ٢:٢٠٠)

These verses tell us that a worshipper is not allowed to neglect *Zikr* even after such important forms of worship as prayer and *Hajj*. He must have Allah's remembrance on his lips and in his heart as the concluding act of these forms of worship.

9. Some verses describe those who do not neglect the worship of Allah as intelligent people and men with insight. It clearly means that those who are neglectful of *Zikr* are deprived of intellect and insight. We are told in surah, *Aal Imran*:

Surely in the creation of the heavens and the earth and in the alteration of night and day, there are signs for men of understanding who remember Allah, standing and sitting and (lying) on their sides.
(Aal Imran 3:190-191)

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ
(آل عمران ٣:١٩٠،١٩١)

10. Some of the verses tell us that the purpose behind the most significant of the reighteous deeds and the spirit behind them is remembrance of Allah. For instance, we are told about prayer:

And establish *salah* for My remembrance (Ta Ha ,20:14)

اَقِمِ الصَّلٰوةَ لِذِكْرِيْ (طٰهٰ ٢٠:١٤)

About the rites of Haji, the Messenger of Allah ﷺ has said:

"Indeed the circumambulation of the House, the walk between as safa and Al Marwah and the casting of pebbles at the Jimar are appointed only for the remembrance of Allah"
(Abu Dawood # 1883)

اِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمْيُ الْجِمَارِ لِاِقَامَةِ ذِكْرِ اللّٰهِ

And Allah has said about *jihad*:

O you who believe, whensoever you encounter a host (of the enemy in battle), then stand firm, and remember Allah much, that you may triumph. (Al Anfal, 8:45)

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ (الانفال ٨:٤٥)

We also learn from a hadith *qudsi* (a hadith that is traced to Allah):

Indeed, My slave — the perfect slave is he who remembers Me even when he meets his enemy in battle. (Tirmizi)

اِنَّ عَبْدِيْ كُلَّ عَبْدِيَ الَّذِيْ يَذْكُرُنِيْ وَهُوَ مُلَاقٍ قِرْنَهُ

These texts of the Qur'an and ahadith make it clear that the

spirit behind, all deeds ranging from prayer to *jihad*, is remembrance of Allah (*Zikr*). It is *Zikr* and the mention of Allah by the heart and lips that is a sign of nearness to Allah which causes anyone who gets it to become close to Allah, a friend of Allah. He who does not get that attitude distances himself from Allah and is foresaken and lonely. *Zikr* is food for the hearts of men of Allah and source of life and if they do not get it their bodies are graves for their hearts. In *Zikr* lies the survival of hearts and if hearts are deprived of it, they become desolate. *Zikr* is the weapon with which they confront the highwaymen of spiritualism, and it is the cool water with which they extinguish the fire within them. It is the medicine for their ills and if they will not get it, their hearts begin to crumble. And *Zikr* indeed is the bond between them and their Lord, knower of the secrets. Someone has said very well

إِذَا مَرِضْنَا تَدَاوَيْنَا بِذِكْرِكُمْ   فَنَتْرُكُ الذِّكْرَ اَحْيَانًا فَنَنْتَكِسُ

"When we fall ill we find cure in Your remembrance, and when we become neglectful of remembering you we begin to die".

Just as Allah enlightened the seeing eyes with sight and glow so too He has adorned the tongues that remember with *Zikr*. The tongue that neglects remembrance of Allah is like the eye that is deprived of sight, or the ear that is deaf, or the hand that is paralysed.

Remembrance of Allah is the only door that is left open between Allah and His slave through which the slave can make it to His elevated court. But, if a slave is neglectful of *Zikr* then the door is shut. What beautiful words are these that someone has spoken:

فَنِسْيَانُ ذِكْرِاللّٰهِ مَوْتُ قُلُوْبِهِمْ   وَاَجْسَامُهُمْ قَبْلَ الْقُبُوْرِ قُبُوْرٌ

وَاَرْوَاحُهُمْ فِيْ وَحْشَةٍ مِّنْ جُسُوْمِهِمْ   وَلَيْسَ لَهُمْ حَتَّى النُّشُوْرِ نُشُوْرٌ

"To be forgetful of *Zikr* of Allah is death for thier hearts. Their bodies are graves for their dead hearts even before the earthly graves.And their souls are strictly tired of their bodies, and there is no life for them before *Qiyamah* and *Hashr*".

(summarised form *Madarij As Salikeen*, Ibn Qayyim). Let me submit that apart from the ten headings of *Zikr* suggested in the

foregoing quotation from Ibn *Qayyim*, the Qur'an has urged its readers to engage in *Zikr* through other headings too. For instance, we learn from it that the hearts (of those people who keep contact with Allah) find peace and comfort in *Zikr* alone.

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ (الرعد ١٣:٢٨)

Behold in the remembrance of Allah, hearts do find satisfaction (Ar Rad,13:28)

We may also go on reading a few quotations from another scholar and a *Sufi*, author of *Tarsee Al Jawahir Al Makkiyah* for these would be helpful in understanding the *ahadith* that are to follow.

"Of all forms of obedience and worship, remembrance of Allah (*Zikr*) is the quickest way to enlighten hearts and make conducts praise worthy.

Allah has said it Himself:

Surely *as salah* (prayer) forbids indecency and evil.And the remembrance of Allah is the greatest (consolation of soul). (Al Ankaboot 29:45)

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاۤءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ اللّٰهِ اَكْبَرُ. (العنكبوت ٢٩:٤٥)

Our elders have said."The utility of *Zikr* in cleaning hearts is like that of sand in cleaning copper while that of other forms of worship in cleaning hearts may be compared to soap in cleaning copper". (*Taseer` al Jawahir al Makkiyah*)

The preliminary discourse over, let us now read the valuable sayings of the Messenger of Allah ﷺ about the significance and blessings of *Zikr* or remembrance of Allah.

(١٠٤٤/١) عَنْ اَبِىْ هُرَيْرَةَ وَ اَبِىْ سَعِيْدٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُوْنَ اللّٰهَ اِلَّا حَفَّتْهُمُ الْمَلٰئِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ. (رواه مسلم)

(1044/1) Sayyidina Abu Hurayrah ؓ and Sayyidina Abu Saeed al-Khudri ؓ said that the Messenger of Allah ﷺ said "Whenever and wherever people sit and remember Allah, angels surround them surely, mercy of Allah covers them, peace descends on them and Allah mentions them among the angels

who are near to Him. (Muslim)

Commentary: This *hadith* tells us very clearly that if some people gather together at any place and mention Allah then there are special blessings of Allah on them. Shah Waliullah رحمة الله عليه has explained this *hadith*, saying:

> "There is no doubt at all that the gathering together of Muslims and remembering Allah is a distinct means of attracting mercy and tranquility, and the angels are drawn near".
>
> (Hajjat Allah Al Baligah)

This *hadith* mentions four distinct blessings for those who remember Allah.

1. The angels of Allah surround them from all sides.
2. The mercy of Allah envelops them under its shade and embrance.

As a necessary corollary of these two blessings, they receive the third.

3. Peace descends on their hearts which is among the greatest of blessings. *Sakeenah*, which has been rendered peace in this passage is truly solace and satisfaction of the heart and spiritual tranquillity which is a special favour from Allah for His dearest slaves. The mystics call this condition جمعیت قلبی (*Jami`at Qalbi*) or peace of heart. This blessing is sensed by him on whom it descends.
4. Allah mentions His slaves who remember Him to His angels who are near to Him. For instance, He says "Look! These too are my slaves from the children of Aadam who have not seen Me and yet believe in Me. Not only that, look, with what love and fear and eager desire they remember Me. Surely, if the Master of the kingdoms remembers anyone in this way before His close angels then that is the biggest of blessings beyond which no other bounty, favour or blessing can be imagined. May Allah not let us be deprived of that.

Observation: There is an indication in this *hadith* that if anyone does not get the feeling of peace in his heart after observing *Zikr* then he must know that he has not yet attained the station which entitles anyone to these blessings. Or, there are some deficiencies within him which obstruct receipt of blessings. So, he must work

to reform himself for the promises of the Lord are always true.

(١٠٤٦/٢) عَنْ اَبِىْ سَعِيْدٍ قَالَ خَرَجَ مُعَاوِيَةُ عَلىٰ حَلْقَةٍ فِى الْمَسْجِدِ فَقَالَ مَا اَجْلَسَكُمْ قَالُوْا جَلَسْنَا نَذْكُرُاللهَ قَالَ اٰللهِ مَا اَجْلَسَكُمْ اِلَّا ذَالِكَ؟ قَالُوْا آللهِ مَا اَجْلَسَنَا غَيْرُهٗ قَالَ اَمَا اِنِّىْ لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ اَحَدٌ بِمَنْزِلَتِىْ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَقَلَّ عَنْهُ حَدِيْثًا مِنِّىْ وَاِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلىٰ حَلْقَةٍ مِنْ اَصْحَابِهٖ فَقَالَ مَااَجْلَسَكُمْ هٰهُنَا قَالُوْا جَلَسْنَا نَذْكُرُاللهَ وَ نَحْمَدُهٗ عَلىٰ مَا هَدَانَا لِلْاِسْلَامِ وَمَنَّ بِهٖ عَلَيْنَا قَالَ آللهِ مَا اَجْلَسَكُمْ اِلَّا ذَالِكَ؟ قَالُوْا آللهِ مَا اَجْلَسَنَا اِلَّا ذَالِكَ قَالَ اَمَا اِنِّىْ لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَلٰكِنَّهٗ اَتَانِىْ جِبْرَئِيْلُ فَاَخْبَرَنِىْ اَنَّ اللهَ عَزَّوَجَلَّ يُبَاهِىْ بِكُمُ الْمَلٰئِكَةَ

(رواه مسلم)

(1045/2) Sayyidina Abu Sa`eed Al-khudri ﷺ has narrated that Sayyindina Muawiyah ﷺ found a circle of men in the mosque. He asked them why they sat together and when they said that they had sat down to remember Allah, he asked them, "I adjure you by Allah, is there no other reason for your sitting together? They said "By Allah, there is nothing else but to remember Allah that we are sitting here." He said, "You must realise that I did not adjure you because I suspected you. The truth is that in my position with relation to the Messenger of Allah ﷺ, no one has narrated fewer *ahadith* than I have. (I am very careful in transmitting a *hadith*, more careful than other people, but I will now narrate to you a *hadith* and had adjured you in abiding by it). The Messenger of Allah ﷺ went out to a circle of his Companions ﷺ and asked them what had made them sit there. They replied that they had sat down to remember Allah and they praised and thanked him for guiding them to Islam and thus bestowing on them a great favour. He reiterated his question. "I adjure by Allah , has nothing else prompted you to sit together?" They said. "By Allah, we are sitting here for that purpose only and are remembering Allah. "The Prophet ﷺ said, "You must know that I did not adjure you because I suspected you, but Jibril ﷺ came to me telling me that Allah speaks of you proudly to the angels." (Muslim)

Commentary: The sitting together of the slaves of Allah to

remember Him sincerely and mention Him and recall His favours with praise is very dear to Allah. He then expresses His pleasure before His close angels. اللهم اجعلنامنهم (O Allah! Cause us to be of them!)

(١٠٤٦/٣) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللهَ تَعَالٰی یَقُوْلُ اَنَا مَعَ عَبْدِیْ اِذَا ذَکَرَنِیْ وَ تَحَرَّکَتْ بِیْ شَفَتَاهُ (رواه البخاری)

(1046/3) Sayyidina Abu Hurayrah reported the Messenger of Allah as saying that Allah, the Exalted, has said. "I am with My slave when he remembers Me and his lips move mentioning Me." (Bukhari)

Commentary: Allah is near everyone and everything in this universe, good or bad, a believer or an unbeliever. Nothing is ever distant from Him. He surrounds everything and He is there every moment and sees always. But there is also another way in which Allah is with anyone. This is a *hadith qudsi* and it speaks of Allah being with one who remembers Him and it means that He is pleased and approves (and is with His slave in this way too). The *hadith* means to say that if a slave of Allah remembers Him so that he may be near to Him and to receive His pleasure then he gets the nearness and pleasure immediately. "He remembers Me out of love for Me and I am then right with him." In this way, he gets the wealth promptly which he hopes to get through *Zikr*. May Allah let us crave for this wealth and have it promptly!

(١٠٤٧/٤) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ اللهُ تَعَالٰی اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ وَ اَنَا مَعَهُ اِذْذَکَرَنِیْ فَاِنْ ذَکَرَنِیْ فِیْ نَفْسِهٖ ذَکَرْتُهٗ فِیْ نَفْسِیْ وَ اِنْ ذَکَرَنِیْ فِیْ مَلَاءٍ ذَکَرْتُهٗ فِیْ مَلَاءٍ خَیْرٍ مِنْهُمْ.

(رواه البخاری و مسلم)

(1047/4) Sayyidina Abu Hurayrah has said that the Messenger of Allah said that Allah says, "I live in the thought of My slave as he thinks of Me and I am with him when he remembers Me. If he remembers Me inwardly, I shall remember him inwardly. If he remembers Me among an assembly, I shall remember him among an assembly that is better than they are". (Bukhari and Muslim)

Commentary: The first sentence of the *hadith* اناعند ظفر عبدى بى (I live in the thought of My slave as he thinks of Me) means, "I will treat My slave exactly as he will believe about Me. "For instance, if he imagines Allah to be Merciful and Benevolent them he will find that Allah is indeed Merciful and Benevolent. Hence, we must have a good conception about Him and behave accordingly. The last Portion of the *hadith* that if a slave remembers Allah in private without anyone knowing about it then Allah's blessings on him too will be bestowed quietly without anyone knowing. If he mentions Allah in public (inviting the people to Islam and preaching to them) then Allah lets the angels know about His connection with that slave and His approval of him, and the salve of Allah then receives general acclaim and approval in the world.

It is a result of this practice of Allah that the great saints, who conceal their links with Allah , lead an unknown life and do not receive accelaim in the world although they have earned the approval of Allah. On the other hand, those where links with Allah are known universally and they openly invite people to religion are receipients of vide acclaim in the world.

(١٠٤٨/٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسِيْرُ فِىْ طَرِيْقِ مَكَّةَ فَمَرَّ عَلىٰ جَبَلٍ يُقَالُ لَهُ جُمْدَانُ فَقَالَ سِيْرُوْا هٰذَا جُمْدَانُ سَبَقَ الْمُفَرِّدُوْنَ قَالُوْا وَمَا الْمُفَرِّدُوْنَ يَارَسُوْلَ اللهِ؟ قَالَ الذَّاكِرُوْنَ اللهَ كَثِيْرًا وَّالذّٰاكِرَاتِ (رواه مسلم)

(1048/5) Sayyidina Abu Hurayrah ﷺ said that the Messnger of Allah ﷺ was travelling along the path leading to Makkah when he passed by a mountain called *Jumdan*. He said "Proceed on, this is *Jumdan, Mufarridoon* have gone ahead". Some one asked, "Messenger of Allah! Who are the *Mufarridoon*?" He said ,"Those men who remember Allah often and those" women who remember Him." (Muslim)

Commentary: *Jamdan* is a mountain a day's distance from Madinah. It is learnt from a number of *ahadith* that when *Zikr* (mention of Allah) is made on any portion of earth, it does recognise and sense the *Zikr*. Accordingly, we know from a *hadith* that a mountain asks another "Did anyone go over you today,

taking the Name of Allah?" when it affirms that someone did pass who remembered Allah, the first mountain congratulates the second over which such a person passed. It seems that while passing by *Jumdan*, the facts were disclosed to Messenger of Allah ﷺ that the men and women who remember Allah frequently have attained high stations of approval and pleasure and progressed much ahead So he said that the *Mufarridoon* — those who remember Allah much — have gone ahead. The dictionary meaning of *munfarridoon*, (plural of *munfarrid*) is those who "Single themselves out" "separate themselves". Hence, it refers to those people who set themselves apart from the hustle and boustle of the world in their pursuit of nearness to Allah and His pleasure. They sever all ties and single themselves out for the sake of Allah. This is the station of *Tafreed* (singularity, uniqueness).In the terminology of the Qur'an this is تبتل (*Tabattul*), to "detach onself from wordly things and devote oneself entirely to Allah."

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (المزمل ٧٣:٨)

And remember the Name of your Lord and devote yourself to Him very devouty. (Al Muzammil,73:8)

Thus, the words اَلذّٰكِرُوْنَ اللهَ كَثِيْرًا وَّالذّٰكِرٰتِ (the men and women who remember Allah often) apply to the slaves who detach themselves from everything and devote themselves to Allah alone.

Significance of *Zikr*, In Relation to Other Deeds

(١٠٤٩/٦) عَنْ اَبِيْ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلَا اُنَبِّئُكُمْ بِخَيْرِ اَعْمَالِكُمْ وَاَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَاَرْفَعِهَا فِيْ دَرَجَاتِكُمْ وَ خَيْرٍ لَّكُمْ مِنْ اِنْفَاقِ الذَّهَبِ وَالْوَرَقِ وَخَيْرٍ لَّكُمْ مِنْ اَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوْا اَعْنَاقَهُمْ وَ يَضْرِبُوْا اَعْنَاقَكُمْ؟ قَالُوْا بَلٰى قَالَ ذِكْرُ اللهِ.

(رواه احمد والترمذی و ابن ماجة)

(1049/6) Sayyidina Abu Ad Darda ﷺ said, "Shall I not tell you the best of your deeds and the purest in the estimation of your Master, through which your ranks are raised highest, better for you than spending gold and silver and better for you than that you meet your enemy and Allah`s enemy and kill them and they

kill you?" They said, "Yes, Messenger of Allah ﷺ! Do show us this precious deed." He said, "It is to memember Allah (*Zikr*)."
(Ahmad, Tirmi, Ibn Majah)

Commentary: This *hadith* is really an explanation of the verse of the Qur'an

وَلَذِكْرُ اللّٰهِ اَكْبَرُ (العنكبوت ٢٩:٤٥)

And the remembrance of Allah is the greatest (Al Ankaboot, 28:45)

Surely, remembrance of Allah is the greatest by its nature and reality for the noblest objective which is to secure the pleasure of Allah and nearness to Him. This statement does not contradict the significance of other deeds on certain occasions, like *sadaqah*, spending for the sake of Allah, fighting for His sake, and so on. A deed may be more meritorious and important from one angle, and another deed from another angle.

The two next *ahadith* related by Abu Sa'eed Al Khudri ﷺ and Abdullah bin Umar ﷺ are of similar import. In fact, these *ahadith* are a commentary on one another.

(١٠٥٠/٧) عَنْ اَبِىْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ اَىُّ الْعِبَادِ اَفْضَلُ؟ وَاَرْفَعُ دَرَجَةً عِنْدَاللّٰهِ يَوْمَ الْقِيٰمَةِ؟ قَالَ الذَّاكِرُوْنَ اللّٰهَ كَثِيْرًا وَّالذَّاكِرَاتِ، قِيْلَ يَارَسُوْلَ اللّٰهِ وَمِنَ الْغَازِىْ فِىْ سَبِيْلِ اللّٰهِ؟ قَالَ لَوْ ضَرَبَ بِسَيْفِهٖ فِى الْكُفَّارِ وَالْمُشْرِكِيْنَ حَتّٰى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا فَاِنَّ الذَّاكِرَ لِلّٰهِ اَفْضَلُ مِنْهُ دَرَجَةً (رواه احمد والترمذى)

(1050/7) It is related by Sayyidina Abu Sa'eed Al Khudri ﷺ that the Messenger of Allah ﷺ was asked who would be most excellent and most exalted in the sight of Allah on the Day of Resurrection (as regards the deeds that one performs). He said, "The men and women who remember Allah often (they will gain excellence and ranks on the Day of Resurrection)." He was asked, "Would they be superior even to him who fought in the path of Allah?" He said," even if he plied his sword among infidels and polytheists till it was broken and smeared with blood, the one who made mention of Allah would have a more excellent degree than he."
(Ahmad, Tirmizi)

(١٠٥١/٨) عَنْ عَبْدِاللهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَقُوْلُ لِكُلِّ شَيْءٍ صِقَالَةٌ وَصِقَالَةُ الْقُلُوْبِ ذِكْرُاللهِ وَمَا مِنْ شَيْئٍ اَنْجٰى مِنْ عَذَابِ اللهِ مِنْ ذِكْرِاللهِ قَالُوْا وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ قَالَ وَلَا اَنْ يَّضْرِبَ بِسَيْفِهٖ حَتّٰى يَنْقَطِعَ (رواه البيهقى فى الدعوات الكبير)

(1051/8) It is narrated by Sayyidina Abdullah Ibn Umar ﷺ that the Prophet ﷺ used to say, "Every thing has a polish, and the polish for hearts is remembrance of Allah. Nothing is as effective in rescuing from the punishment of Allah as remembrance of Allah". He was asked whether this did not apply also to *jihad*, in the path of Allah. He said. "Not even if one should ply his sword till it is broken. (Bayhaqi)

Commentary: The fact is that of all the righteous deeds, *Zikr* (remembrance of Allah) is the most meritorious and the dearest in the estimation of Allah. The nearness to Allah that a worshipper senses and the auspiciousness that he derives at the time of remembrance of Allah are lacking when he performs any other deed provided his remembrance is with concentration and a realisation of Allah's greatness and with love and.

Allah has said

فَاذْكُرُوْنِيْ اَذْكُرْكُمْ (البقرة ٢:١٥٢)

So remember Me, I shall remember you (Al Baqarah,2:152)

The words of a *hadith qudsi* are:

اَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ وَاَنَا مَعَ عَبْدِيْ اِذَا ذَكَرَنِيْ وَ تَحَرَّكَتْ بِيْ شَفَتَاهُ

I sit with My slave who remembers Me.

(and) I am with My slave when he remembers Me and moves his lips with remembrance.

While *Zikr* is the most excellent and the dearest of all deeds, we must bear in mind that prayer, recital of the Qur'an (and so on) are inculded in its definition.

The Excellence of *Zikr* By The Tongue

(١٠٥٢/٩) عَنْ عَبْدِاللهِ بْنِ بُسْرٍ قَالَ جَاءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيُّ النَّاسِ خَيْرٌ؟ فَقَالَ طُوْبٰى لِمَنْ طَالَ عُمُرُهٗ وَحَسُنَ عَمَلُهٗ قَالَ يَا

رَسُوْلَ اللهِ اَىُّ الْاَعْمَالِ اَفْضَلُ؟ قَالَ اَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللهِ. (رواہ احمد والترمذی)

(1052/9) Sayyidina Abdullah bin Busr ﷺ has said that a desert Arab came to the Prophet ﷺ and asked him who was the best among men'(meaning, who could expect a successful next life.) He said "Those are happy whose lives are long and deeds are good". Then he asked, "Messenger of Allah ﷺ, which deed is most excellent?" He said, "That you leave this world while your tongue is fresh with remembrance of Allah". (Ahmad, Tirmizi)

Commentary: Whatever the Holy Prophet ﷺ said in reply to the first question means that the longer a man lives, the more he will do righteous deeds, and it he does that then he will progress that much and he will be entitled to as much pleasure and mercy of Allah. In answer to the second question, the Prophet ﷺ said that his tongue should be moist with mention of the name of Allah till he dies but particularly at the last moment. He should be repeating the name of Allah with eagerness and relish. This deed and such a condition is very dear and valuable and one who realises that would be willing to pay all he owns to get it, Obviously, only he may hope to achieve the distinction who has devoted himself to remembrance of Allah all his life so that *Zikr* is the nourishment of his soul.

(١٠٥٣/١٠) عَنْ عَبْدِاللهِ بْنِ بُسْرٍ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللهِ اِنَّ اَبْوَابَ الْخَيْرِ كَثِيْرَةٌ وَّلَا اَسْتَطِيْعُ الْقِيَامَ بِكُلِّهَا فَاَخْبِرْنِىْ عَنْ شَيْئٍ اَتَشَبَّثُ بِهٖ وَلَا تُكْثِرْ عَلَىَّ فَاَنْسٰى قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ. (رواہ الترمذی)

(1053/10) Sayyidina Abdullah bin Busr ﷺ has narrated that someone said to the Messenger of Allah ﷺ. "There are too many virtuous deeds for anyone to do and it is beyond me to perform all of them, so tell me of something to which I may cling strongly (and that should be enough for me): And, whatever you recommend should not be too much for me, for I might forget it." The Prophet ﷺ said, "Let your tongue continue to be supple by mention of the name of Allah." (Tirmizi)

Commentary: The Prophet ﷺ advised him that it was enough for him to succeed that his tongue should be occupied with

remembrance of Allah.

(١٠٥٤/١١) عَنْ اَبِىْ سَعِيْد قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَكْثِرُوْا ذِكْرَاللهِ حَتّٰى يَقُوْلُوْا مَجْنُوْن. (رواه احمد وابويعلى)

(1054/11) It is related by Abu Sa`eed Al-Khudri ﷺ that the Messenger of Allah ﷺ said "Make mention of Allah frequently, so often that people may call you mad." (Ahmad, Abi Ya`la)

Commentary: The people of this world are deprived of relationship with Allah so that when they see a man of Allah who is blessed with this wealth and he shows unconcern to the world but devotion to Allah then according to their standards these people suppose that he is mad. The truth, however, is that they are the ones who are mad, not he.

To Neglect *Zikr* is To Regret

(١٠٥٥/١٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِاللهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ وَمَنِ اضْطَجَعَ مَضْجَعًا لَايَذْكُرُاللهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ (رواه ابو داؤد)

(1055/12) Sayyidina Abu Hurayrah ﷺ has reported the Messenger of Allah ﷺ as saying "If anyone sits at a place where he fails to remember Allah deprivation and loss will descend on him from Allah because of that neglectful sitting. And if anyone lies down somewhere and fails to remember Allah there then that lying down will bring on him deprivation and loss from Allah. (Abu Dawood)

(١٠٥٦/١٣) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تُكْثِرُ والْكَلَامَ بِغَيْرِ ذِكْرِاللهِ فَاِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِاللهِ قَسْوَةٌ لِلْقَلْبِ وَاِنَّ اَبْعَدَالنَّاسِ مِنَ اللهِ الْقَلْبُ الْقَاسِىْ (رواه الترمذى)

(1056/13) Sayyidina Abdullah bin Umar ﷺ said that the Messenger of Allah ﷺ said "Do not speak much without mentioning Allah for much speech without mention of Allah produces hardness of heart. And he is the farthest from Allah who has a hard heart. (Tirmizi)

Commentary: The man who is used to speaking without mentioning Allah will be hard hearted. His heart will be deprived of feelings and light and he will lack nearness to Allah and His mercy. اعاذ نااللہ منہ (O Allah, protect us from that:)

THE WORDS OF *ZIKR* AND THEIR BLESSINGS

Just as he has encouraged us to observe *Zikr* (remembrance of Allah), so too the Prophet ﷺ has told us what phrases to use in *Zikr*. If he had not done that, many of us might not have done justice to this worship because of lack of knowledge and awareness. We might have done the wrong thing instead of praising Allah. The people of Prophet Musa عليه السلام and the shepherd narrated by Roomi is an example of what we fear.

The words and phrases taught by the Messenger of Allah ﷺ fall into the following classes.

(i) They bring out the purity and sanctity of Allah. (That he is free of blemish of every kind). سبحان الله brings that out,for instance (meaning, Allah is without blenmish).

(ii) They praise and glorify Allah (that all the good things are found in Him and all the perfect attributes belong to Him so only He is worthy of praise). الحمد لله (All praise belongs to Allah) is an example of this class.

(iii) They speak of the Unity of Allah and His Oneness. This is found in لااله الاالله (There is no god but Allah).

(iv) They express the high and elevated nature of Allah. He is far above what we think of Him, more superior then our imagination of Him. الله اكبر (Allah is the Greatest) is exactly what we mean by this class.

(v) They confirm that only He is the One who does everything, there is nothing anyone else can do. Hence, He is the only One whose help should be sought and who should be relied upon. The words that say these things are لاحول ولاقوة الا بالله (There is no power and might save with Allah).

In addition to such words and phrases, the Holy Prophet ﷺ has

also taught us supplications to be made at different times and for different needs and desires. We will write about them later on, *Insha Allah.*

In the *ahadith* that follow, the Prophet ﷺ has urged upon us to recite the brief words which reflect upon the purity, sanctity, praise, unity and greatness of Allah, and His independence. These brief words and phrases are very blessed and we may say about them that they are doors to knowing Him intimately.

Let us now look at some of the sayings of the Messenger of Allah ﷺ.

(١٠٥٧/١٤)عَنْ سَمُرَةَ بْنِ جُنْدُب قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الْكَلَامِ اَرْبَعٌ سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ(رواه مسلم)

(1057/14) Sayyidina Samurah bin Jundub ؓ has said that the Messenger of Allah ﷺ said. "The most excellent words are four:

سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَر

Glory be to Allah All Praise belongs to Allah, there is no God except Allah, and Allah is the greatest". (Muslim)

Commentary: Another version of this *hadith* has the words احب الكلام والى الله اربع instead of افضل الكلام اربع. The meaning would then be "The words dearest to Allah are four."

(١٠٥٨/١٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاَنْ اَقُوْلَ سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اَحَبُّ اِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ . (رواه مسلم)

(1058/15) Sayyidina Abu Hurayrah ؓ has stated that the Messenger of Allah ﷺ said , "To say سبحان الله والحمد الله ولااله الله والله اكبر (Glory be to Allah. All praise belongs to Allah, There is no God but Allah, and Allah is the Greatest) is dearer to me than everything on which the sun rises (and throws its rays). (Muslim)

Commentary: The meaning of these four words has been discussed in the introductory words of the *hadith*. These are very brief words but encompass the attributes that Allah possesses and those things of which He is free and independent. Some of the

perfect *Arifs* (mystics, who have intimate knowledge of Allah) have assested that these four phrases have not missed the meaning of anyone of the *Asma Al Husna* (Beautiful Names of Allah) which reflect all the attributes of Allah. For example, Allah's Names القدوس (Al Quddus), السلام (As-salam), الطاهر (Al Tahir) which assert that He is without any blemish or defect are covered in the meaning of سبحان الله (Subhan Allah). Similarly. His Names الرحمٰن (Al Rehman), الرحيم (Al Reheem), الكريم (Al Kareem), العليم (Al Aleem), القدير (Al Qadeer), السميع (As Sami), البصير (Al Baseer), العزيز (Al Azeez), الحكيم(Al Hakeem) and such others which reflect on His attributes which He Possesses and are known as Positive are all encompassed within الحمد لله (Al-Hamdulillah). Again, His Names which point out to His Unity like الواحد (Al Wahid) and الاحد (Al Ahad) are found in لااله الاالله (*Laa ilaha illal lah*). On the same line of discussion His Names like العلى (Al Aliyy) 'الاعلى (Al A'la) الكبير (Al Kabeer) المتعالى (Al Muta'alee) which mean that He is far above and higher tham what anyone ever imagined are expressed in الله اكبر (Allahu Akbar).

Thus anyone who says these words sincerely, in fact recalls every praise and attribute of Allah, and affirms all the perfect attributes contained in the *asma al husna*

سبحان الله والحمد الله ولااله الاالله والله اكبر.

Therefore, these four phrases are superior to the entire universe in respect of their value and greatness.

Those People who have the power of faith know this fact very well. May Allah grant us that level of faith.

(١٠٥٩/١٦) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّعَلیٰ شَجَرَةٍ يَا بِسَةِ الْوَرَقِ فَضَرَبِهَا بِعَصَاهُ فَتَنَاثَرَالْوَرَقُ فَقَالَ اِنَّ الْحَمْدُلِلّٰهِ وَسُبْحَانَ اللهِ وَلَا اِلٰهَ اِلَّااللهُ وَاللهُ اَكْبَرُ تُسَاقِطُ ذُنُوْبَ الْعَبْدِ كَمَا يَتَسَاقَطُ وَرَقُ هٰذِهِ الشَّجَرَة

(رواه الترمذى)

(1059/16) Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ passed before a tree whose leaves had dried up. He showed its branches with his staff and the dried leaves fell on the ground. (His companions saw that). So, he said, "The words

سبحان الله والحمدالله ولااله الاالله والله اكبر

(Glori be to Allah, all praise belongs to Allah. There is no God but Allah, and Allah is the most Great) shed away the sins of a slave just as you see the leaves of this tree being shed." (Tirmizi)

Commentary: The Qur'an also tells us of the peculiarity of pious deeds that they efface sins. Allah said:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ (هود ١١:١١٤)

Surely good deeds will drive away the erildeeds (Hud,11:114)

The Messenger of Allah ﷺ has mentioned prayer and *sadaqah*, (charity) in particular as instrumental as hearing this characteristic, he has also mentioned other righteous deeds in this connection. In the above *hadith* he has disclosed that these phrases have the characteristic of removing a man`s sins. He explained that to his Companions ؓ by striking his staff at the tree. May Allah cause us to realise these truths and to derive benefit from these four phrases.

(١٠٦٠/١٧) عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهٖ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَ إِنْ كَانَتْ مِثْلَ زَبَدِالْبَحْرِ. (رواه البخارى ومسلم)

(1060/17) Sayyidina Abu Hurayrah ؓ has quoted the Messeger of Allah ﷺ as saying that if anyone says a hundred times a day

سُبْحَانَ اللهِ وَبِحَمْدِهٖ

(Glory be to Allah, and I begin with praise to Him), then his sins will be forgiven for him even if they are like the foam of the sea. (Bukhari and Muslim)

Commentary: The meaing of سبحان الله وبحمده is the same as سبحان الله والحمدلله, that is, Allah is without blemish and pure of all that is not worthy of Him and He is sanctified and pure of whatever smacks of fault or defect even a little bit. At the same time, these two phrases confirm that He possesses all qualities of perfect nature. This *hadith* tells us that if anyone repeats these two words a hundred times a day then all his sins are removed though they may be as the foam of sea — limitless and uncountable. Just as bright light drives away darkness and severe heat dries down moisture, so too piety exterminates the filth of sin. However, we have emphasised often in this book that when the Qur'an or the *ahadith*

speak of piety removing sins, it does not include the *kabirah* (grave) sins. The grave sins are forgiven only through *tawbah*, (repentance) and *istighfar* (seeking forgiveness). But Allah knows best.

(١٠٦١/١٨) عَنْ اَبِیْ ذَرٍ قَالَ سُئِلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَیُّ الْكَلَامِ اَفْضَلُ؟ قَالَ مَا اصْطَفَى اللهُ لِمَلٰئِكَتِهٖ "سُبْحَانَ اللهِ وَبِحَمْدِهٖ" (رواه مسلم)

(1061/18) It is reported by Sayyidina Abu Zarr Al-Ghifari ﷺ that the Messenger of Allah ﷺ was asked, "Which words are most excellent? He said, "What Allah has chosen for His angels سبحان الله وبحمده (Glory be to Allah and I begin with praise of Him."

(Muslim)

Commentary: This *hadith* discloses to us that the *Zikr* of the angels is سبحان الله وبحمده and these words are described as most excellent while the hadith narrated by Sayyidinah Samurah bin Jundub ﷺ describes سبحان الله والحمد لله ولااله الاالله والله اكبر as the most excellent words as we have seen earlier. Yet another *hadith* tells us that لااله الاالله is the best of *Zikr*. Nevertheless, there is no inconsistency in these three different statements. The truth is that these phrases are more excellent than every other phrase and more dear to Allah.

(١٠٦٢/١٩) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِی الْمِيْزَانِ حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ (رواه البخاری ومسلم)

(1062/19) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said, "There are two expressions which are light on the tongue but heavy in the scale and very dear to Allah سبحان الله العظيم' سبحان الله وبحمده (Glory be to Allah and I begin with praise to Him, and Glory be to Allah, the Omnipotent)".

(Bukhari and Muslim)

Commentary: It is easy to understand how these two expressions might be light on the tongue and also that they may be dear to Allah: But, it might not be easy for some people to understand how they would weigh heavily in the balance. The truth is that just as material substances may be weighed as light or heavy. So too such

things as are not physical bodies may be light or heavy and just as the former have an instrument to weigh them the latter too are weighed or measured in an instrument suitable for that purpose. Thus temperature is not a physical substance yet it can be measured by a thermometer. In the same way, on the Day of Resurrection, the Name of Allah will be wighed, phrases of *Zikr* will be weighed recital of the Qur'an will be weighed, prayer will be weighed and faith, fear of Allah and love for Him will be weighed. All these things will be weighed or measured. It will become very clear at that time that some of the very easy expressions will be considerably heavy.

We learn from another *hadith* that the Prophet ﷺ said:

لَايَزِنُ مَعَ اسْمِ اللّٰهِ شَيْئٌ

"Nothing will be comparable to the Name of Allah in weight". (لايثقل) (Timizi)

The meaning of the expression

سبحان الله وبحمده . سبحان الله العظيم is:

"Glory be to Allah and I begin with His praise. Glory be to Allah the incomparably Great."

(١٠٦٣/٢٠) عَنْ جُوَيْرِيَّةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ وَ هِيَ فِيْ مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ اَنْ اَضْحٰى وَهِيَ جَالِسَةٌ قَالَ مَازِلْتِ عَلَى الْحَالِ الَّذِيْ فَارَقْتُكِ عَلَيْهَا؟ قَالَتْ نَعَمْ، قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ قُلْتُ بَعْدَكِ اَرْبَعَ كَلِمَاتٍ ثَلٰثَ مَرَّاتٍ لَوْوُزِنَتْ بِمَا قُلْتِ مُنْذُالْيَوْمَ لَوَزَنَتْهُنَّ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَزِنَةَ عَرْشِهٖ وَرِضٰى نَفْسِهٖ وَمِدَادَ كَلِمَاتِهٖ (رواه مسلم)

(1063/20) The Mother of the faithful, Sayyidah Juwayriyah رضي الله عنها said that the Prophet ﷺ went out one morning at the time he effered the *fajr* prayer while she kept sitting at her place of worship reciting something. Then he returned at the time to the *chasht* prayers (forenoon) and found her seated on the prayer rug as when he had left her in the morning. So, he asked her, "Is it that you are sitting here as you were when I left you?" She answered in the affirmative and he said. "Since learning you, I

have said four expressions three times which, if weighed against all you have said today, would prove hearvier. Those four expressions are:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَزِنَةَ عَرْشِهٖ وَرِضٰى نَفْسِهٖ وَمِدَادَ كَلِمَاتِهٖ

(Glory be to Allah, and with praise for Him equal to the number of His creatures, as weighty as His throne, in accordance with His pleasure, and to the extent of His words)". (Muslim)

(١٠٦٤/٢١) عَنْ سَعْدِ بْنِ اَبِى وَقَّاصٍ اَنَّهٗ دَخَلَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اِمْرَاَةٍ وَ بَيْنَ يَدَيْهَا نَوًى اَوْ حَصًى تُسَبِّحُ بِهٖ فَقَالَ اَلَا اُخْبِرُكِ بِمَا هُوَ اَيْسَرُ عَلَيْكِ مِنْ هٰذَا اَوْ اَفْضَلُ سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ وَ سُبْحَانَ اللّٰهِ عَدَدَ مَابَيْنَ ذَالِكَ وَ سُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللّٰهُ اَكْبَرُ مِثْلَ ذَالِكَ وَالْحَمْدُلِلّٰهِ مِثْلَ ذَالِكَ وَلَا اِلٰهَ اِلَّا اللّٰهُ مِثْلَ ذَالِكَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مِثْلَ ذَالِكَ (رواه الترمذى وابو داؤد)

(1064/21) It is reported by Sayyidina Sa`d Ibn Abu Waqqas ﷺ that alongwith the Messenger of Allah ﷺ he once visited a woman who had before her some date-stones or pebbles which she used as a rosary to glorify Allah. The Prophet ﷺ asked her, "Shall I not tell you that which is easier for you than this (or more excellent)?" And, he asked her to say:

سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ... وَ سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ... وَ سُبْحَانَ اللّٰهِ عَدَدَ مَا بَيْنَ ذَالِكَ... وَ سُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ.

Glory be to Allah as many times as the number of what He has created in the earth. Glory be to Allah as many times as the number of what is between them. Glory be to Allah as many times as the number of what He is creating. (Then) Allah is the Greatest (in the same way from as many times), and All praise belongs to Allah (in the same way), and There is no God but Allah (in the same way), and There is no might and no power except with Allah (in the same way). (Tirmizi)

Commentary: Just as observing *Zikr*, often is a source of great reward, so too these two *ahadith* disclose an easier way of getting plenty of reward by using such words as refer to a greater number.

We must remember that the Prophet ﷺ has himself exhorted us to make *Zikr* frequently and has also said,as we have seen in a foregoing *hadith* that the repetition of سبحان الله وبحمده a hundred times is instrumental in getting the sins forgiven. Therefore, it is wrong for anyone to suppose that the hadith related by sa`d bin waqqas ؓ and Sayyidah Juwayriyah رضی اللہ عنہا discourage excess indulgence in *Zikr*. Both these *ahadith* merely disclose an easier way to get a greater reward particularly for those who are unable to devote more time because of their peculiar circumstances.

Shah Waliullah رحمۃ اللہ علیہ has said, "As for one whose aim is to dye his living condition in the colour of *Zikr*, he has no alternative but to indulge in *Zikr*, excessively. But, if anyone aims only at gaining reward in the Hereafter then he must choose from these expressious".

The narrative of Sayyidina Sa`d bin Abu Waqqas ؓ also discloses to us that although the rosary was not used in the times of the Prophet ﷺ yet some people used seeds or pebbles to count. The Prophet ﷺ did not forbid them from doing that. There is no difference in this method and counting on the rosary which is an advanced and easier form of counting. Those who have said that the rosary is an innovation (*bid`ah*) and, therefore, disapproved, have indeed judged wrongly.

The Excellence of لا اله الا الله

(١٠٦٥/٢٢)عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الذِّكْرِ "لَا اِلٰهَ اِلَّا اللهُ."

(رواه الترمذی وابن ماجه)

(1065/22) Sayyidina Jabir ؓ has said that the Messenger of Allah ﷺ said, "The most excellent *Zikr* (remembrance of Allah) is (to say) لااله الا الله (There is no God but Allah)."

(Tirmizi Ibn Majah)

Commentary: We have read already the *hadith* narrated by Sayyidina Samurah bin Jundub ؓ that four phrases are the most excellent of all expressions.

سبحانَ الله' والحمد لله ' ولا الـه الاالله والله اكبر

This *hadith* describes لااله الاالله as the best of expressions.

The truth is that the four expressions are the best of all and لااله الا الله is the best of these four because it compresses within it the objectives of the remaining three. when a slave affirms that only Allah is worthy of worship (and no one besides Him) then it is obvious that He is free of blemish and defect and every unsuitable thing. He owns all the perfect attributes and has all the greatness. If He is Divine without any partner then surely He will possess all these qualities described in these expressions. Hence, he who says only لا اله الا الله is as though he has said everthing that is in سبحان الله and الحمدلله and الله اكبر. Besides لااله الاالله is the *Kalimah* (expression) of faith. Hence, it is the first lesson that every Prophet ﷺ has taught, Again, it is the experience of every Arif and Sufi that inward purity and heart are turned away from everything towards Allah most effectively by this expression. The Messenger of Allah ﷺ has said, therefore that the *Kalimah*, لااله الاالله should be repeated frequently to refresh the condition of faith in the heart and then improve upon it.

(١٠٦٦/٢٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَاقَالَ عَبْدٌ لَا اِلٰهَ اِلَّا اللهُ مُخْلِصًا مِنْ قَلْبِهٖ اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ السَّمَاءِ حَتّٰى تُفْضِىَ اِلَى الْعَرْشِ مَا اجْتُنِبَ الْكَبَائِرَ (رواه الترمذى)

(1066/23) Sayyidina Abu Hurayrah ؓ has reported the Messenger of Allah ﷺ as saying, "No slave does utter لااله الاالله (There is no God but Allah) sincerely but that the gates of heaven are opened for him until it comes up to the Throne as long as he avoids major sins. (Tirmizi)

Commentary: This hadith defines the character of the exxpression لااله الاالله that it reaches direct to the Throne if it is expressed sincerely and the grave sins that keep one away from Allah are awoided. It gets the reciter great approval. Another *hadith* also in Tirmizi tells us:

وَلَا اِلٰهَ اِلَّا اللهُ لَيْسَ لَهَا حِجَابٌ مِنْ دُوْنِ اللهِ حَتّٰى تَخْلُصَ اِلَيْهِ.

"There is no barrier between لااله الاالله and Allah and it reaches Him directly."Thus, this is a distinct characteristic of this expression in relation to the other expressions.

Shah Waliullah رحمة الله عليه has stated in *Hujjat Allah Al Balighah* that there are many peculiarities of لااله الاالله. It distances one from opon polytheism and also the hidden form of it. The third peculiarity is that it removes barries and allows the slave to gain an intimate knowledge of Allah.

(١٠٦٧/٢٤) عَنْ اَبِیْ سَعِیْدِ اِلْخُدْرِیْ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہِ عَلَیْہِ وَسَلَّمَ قَالَ مُوْسٰی عَلَیْہِ السَّلَام یَارَبِّ عَلِّمْنِیْ شَیْئًا اَذْکُرُکَ بِہٖ اَوْ اَدْعُوْکَ بِہٖ فَقَالَ یَا مُوْسٰی قُلْ لَا اِلٰـہَ اِلَّا اللّٰہُ فَقَالَ یَا رَبِّ کُلُّ عِبَادِکَ یَقُوْلُ ھٰذَا اِنَّمَا اُرِیْدُ شَیْئًا تَخُصُّنِیْ بِہٖ قَالَ مُوْسٰی لَوْ اَنَّ السَّمٰوٰتِ السَّبْعَ وَعَامِرَ ھُنَّ غَیْرِیْ وَالْاَرْضِیْنَ السَّبْعَ وُضِعْنَ فِیْ کِفَّۃٍ وَلَا اِلٰـہَ اِلَّا اللّٰہُ فِیْ کِفَّۃٍ لَمَالَتْ بِھِنَّ لَا اِلٰـہَ اِلَّا اللّٰہُ.

(رواه البغوی فی شرح السنّه)

(1067/24) Sayyidina Abu Sa`eed Al khudri ﷺ has said that the Messenger of Allah ﷺ said that Musa ﷺ asked, "O lord! All your servants say this and I want something particularly for myself." Allah said to him, "Musa ﷺ were the seven heavens and their inhabitants, apart from Me, and the seven earths put in a pan and لا اله الا الله in the other, the *Kalimah* لا اله الا الله would outweigh them". (Sharah As Sunnah)

Commentary: Sayyidina Musa ﷺ had a very close relation ship with Allah as His worshipper and Prophet ﷺ. Accordingly, he desired to have words exclusive to himself so that he may call Allah by those words. So, when Allah taught him the words *la ilah a-ill Allah,* he pleaded with Him that those were not exclusive words because all Allah`s slaves used them. He was then told of the value of the kalimah. It is the mercy of Allah on all people that He disclosed the value of this expression to them through His Messenger ﷺ No other expression was more valuable even for the Prophet and Messengers than لا اله الا الله.

We may show our gratitude to Allah for His highly valuable favours by making this very expression as our repeatedly chanted *Zikr*. The frequency of repetition should be a means to a special link with Allah.

Significance And Blessings Of *Kalimah Tawheed*

(١٠٦٨/٢٥)عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْکَ لَهُ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ، فِیْ يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عِدْلَ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَالِکَ حَتّٰى يُمْسِیَ وَلَمْ يَاتِ اَحَدٌ بِاَفْضَلَ مِمَّا جَاءَ بِهِ اِلَّا رَجُلٌ عَمِلَ اَكْثَرَ مِنْهُ.

(رواه البخاری و مسلم)

(1068/25) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said. "If anyone repeats a hundred times in a day"

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْکَ لَهُ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

(There is no God but Allah, the one; He has no partner. His is the dominion and to Him belongs all praise, and He is Omnipotent),

he will get a reward equal to the one for emancipating ten slaves. A hundred blessings will be recorded for him and a hundred evil deeds will be obliterated from him. It will be a protection for him from the devil all that day till evening and no one's deed will be more excellent than his unless he has done more than he has. (Bukhari and Muslim)

Commentary: This is the *kalimah tawheed* which is an expansion on the *kalimah* لا اله الاالله and it includes an explanation of its negative and positive expressions. The *hadith* tells us how great it is. We will know the truth of this statement after our death, *Insha Allah.* Some people cast doubts on *ahadith* which speak of rewards on such expressions although they would have witnessed in everyday living how one evil and mischievous word spreads corruption and unrest. And that goes on generations after generations ruining their lives. Similarly, a sincere word of reformation works like water in extinguishing the fire of mischief and gives comfort to troubled lives.

Thus, if a single human expression can change lives in this world, it should not be difficult for us to comprehend the long-term

benefits in the Hereafter of these expressions.

The Merit of لاحول ولاقوة الا بالله

(١٠٦٩/٢٦) عَنْ اَبِیْ مُوْسٰی الْاَشْعَرِیِّ قَالَ قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلَا اَدُلُّکَ عَلٰی کَلِمَةٍ مِنْ کُنُوْزِ الْجَنَّةِ؟ فَقُلْتُ بَلٰی فَقَالَ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. (رواه مسلم والبخاری)

(1069/26) It is narrated by Sayyidina Abu Musa Al Ashari ﷺ that the Messenger of Allah ﷺ said to him one day, "Shall I teach you an expression that is from the treasures of Paradise?" He said. "Yes Messenger of Allah ﷺ, do teach me!" He said that it was: لاحول ولاقوة الا بالله (There is no power or night except with Allah) (Muslim and Bukhari)

Commentary: That this expression is from the treasures of Paradise could mean that anyone who says it sincerely will have limitless reward accumulated for him in Paradise. He will be able to draw from it in the same way as one draws from one`s treasures in this life when he needs it. It could also mean that the Prophet ﷺ wished to describe its value as part of the treasures of Paradise. For , it is an excellent example of highlighting the significance of anything, But Allah knows best.

The meaning of this phrase لاحول ولاقوة الابالله is that the effort, movement and ability to do anything is received from Allah alone and no individual can have it on his own. A third meaning is also suggested -"It is not possible to refrain from sin and to submit in obedience without the help of and motivation from Allah."

(١٠٧٠/٢٧) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَکْثِرْمِنْ قَوْلِ "لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ" فَاِنَّهَا مِنْ کَنْزِ الْجَنَّةِ (رواه الترمذی)

(1070/27) It is narrated by sayyidina Abu Hurrayrah ﷺ that the Messenger of Allah ﷺ said to him, "Repeat often the words لاحول ولاقوة الابالله for they are of the treasures of Paradise."(Tirmizi)

(١٠٧١/٢٨) عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلَا اَدُلُّکَ عَلٰی کَلِمَةٍ مِنْ تَحْتِ الْعَرْشِ مِنْ کَنْزِالْجَنَّةِ "لَاحَوْلَ وَلَا قُوَّةَ اِلَّا

بِاللهِ" يَقُوْلُ اللهُ تَعَالٰى اَسْلَمَ عَبْدِىْ وَاسْتَسْلَمَ. (رواه البيهقى فى الدعوات الكبير)

(1071/28) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said, "Shall I not guide you to an expression from under the throne which is part of the treasure of Paradise, It is لاحول ولاقوة الا بالله." He then explained that Allah says, "My slave has resigned and submitted himself to Me." (Bayhaqi)

Commentary: The hadith informs us that the expression لاحول ولاقوة الا بالله is *from the treasures of Paradise*, and also from *under the Throne*. This is a way to emphasise the significance of the expression and it means that the words were revealed to the Prophet ﷺ from the Throne of Allah. But, Allah knows best.

Observation: It is the suggestion of some of the revered saints that just as the *Kalimah*, لااله الاالله (There is no God but Allah) is effective in fighting off open and secret polytheism and other ills of the self and heart, so the *Kalimah*, لاحول ولاقوة الابالله is helpful in reforming one's practical life, in fighting off disobedient, sinful and disapproved way of living.

Al-Asma al Husna

Truly, Allah has only one proper Name and that is Allah. Howerver, He has hundreds of attributes which are found in the Qur'an and *ahadith*. These are called *Al Asma Al Husna* (the beautiful Names). Jmam Hajr Asqualani has referred to Ja'far bin Muhammad Sadiq and Sufyan bin Uyaynah and other scholars in his *Fath Al Bari*.

"The ninety-nine names of Allah are found in the Qur'an itself".

He has then mentioned the details from these men. Hafiz Mamdooh, has said about some of their names that they are not found in the Qur'an in their original form but in a derived form. He has then suggested other names from the Qur'an in their original form and has given the full list which we shall reproduce, *Insha Allah,* later on.

Some of our contemporary scholars searched for the names in the *ahadith* and found more than two hundred. These Attributive names are doors to the perfect attributes of Allah and intimate knowledge of Him. Thus, in these we have a comprehensive way to

Zikr (remembrance of Allah) if we remember Him through these names. Let us now see some *ahadith* on the Beautiful Names.

(١٠٧٢/٢٩)عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِائَةً اِلَّا وَاحِدًا مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ.

(رواه البخاری ومسلم)

(1072/29) Sayyindina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said, "Surely Allah has ninety-nine Names,one less than a hundred. He who retains them will go to Paradise."

(Bukhari, Muslim)

Commentary: Only this much is found in the narratives of the *hadith* books *Bukhari* and *Muslim*. They do not give details or the Names. We will reproduce the narrative of *Tirmizi* which gives the ninety-nine Names. The commentators of *hadith* and the scholars are agreed almost unanimously that the Names of Allah are not limited to ninety-nine, for we can find more than that in the *ahadith*. The narration of Sayyidina Abu Hurayrah ﷺ, therefore, means that anyone who retains ninety-nine of these names in his memory and abides by them will be admitted to Paradise.

The words of the *hadith* من احصاها دخل الجنة is explained by the scholars variously.

(i) That slave will go to Paradise who comprehends the Divine Name and gets an intimate knowledge of these and then believes in the attributes of Allah which these names point to.

(ii) That slave will go to Paradise who behaves according to the demands of these Names.

(iii) That slave will go to Paradise who remembers Allah by the ninety-nine Names and supplicates Him by these.

Imam Bukhari has explained من احصاها as من حفظها and these words are found in some versions too. Thus if anyone with perfect belief and faith preserves the ninety-nine Names to obtain nearness to Allah and gain His pleasure and remember Him by that then he will go to Paradise.

(١٠٧٣/٣٠) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِائَةً اِلَّاوَاحِدَةً مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ. هُوَاللهُ

الَّذِیْ لَا اِلٰـهَ اِلَّا هُوَالرَّحْمٰنُ الرَّحِيْمُ الْمَلِکُ الْقُدُّوْسُ السَّلَامُ الْمُؤمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيْمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيْعُ الْبَصِيْرُ الْحَكَمُ الْعَدْلُ اللَّطِيْفُ الْخَبِيْرُ الْحَلِيْمُ الْعَظِيْمُ الْغَفُوْرُ الشَّكُوْرُ الْعَلِيُّ الْكَبِيْرُ الْحَفِيْظُ الْمُقِيْتُ الْحَسِيْبُ الْجَلِيْلُ الْكَرِيْمُ الرَّقِيْبُ الْمُجِيْبُ الْوَاسِعُ الْحَكِيْمُ الْوَدُوْدُ الْمَجِيْدُ الْبَاعِثُ الشَّهِيْدُ الْحَقُّ الْوَكِيْلُ الْقَوِیُّ الْمَتِيْنُ الْوَلِیُّ الْحَمِيْدُ الْمُحْصِیُ الْمُبْدِئُ الْمُعِيْدُ الْمُحْيِیُ الْمُمِيْتُ الْحَیُّ الْقَيُّوْمُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الاَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْاَوَّلُ الْاٰخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِی الْمُتَعَالِی الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّؤُفُ مَالِکُ الْمُلْکِ ذُوالْجَلَالِ وَالْاِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِیُّ الْمُغْنِیُ الْمَانِعُ الضَّارُّ النَّافِعُ النُّوْرُ الْهَادِیُ الْبَدِيْعُ الْبَاقِیُ الْوَارِثُ الرَّشِيْدُ الصَّبُوْرُ

(رواه الترمذی والبیهقی فی الدعوات الکبیر)

(1073/30) It is related by Sayyindina Abu Hurayrah ﵁ that the Messenger of Allah ﷺ said: Surely Allah has ninety-nine Names, one less than a hundred. He who retains them will go to Paradise.

هو الله الذی لا الٰه الاهو

He is Allah besides whom no one is worthy of worship.

1.	الرحمٰن	The Compassionate	2.	الرحيم	The Merciful
3.	الملک	The King, The Sovereign	4.	القدوس	The Holy
5.	السلام	The Author of Safety, Peace	6.	المومن	The Giver of Peace
7.	المهيمن	The Protector	8.	العزيز	The Strong
9.	الجبار	The Compeller	10.	المتكبر	The Majestic
11.	الخالق	The Creator	12.	البارى	The Maker
13.	المصور	The Fashioner	14.	الغفار	The Great Forgiver
15.	القهار	The Dominant	16.	الوهاب	The Bestower
17.	الرزاق	The Sustainer	18.	الفتاح	The Opener, The Judge
19.	العليم	The All-Knowing	20.	القابض	The With holder

21.	الباسط	The Enlarger	22.	الخافض	The Pleaser
23.	الرافع	The Elevator	24.	المعز	The Honourer
25.	المذل	The Humiliator	26.	السميع	The All-Hearing
27.	البصير	The All-Seeing	28.	الحكم	The Judge
29.	العدل	The Just	30.	اللطيف	The Subtle
31.	الخبير	The Aware	32.	الحليم	The Clement
33.	العظيم	The Mighty	34.	الغفور	The Forgiving
35.	الشكور	The Appreciative	36.	العلى	The High, The Sublime
37.	الكبير	The Great	38.	الحفيظ	The Preserver
39.	المقيت	The Protector, The Guerdian	40.	الحسيب	The Reckoner
41.	الجليل	The Beneficient	42.	الكريم	The Bountiful The Gracious
43.	الرقيب	The Watcher	44.	المجيب	The Responsive
45.	الواسع	The All-Embracing	46.	الحكيم	The Judge
47.	الودود	The Loving	48.	المجيد	The Glorious
49.	الباعث	The Raiser from Death	50.	الشهيد	the Witness
51.	الحق	The True	52.	الوكيل	The Trustee
53.	القوى	The Strong	54.	المتين	The Firm
55.	الولي	The Protecting Friend	56.	الحميد	The Praise worthy
57.	المحصى	The Counter	58.	المبدى	The Originator
59.	المعيد	The Reproducer	60.	المحي	The Giver of Life
61.	المميت	The Destroyer	62.	الحى	The Active
63.	القيوم	The Self-Sustaining	64.	الواجد	The Perceiver
65.	الماجد	The Grand	66.	الواحد	The One, The Unique
67.	الاحد	The One	68.	الصمد	The Independent
69.	القادر	The Capable	70.	المقتدر	The Dominant
71.	المقدم	The Promoter	72.	الموخر	The Retarder
73.	الاول	The First	74.	الآخر	The Last
75.	الظاهر	The Manifest	76.	الباطن	The Hidden
77.	الوالي	The Governor	78.	المتعالي	TheExalted
79.	البر	The Righteous	80.	التواب	The Relenting

81.	المنتقم	The Avenger	82.	العفو	The Forgiver
83.	الروف	The Gracious	84.	مالک الملک	The Owner of Sovereignty
85.	ذوالجلال والاكرام	The Lord of Majesty & Bounty	86.	المقسط	The Equitable
87.	الجامع	The Gatherer	88.	الغني	The Self-Sufficient
89.	المغني	The Enricher	90.	المانع	The With Holder
91.	الضار	The Distresser	92.	النافع	The Propitious
93.	النور	The Light	94.	الهادی	The Guide
95.	البديع	The Originator	96.	الباقي	The Everlasting
97.	الوارث	The Heir	98.	الرشيد	The Guide to Right Path
99.	الصبور	The Patient			

(Tirmizi, Bayhaqi)

Commentary: The initial portion of this *hadith* is exactly the same as the *hadith* transmitted by *Bukhari* and *Muslim*. So, many scholars hold that the *hadith* from the Messenger of Allah ﷺ is only to the extent carried by *Bukhari* and *Muslim* (Surely Allah has ninety-nine Names, one less than a hundred. He who retains them will go to Paradise). Whattever Tirmizi has transmitted in the foregoing *hadith* and *Ibn Majah, Hakim* and others have transmitted beyond that listing the ninety-nine Names is not part of the saying of the Prophet ﷺ. Rather, one of the students of Sayyidina Abu Hurayrah ؓ has mentioned the names in explanation as found in the Qur'an and *ahadith*. In the terminology of the scholars of *hadith* the *Asma Al Husna* are مدرج (Mudraj)

One of the explanations is that there is much difference in the list of names in *Tirmizi, Ibn Majah* and *Hakim*. If they were from the Prophet ﷺ, there would not have been so much of a difference.

Anyway, that was a technical discussion from the point of view of the science of *hadith*. The truth is that the names found in *Tirmizi, Ibn Majah* and *Hakim* are derived from the Qur'an and *ahadith*, and the Prophet ﷺ has given glad tidings of Paradise to those who retain or preserve the ninety-nine names. Shah Waliullah رحمة الله عليه has said in this regard that the ninety-nine Names describe the positive attributes worthy of Allah and the attributes unsuitable to be ascribed for Him. Hence, they are part of the

course of gaining intimate knowledge of Him. That is why there is extraordinary blessing in these ninety-nine Names and the observer receives special approval from the sacred world. And when they are credited in the Record of deeds of a slave then he will be entitled to Divine Mercy. (Allah knows best),

Two thirds of the names found in the *hadith* of *Tirmizi* are also found in the Qur'an. The rest are mentioned in the *ahadith.*

We have just referred to the contention of Imam Jafar Sadiq رحمة الله عليه and other scholars that the ninety-nine Names of Allah are found in the Qur'an. We have also referred to Ibn Hajr's رحمة الله عليه effort in deriving the ninety-nine names from the Qur'an in their original and underived forms.

If we agree with the contention of the scholars who assert that the ninety-nine Names in the foregoing *hadith* of *Tirmizi* are not part of the *hadith* but a *mudraj* from one of the narrators who appended them as a commentary then the list presented by Ibn Hajr رحمة الله عليه is worth considering, All the Names in this list have their source in the Qur'an in an almost unchanged form. We present this list here as found in *Fath Al Bari*. He has included the proper Names,Allah, in the list with which he has begun it.

The Ninety-nine Names, All from the Qur'an[1].

1.	الله	Allah	Allah
2.	الرحمٰن	Ar-Rahman	The Compassionate
3.	الرحيم	Ar-Rahim	The Merciful
4.	الملك	Al-Malik	The King, The Sovereign
5.	القدوس	Al-Quddoos	The Holy
6.	السلام	As-Salaam	The Author of Safety
7.	المومن	Al-Mumin	The Giver of Peace
8.	المهيمن	Al-Muhaimin	The Protector
9.	العزيز	Al-Azeez	The Strong
10.	الجبار	Al-Jabbar	The Compeller
11.	المتكبر	Al-Mutakabbir	The Majestic
12.	الخالق	Al-Khaliq	The Creator

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13.	البارى	Al-Baree	The Maker
14.	المصور	Al-Musawwir	The Fashioner
15.	الغفار	Al-Ghaffar	The Great Forgiver
16.	القهار	Al-Qahhar	The Dominant
17.	التواب	Al-Tawwab	The Relenting
18.	الوهاب	Al-Wahhab	The Bestower, the most Powerful
19.	الخلاق	Al-Khallaq	The Creator
20.	الرزاق	Al-Razzaq	The Sustainer
21.	الفتاح	Al-Fattah	The Opener, The Judge
22.	العليم	Al-Aleem	The All-Knowing
23.	الحليم	Al-Haleem	The Celement, The Forbearing
24.	العظيم	Al-Azeem	The Mighty
25.	الواسع	Al-Wasi	The All-Embracing
26.	الحكيم	Al-Hakeem	The Judge
27.	الحى	Al-Hayy	The Alive
28.	القيوم	Al-Qayyoom	The Self-Subsisting
29.	السميع	As-Samee	The All-Hearing
30.	البصير	Al-Baseer	The All-Seeing
31.	اللطيف	Al-Lateef	The Subtle
32.	الخبير	Al-Khabeer	The Aware
33.	العلى	Al-Aliyy	The High,
34.	الكبير	Al-Kabeer	The Great
35.	المحيط	Al-Muheet	The All Encompassing
36.	القدير	Al-Qadeer	The Doer of What He wills
37.	المولىٰ	Al-Mawla	The Patron
38.	النصير	Al-Naseer	The Strong Helper
39.	الكريم	Al-Kareem	The Bountiful
40.	الرقيب	Al-Raqeeb	The Watcher
41.	القريب	Al-Qareeb	The Near
42.	المجيب	Al-Mujeeb	The Responsive
43.	الوكيل	Al-Wakeel	The Trustee
44.	الحسيب	Al-Haseeb	The Reckoner
45.	الحفيظ	Al-Hafeez	The Preserver

46.	المقيت	Al-Muqeeb	The Protector.
47.	الودود	Al-Wadood	The Loving
48.	المجيد	Al-Majeed	The Glorious
49.	الوارث	Al-Waarith	The Heir
50.	الشهيد	Al-Shaheed	The Witness
51.	الولی	Al-Waliyy	The Protecting Friend
52.	الحميد	Al-Hameed	The Praise worthy
53.	الحق	Al-Haq	The True
54.	المبين	Al-Mubeen	The Clear
55.	القوی	Al-Qawiyy	The Strong
56.	المتين	Al-Mateen	The Firm
57.	الغني	Al-Ghani	The Self-Sufficient
58.	المالک	Al-Malaik	The Owner
59.	الشديد	Al-Shadeed	The Severe
60.	القادر	Al-Qaadir	The Capable
61.	المقتدر	Al-Muqtadir	The Dominant
62.	القاهر	Al-Qaahir	The Supreme, The Master
63.	الكافي	Al-Kafi	The Sufficient
64.	الشاكر	Al-Shakir	The Appreciative
65.	المستعان	Al-Mustaan	The One whose help is sought
66.	الفاطر	Al-Faatir	The Creator
67.	البديع	Al-Badee	The Originator
68.	الغافر	Al-Ghaafir	The Forgiver
69.	الاول	Al-Awwal	The First
70.	الآخر	Al-Aakhir	The Last
71.	الظاهر	Al-Zahir	The Manifest
72.	الباطن	Al-Batin	The Hidden
73.	الكفيل	Al-Kafeel	The Surity, The Surety
74.	الغالب	Al-Ghaalib	The Dominant, The Overcomer
75.	الحكم	Al-Hakam	The Judge
76.	العالم	Al-Aalim	The Knower
77.	الرفيع	Al-Rafi	The Elevator

78.	الحافظ	Al-Hafiz	The Protector
79.	المنتقم	Al-Muntaqim	The Avenger
80.	القائم	Al-Qaaim	The One Who Watches
81.	المحي	Al-Muhyee	The Giver of life
82.	الجامع	Al-Jaami	The Assembler
83.	المليک	Al-Maleek	The Mighty King
84.	المتعال	Al-Mut'aal	The High Exalted
85.	النور	Al-Noor	The Light
86.	الهادی	Al-Haadee	The Guide
87.	الغفور	Al-Ghafoor	The Forgiving
88.	الشکور	Al-Shakoor	The Appreciative
89.	العفو	Al-Afoo	The Forgiver
90.	الرؤف	Ar-Ra'oof	The Gracious
91.	الاکرم	Al-Akram	The Most Bounteous
92.	الاعلیٰ	Al-A'la	The Great
93.	البر	Al-Barr	The Righteous
94.	الحفی	Al-Hafeey	The Ever Gracious
95.	الرب	Ar-Rabb	The Lord, The Sustainer
96.	الالٰه	Al-Ilaah	The God
97.	الواحد	Al-Waahid	The Unique
98.	الاحد	Al-Ahad	The One
99.	الصمد	As-Samad	The Independent
اَلَّذِی لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُن لَّهُ كُفُوًا اَحَدٌ			Who begets not, not was He begotten, and there is none co-equal with Him (112:3-4)

The ninety-nine Beautiful Names in the *hadith* of *Tirmizi* and those picked up from the Qur'an by Ibn Hajr are all indeed doors to an intimate knowledge of Allah. The Ulama of every age have explained them for the common people's guidance and it has been the practice of pious people to make supplications to Allah by virtue of these Names.The approval is assured thereby.

Al-Ism Al-A'zam (The Great Name)

We know from the *ahadith* that of the Beautiful Names of

Allah, there are some that stand out exculusively because if a supplication is made by calling them out there is a great possibility of that supplication being approved.

Such Names are termed *Al-Ism Al A'zam* in *hadith*, but they are not clearly indicated. They are kept undisclosed in the same manner as the *laylah Al Qadr* (the Night of Power) is undisclosed and the most opportune moment of approval of supplication on Firday is not clearly defined. The *ahadith* also make it clear that Allah does not have only one *Al-Ism Al Azam* as most people worngly suppose. There are a number of His Beautiful Names that are each called *Al Ism Al Azam*. The *ahadith* also reject the common fallacies attached to *Al Ism Al Azam* by the laymen while they confirm only what we have just said about it.

(١٠٧٤/٣١) عَنْ بُرَيْدَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم سَمِعَ رَجُلاً يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْئَلُکَ بِاَنَّکَ اَنْتَ اللهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ فَقَالَ دَعَا اللهَ بِاِسْمِهِ الْاَعْظَمِ الَّذِیْ اِذَا سُئِلَ بِهٖ اَعْطٰی وَاِذَا دُعِیَ بِهٖ اَجَابَ (رواه الترمذی وابوداؤد)

(1074/31) It is reported by Sayyidina Buraydah ﷺ that the Messenger of Allah ﷺ heard a man engaged in supplication, Saying "O Allah! I ask you by the fact that you are Allah than whom there is no God, One, the Independent, Who has not begotten and has not been begotten and to whom there is no equal." The Prophet ﷺ said "He has asked Allah using His great Name (*Al Is'm Al Azam*) when asked by which He gives and when supplicated by which He answers."

(Tirmizi, Abu Dawood)

(١٠٧٥/٣٢) عَنْ اَنَسٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَرَجُلٌ يُصَلِّيْ فَقَالَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ بِاَنَّ لَکَ الْحَمْدُ لَا اِلٰهَ اِلَّا اَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيْعُ السَّمٰوَاتِ وَالْاَرْضِ يَاذَا الْجَلَالِ وَالْاِكْرَامِ يَاحَیُّ يَاقَيُّوْمُ اَسْئَلُکَ فَقَالَ النَّبِیُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم دَعَا اللهَ بِاِسْمِهِ الْاَعْظَمِ الَّذِیْ اِذَا دُعِیَ بِهٖ اَجَابَ وَاِذَا سُئِلَ بِهٖ اَعْطٰی (رواه الترمذی و ابوداؤد والنسائی وابن ماجة)

(1075/32) It is related by Sayyidina Anas ﷺ that he was sitting with the Prophet ﷺ in the mosque when a man, who had been

offering his prayers, made this supplication: O Allah, I ask you by virtue of the fact that praise is due to you other than whom there is no God, Who shows favour and beneficence, the Originator of the heavens and the earth. O Lord of Majesty and Splendour, O living one, O Eternal One, I ask of You". The Prophet ﷺ said "This worshipper has supplicated Allah using His great Name (*Al Ism Al Azam*) when supplicated by which He answers and when asked by which He gives."

(Tirmizi, Abu Dawood, Nasa'i, Ibn Majah)

(١٠٧٦/٣٣) عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم قَالَ اِسْمُ اللّٰهِ الْاَعْظَمُ فِيْ هَاتَيْنِ الْاٰ يَتَيْنِ وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَا اِلٰهَ اِلَّا هُوَالرَّحْمٰنُ الرَّحِيْمُ وَفَاتِحَةِ اٰلِ عِمْرَانَ ۔ الٓمّٓ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَالْحَيُّ الْقَيُّوْمُ.

(راوه الترمذی و ابو داؤد و ابن ماجه والدارمی)

(1076/33) Sayyidah Asma bint Yazid رضی الله عنها has said that the Prophet ﷺ said, "The great Name (*Al Ism Al Azam*) of Allah is in these two verses:

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَا اِلٰهَ اِلَّا هُوَالرَّحْمٰنُ الرَّحِيْمُ (البقره ٢:١٦٣)

(i) And your God is One Allah, there is no God but He, the compassionate, the merciful, and

the initial verses of Aal Imran:

الٓمّٓ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَالْحَيُّ الْقَيُّوْمُ (ال عمران ٣:١-٢)

(ii) Alif - Laam, Meem, Allah! there is no God but He, the ever-living, the self-subsisting.

(Tirmizi, Abu Dawood Ibn Majah Daarami)

Commentary: If we look carefully at these *ahadith*, it will become very clear to us that they do not point out to any one Name of Allah as *Al Ism Al Azam*, (a great Name), Rather, the two verses referred to in the immediate foregoing *hadith* and the two supplications in two *ahadith* before that contain a certain arrangement and sequence of the Names of Allah which declare a comprehensive attribute belonging to Him. That is called the great Name or *Al Ism Al Azam*.

Indeed, Shah Waliullah رحمة الله عليه has derived the same

conclusion from these *ahadith*[1]. He is one whom Allah has particularly blessed with knowledge in this field.

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❶. He writes in Hujjat Allah Al-Balighah:

واعلم ان الاسم الاعظم الذى اذا سئل به اعطى واذا دعى به اجاب هو الاسم الذى يدل على اجمع تدل من تدليات الحق والذى تدا وله الملاء الا على اكثرتد اول ونطقت به التراجمة فى كل عصر......... و هذا معنى يصدق على "انت الله لا اله الا انت الاحد الصمد الذى لم يلد ولم يولد ولم يكن له كفواً احد" و على "لك الحمد لا اله الا انت الحنان المنان بديع السمٰوٰت والارض يا ذاالجلال والاكرام يا حى يا قيوم" ويصدق على اسماء تضاهى ذالک.

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RECITAL OF THE NOBLE QUR'AN

We have stated already that reciting the Holy Qur'an too is a form of *Zikr*, (remembrance of Allah). In fact, according to some *ahadith*, it is the best form of remembrance of Allah, and a slave's engagement in recital of Qur'an is very dear to Him.

Undoubtedy. Allah, the Exalted, is Incomparable and beyond similitude and example. Nevertheless, I do say about myself that whenever I found anyone reading any of my compositions, I was very pleased and happy and I began to feel a liking and a close relationship with the reader. It was a nearness which one does not have with one's close kind and firends too. On this basis, I feel that Allah must be feeling a great love for His slave who recites His Book, the Qur'an (unless he is not entitled to His love because of a serious crime he may have committed).

The Messenger of Allah ﷺ has used different ways to exhort the ummah to receite the Qur'an and to realise its greatness. Accordingly, we have divided the *ahadith* under different headings so that the subject is seen from varying angles.

May Allah cause us to benefit from the sayings of the Messenger of Allah ﷺ exactly as they were intended to convey.

The Greatness and Excellence of The Qur'an

It is enough to say about the greatness and excellence of the Qur'an that it is the word of Allah, and His attribute. (Let us explain that). The truth is that whatever is on earth including the *kabah* and the Holy Prophets عليهم السلام, and whatever is in the higher world and the unseen world, the throne, the Chair, the Tablet, the Pen, Paradise with its bounties and the angels closest angels to Allah — are all a creation of Allah in spite of their known and

affirmed greatness, and they are not Divine. As for the Qur'an, however, it is not created by Allah and not something outside Him. it is a real characteristic of Allah and it is part of His Great Being. Allah has been most merciful and generous to us that He let us have His word through His Messenger ﷺ and made us worthy of reciting that Word and able to read it with our tongues, and to understand it and abide by it.

The Qur'an tells us that Allah had caused a blessed tree in the valley of *Tuwa* to recite His word to Sayyidina Musa عليه السلام Certainly that lifeless tree was very fortunate that Allah chose it to let sayyidina Musa عليه السلام hear His word from it. The slave who recites the Qur'an sincerely and with respect and carefulness receives the honour and had received auspcipusness which that tree of Prophet Musa عليه السلام had received. It is as though he were a recording of the sacred words of Allah. Indeed, man cannot imagine receiving an honour greater than that!

The introductory remarks having been read, let us now ponder over the following *ahadith* on the excellence of the Qur'an.

(١٠٧٧/٣٤) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالٰى مَنْ شَغَلَهُ الْقُرْاٰنُ عَنْ ذِكْرِىْ وَمَسْأَلَتِىْ اَعْطَيْتُهُ اَفْضَلَ مَا اُعْطِىْ السَّائِلِيْنَ وَ فَضْلُ كَلَامِ اللهِ تَعَالٰى عَلٰى سَائِرِالْكَلَامِ كَفَضْلِ اللهِ عَلٰى خَلْقِهٖ. (راوه الترمذی والدارمی والبيهقی فی شعب الايمان)

(1077/34) Sayyidina Abu Sa'eed Al Khudri رضي الله عنه has quoted the Messenger of Allah ﷺ as saying that the blessed and exalted Lord has said, "To him who is so occupied with the Qur'an as to neglect making mention of Me and making a supplication to Me. I will give better things than what I give to those who ask." The superiority of the Words of Allah over all other words is like the superiority of Allah over His creatures.

(Tirmizi, Darami, Bayhaqi)

Commentary: We have stated earlier in the series *Ma'arif Al Hadith*, that if the Holy Phophet ﷺ tells us something on behalf of Allah and those words are not found in the Qur'an then that *hadith* is called *hadith Qudsi*. The present *hadith* is one such. Two, things are conveyed to us through this *hadith*.

(i) If anyone is occupied with the Qur'an day and night — reciting it, memorising it, pondering over it, learning it or teaching it — and he does not get an opportunity because of his sincere occupation with the Qur'an to engage in any other form of *Zikr*, praise or glorification of Allah, and to make supplications to Him then he need not feel deprived. He should not consider himself to be on the losing side and feel deprived of what other people get when they engage in *Zikr* and supplication. The Messenger of Allah ﷺ has assured us that Allah has decided to grant such people more and better tham what we will grant to those people who engage in *Zikr* and supplication.

(ii) The second thing is that the word of Allah is to all other words as Allah is to His creatures. This is because as we have said, it is His word and His attribute.

(١٠٧٨/٣٥) عَنْ عَلِيٍّ قَالَ اِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهَا سَتَكُوْنُ فِتْنَةٌ، قُلْتُ مَاالْمَخْرَجُ مِنْهَا يَارَسُوْلَ اللهِ؟ قَالَ كِتَابُ اللهِ، فِيْهِ نَبَأُمَا قَبْلَكُمْ وَ خَبَرُ مَا بَعْدَكُمْ وَ حُكْمُ مَا بَيْنَكُمْ هُوَا لْفَصْلُ لَيْسَ بِالْهَزْلِ، مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللهُ، وَمَنِ ابْتَغَى الْهُدَىٰ فِيْ غَيْرِهِ اَضَلَّهُ اللهُ، وَهُوَ حَبْلُ اللهِ الْمَتِيْنِ، وَهُوَالذِّكْرُالْحَكِيْمُ، وَهُوَالصِّرَاطُ الْمُسْتَقِيْمُ، هُوَالَّذِىْ لَا تَزِيْغُ بِهِ الْاَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْاَ لْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلُقُ عَنْ كَثْرَةِ الرَّدِّ وَلَا يَنْقَضِيْ عَجَائِبُهُ، هُوَالَّذِىْ لَمْ تَنْتَهِ الْجِنُّ اِذْ سَمِعَتْهُ حَتّٰى قَالُوْا "اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا يَّهْدِىْ اِلَى الرُّشْدِ فَاٰمَنَّا بِهِ (الجن ٧٢:١-٢)" مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ اُجِرَ وَمَنْ حَكَمَ بِهِ عَدَلَ وَمَنْ دَعَا اِلَيْهِ هُدِىَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ.

(رواه الترمذى والدارمى)

(1078/35) Sayyidina Ali ؓ said that he heard the Messnger of Allah ﷺ say that a severe trial would take place. Sayyidina Ali ؓ asked him how could one protect oneself from it. He ﷺ said.Through the Book of Allah! It contains (lesson - bearing) events of people before you and information on what is to happen after you (the consequences of one`s deeds and conduct that he will face in this life and the next. The Qur'an foretells all that). The Qur'an also delivers judgement on the disputes that arise amongst you (between Truth and Falsehood, and between

Right and wrong). It is the final word. It is not vain talk. If any oppressor and rebel ignores it (that is, turns away from it out of pride and arrogance) then Allah will dismember him. If anyone looks for guidance outside the Qur'an (not in it) then Allah will mislead him (and he will be deprived of guidance). It is the Qur'an that is a *strong rope* of Allah, meaning that it is a reliable means of link with Allah and a firm charter of guidance. It is the straight path. The Qur'an is the clear truth which keeps thoughts from straying. Tongues of people cannot corrupt it. (While the earlier Books were misread by tongues and people read thier own versions in the books by twisting their tongues. There will be no such changes in the Qur'an. Allah will preserve it till the last Day). Scholars will never finish getting knowledge from it. (the act of pondering over it and the search for facts and intimate knowledge will never cease. The time will never come when its students will feel that they have exhausted its teachings and knowledge and that they cannot expect anything more from it. Rather the more they learn from the Qur'an, the more will they crave for knowledge from it and realise that what they have learnt from it is nothing compared to what is yet available in it to learn). The Qur'an will never be stale with repeated reading. (With any other book, the reader cannot expect enjoyment from repeated reading but it is just the other way with the Qur'an. The more it is read and the more one ponders over it, the more one enjoys it). Its marvels (its finer meanings and truths) will never end. It is the greatness of the Qur'an that even the jinn when they heard it could not help but exclaim:

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا، يَهْدِيْ إِلَى الرُّشْدِ فَآمَنَّا بِهِ. (الجن ٧٢:١,٢)

Surely we have heard a wonderful Qur'an, it guides to rectitude, so we believe in it. (Al-Jinn, 72:1-2)

He who spoke according to the Qur'an spoke the truth and he who acts in accordance with its directions entitles himself to reward. Again, he who judges according to the Qur'an is just and fair. Then as for him who invites People to the Qur'an is indeed guided on the Right Path. (Tirmizi, Darami)

Commentary: This *hadith* gives a comprehensive account of the greatness and merits of the Qur'an. We have side by side with narrating it, given an explanation within paranthesis wherever

necessary.

About The Teacher & Student of Qur'an

(١٠٧٩/٣٦) عَنْ عثْمَانَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ (رواه البخاری)

(1079/36) Sayyidina Uthman ﷺ has said that the Messenger of Allah ﷺ said. "The best among you and the most excellent is he who learns the Qur'an and teaches it to other People.(Bukhari)

Commentary: It is very obvious that to teach the Qur'an and learn it is superior to every other good deed because the Qur'an is superior to every other word just as Allah is superior to all His creatures. It is a fact that the most important assignment of the Prophet ﷺ as a Messenger was to receive the Qur'an through revelation from Allah, to understand it and to convey it to other people and make them understand it. Thus, whoever now, until the Last Day, takes up the task of learning and teaching the Qur'an as his occupation and assignment will carry on the mission of the holy Prophet ﷺ and be one of its servants. He will have a very special relationship with the Prophet ﷺ

Thus, a student and a teacher of the Qur'an is bound to be the most excellent and noble person.

However, this distinction is dependent on the work being done sincerely and only for the sake of Allah. If anyone takes up the occupation of learning and teaching the Qur'an to further worldly ends then he must know what a *hadith* tells about the likes of him: *he will be among the unfortunate people who will be cast into Hell before every one else destined to go there and he will be its initial fuel.* اللهم احفظنا (O Allah! Protect us from that!) (The *hadith* is found at the end of volume two.)

Envy For The Man With The Qur'an

(١٠٨٠/٣٧) عَنْ اِبْنِ عُمَرَ لَاحَسَدَ اِلَّا عَلٰى اِثْنَيْنِ رَجُلٌ اٰتَاهُ اللهُ الْقُرْاٰنَ فَهُوَ يَقُوْمُ بِهٖ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَ رَجُلٌ اٰتَاهُ اللهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آنَاءَ اللَّيْلِ وَاٰنَاءَ النَّهَارِ. (رواه البخاری ومسلم)

(1080/37) Sayyidina Abdullah Ibn Umar ﷺ has quoted the Messenger of Allah ﷺ as saying. "Envy is not justified excpect for two kinds of men: a man whom Allah has given the Qur'an and he is engaged with it every hour of the night and of the day; and a man whom Allah has given property and he spends it in the cause of Allah during the night and during the day.

(Bukhari, Muslim)

Commentary: There are different ways in which anyone may occupy himself with the Qur'an during day and night.

(i) learn it and teach it,

(ii) Recite it within (*as Salah*) Prayer and outside of it, and

(iii) Conduct oneself carefully according to its commands.

The words of the *hadith* can refer to all of these ways.

The way to thank Allah for the blessings of the Qur'an is that the slave of Allah may occupy himself with it and make it a guide for his life.

The Rights of Qur'an

(١٠٨١/٣٨) عَنْ عُبَيْدَةَ الْمُلَيكِي اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَهْلَ الْقُرْاٰنِ لَاتَتَوَسَّدُوا الْقُرْاٰنَ وَاتْلُوْهُ حَقَّ تِلَاوَتِهٖ مِنْ آنَاءِ اللَّيْلِ وَالنَّهَارِ وَافْشُوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوْا فِيْهِ لَعَلَّكُمْ تُفْلِحُوْنَ وَلَا تَعَجَّلُوْا ثَوَابَهٗ فَاِنَّ لَهٗ ثَوَابًا

(رواه البيهقي في شعب الايمان)

(1081/38) Sayyidina Abidah al Mulayki ﷺ reported the Messenger of Allah ﷺ as saying "O People of the Qur'an, do not make the Qur'an your pillow. But, recite it during the night and the day as it desrves to be recited. Diffuse it and read it with interest and cheer. Think over it that you may prosper. Do not seek to get reward for it in this world. You will get great reward for it from Allah. (Bahaqi)

Commentary: The *hadith* tells us that those slaves of Allah whom He has given the wealth of Qur'an should not adopt a complacent attitude once they have the Qur'an with them and become negligent. Rather, they must give it its rights. During the hours of the night and the day, they must recite as it deserves to be recited and they must introduce it to other people and diffuse its teachings to them. They must recite it with ecstasy and ponder over its

contents — the commands guidance, stories of the past and advice. If they abide by this counsel, they may prosper and succeed. And, they must not seek reward for their service to the Qur'an in this very life. They will get a great reward and recompense for their effort from Allah at the proper time.

Rise & Fall of Nations Through The Qur'an

(١٠٨٢/٣٩) عَنْ عُمَرَ بْنِ الْخَطَّابِؓ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ اَقْوَاماً وَ يَضَعُ بِهٖ آخَرِيْنَ (رواه مسلم)

(1082/39) Sayyidina Umar bin Al-Khattab ﵁ has reported that the Messenger of Allah ﷺ said, "Surely, Allah exalts some people and lowers others by this Book (the Qur'an)". (Muslim)

Commentary: The Qur'an is the word of Allah and His Command and Constitution for men. To be faithful and obedient to it is to be faithful and obedient to Allah and to turn away from it or show disobedience to it is to turn away from Allah and be disobedient to Him. Allah has said that the people who abide by the Qur'an and hold it as is worthy of it will be raised in this life and the next no matter who these people are as regards descent, colour and language. In contrast the people who disregard it and disobey it will be lowered to the lowest level even if they be on the highest of levels.

The history of Muslims and Islam confirms the truth of this *hadith*. In fact it reflects these words of Allah as if it was a mirror. The use of the word اقواما in the *hadith* discloses that the law of rise and fall as described in this *hadith* applies not to individuals alone but to nations.

Reward on Recital of Qur'an

(١٠٨٣/٤٠) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفاً مِنْ كِتَابِ اللهِ فَلَهُ بِهٖ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا لَا اَقُوْلُ "الٓمٓ" حَرْفٌ اَلِفٌ حَرْفٌ وَ لَامٌ حَرْفٌ وَ مِيْمٌ حَرْفٌ (رواه الترمذي والدارمي)

(1083/40) Sayyidina Abdullah bin Mas'ood ﵁ has said that the Messenger of Allah ﷺ told them that if anyone recited one

letter of the Book of Allah, he will be credited with one good deed, and each good deed gets a tenfold reward according to Allah's law of recompense. (He explained it further) that he did not say that الم (*Alif laam Meem*) was one letter, but *Alif* is a letter *Laam* is a letter and *Meem* is a letter. (So, one who reads الم will get reward for thirty good deeds). (Tirmizi)

Commentary: The gracious rule of Allah that if anyone does a good deed he gets a tenfold reward is mentioned in the Qur'an in a very clear and explicit manner. We read in the *Surah al An`am.*

Whosoever brings a good deed shall have tenfold the like of it. (Al An`am, 6:160)

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا (الانعام، ٦:١٦٠)

The foregoing *hadith* conveys to us the glad tidings of the Prophet ﷺ that anyone who recites the Qur'an sincerely will be doing a good deed against every letter. of the alphabet that he recites and that will spell out a reward against ten good deeds.

The version of the same *hadith* in Bayhaqi quotes the Prophet ﷺ as saying that he did not say that بسم الله (Bismillah) was one letter but that Ba was a letter, seen was a letter and meem was a letter and that he did not say that الم was a letter but that Alif. Laam and Meem were (three) seprate letters. May Allah grant us the believing mind. This *hadith* conveys abundant glad tidings for those who receite the Qur'an.

This *hadith* also indicates that to gain reward on recital of the Qurain, it is not necessary that the meanings and translation are understood by the reciting person because الم and other such *muqattat* letters are read without understanding. The *hadith* has told us that anyone who recites these letters too will get tenfold reward against each letter. (Allah knows best).

Recital of Qur'an is Polish for The Hearts

(١٠٨٤/٤١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْقُلُوْبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيْدُ اِذَا اَصَابَهُ الْمَاءُ قِيْلَ يَارَسُوْلَ اللهِ مَاجِلَاءُ هَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْاٰنِ. (رواه البيهقى فى شعب الايمان)

(1084/41) According to Sayyidina Abdullah bin Umar ﷺ the

Messenger of Allah ﷺ said, "These hearts become rusty just as iron becomes rusty when water gets into it". Someone asked, "Messenger of Allah ﷺ! How may these be cleared?" He said. "A great deal of remembrance of death and recitation of the Qur'an." (Bayhaqi)

Commentary: The heart is said to be rusty when it is careless and neglectful of the Hereafter and its consequences. This attitude is the root of all minor and Major sins, and, without doubt, the panacea for this ill is to remember death frequently. One may think about it and consider himself in that state. The Qur'an may be recited with Proper etiquette knowing it to be the book of Allah. If Allah causes one to recite the Qur'an with concentration and due interest then, *Insha Allah*, the rust will be removed and he will be filled with light[1].

The Station of One Skilled In Qur'an

(١٠٨٥/٤٢) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم اَلْمَاهِرُ بِالْقُرْاٰنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِى يَقْرَءُ الْقُرْاٰنَ وَيَتَتَعْتَعُ فِيْهِ وَهُوَ عَلَيْهِ شَاقٌ لَهُ اَجْرَانِ. (رواه البخارى ومسلم)

(1085/42) Sayyidah Ayshah رضى الله عنها has said that the Messenger of Allah ﷺ said. "One who is skilled in the Qur'an is associated with the noble, upright recording angels, and he who falters when reciting (because he is not fluent with it and does not remember it well) and it is difficult for him will have a

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❶. Shah Waliullah has commented on the recital of Qur'an while discussing Ihsan in his book *Hujjat Allah Al-Balighah*:

He has said: The soul of the recital of the Qur'an is to recite it with deep interest and love, and extreme respect and glorification, the mind fully turned towards Allah. The reciter must pay attention to the advice and guidance of the Qur'an and try to absorb them. He must resolve to abide by its commands and guidance and derive. lessons from the historical events narrated by the Qur'an. When he comes across the attributes of Allah, he should say: *Subhan Allah* (سبحان الله) and when he reads about Paradise and the mecry of Allah, he must pray for His blessings and Paradise. When he reads about Hell and the wrath of Allah, he must seek refuge in Him.

Surely, a recital of this kind is a polish for the hearts and whoever is able to recite in this way to whatever degree, receives the blessings of Allah. May Allah not deprive us of His blessings!

double reward (One for the recital and the other for enduring difficulty). (Bukhari and Muslim)

Commentary: The Arabic word سفره in this *hadith* has been taken generally to mean the angels who bring down the revelation. Some scholars take it to refer to the Prophets and Messengers عليهم السلام. The translation allows for both interpretations. The *hadith* says that the slaves of Allah, who believe thhe Qur'an to be the word of Allah and take an interest in it, reciting it often so that they have a close association with the Qur'an, are with the Prophets and Messengers or the angels who bring the revelation. However, there are also those believers who are not very skilled and lack fluency in reciting the Qur'an. Their reading is very interrupted and halting but they do not give up and continue to read in the hope of being rewarded. So, they will get a reward for their recital, and another for the effort they put in. They must, therefore, not lose heart.

Reward Against Recital & Practicing What is Recited

(١٠٨٦/٤٣) عَنْ مَعَاذِ الْجُهَنِي قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْاٰنَ وَعَمِلَ بِمَا فِيْهِ اُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيٰمَةِ ضَوْءُهُ اَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِىْ بُيُوْتِ الدُّنْيَا لَوْكَانَتْ فِيْكُمْ فَمَاظَنُّكُمْ بِالَّذِىْ عَمِلَ بِهٰذَا.

(رواه احمد و ابوداؤد)

(1086/43) It is reported by Mu'aaz al Juhanni ﷺ that the Messenger of Allah ﷺ said, "If anyone recites the Qur'an and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you". He then added, "So what do you think of him who acts according to this?" (Ahmad, Abu Dawood)

Commentary: The *hadith* asks us to imagine what Allah would grant to the man who recites the Qur'an if his parents would be given a crown whose light would outshine the light of the sun.

The Intercession Of The Qur'an

(١٠٨٧/٤٤) عَنْ اَبِىْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

يَقُوْلُ اِقْرَءُوْا الْقُرْآنَ فَاِنَّهُ يَاْتِىْ يَوْمَ الْقِيٰمَةِ شَفِيْعًا لِاَصْحَابِهٖ اِقْرَؤُا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُوْرَةَ اٰلِ عِمْرَانَ فَاِنَّهُمَا تَاْتِيَانِ يَوْمَ الْقِيٰمَةِ كَاَنَّهُمَا غَمَامَتَانِ اَوْغَيَايَتَانِ اَوْفِرْقَانِ مِنْ طَيْرٍ صَوَافٍّ تُحَاجَّانِ عَنْ اَصْحَابِهِمَا' اِقْرَؤُا سُوْرَةَ الْبَقَرَةِ فَاِنَّ اَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا يَسْتَطِيْعُهَا الْبَطَلَةُ. (رواه مسلم)

(1087/44) It is narrated by Abu Umamah Bahili ﷺ that he heard the Messenger of Allah ﷺ say "Rceite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two shining ones, *Surah Al-Bagarah*, and *Surah Aal Imran*, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks pleading for those who recite them. Recite *surah Al Baqarah* for using it produces blessing and abandoning it produces regret, and the slothful are unable to recite it."(Muslim)

Commentary: The Messenger of Allah ﷺ has encouraged us to recite the Qur'an and has disclosed that the Qur'an will recommend its people before the Lord. The people of the Qur'an are those people who associate themselves with it having believed in it and taken a keen interest in it to seek the pleasure of Allah and hope for His mercy. There are different ways in which they may do it. Some of these ways are: recite it frequently ponder over it and abide by its commands, preach its teachings and guidance to other people, and so on. The Messenger of Allah ﷺ has given glad tidings to such people that the Qur'an will intercede for them. Of course, they must be sincere and seek to please Allah and receive reward.

The Prophet ﷺ has urged us generally to recite the Qur'an as a whole and then mentioned *surah al Baqarah* and *surah Aal Imran* in particular. He has said that on the Day of Resurrection and the Day of Gathering when all people will be in need of a shade to protect them from the terribly hot sun, these *surahs* will cast a shade on their people appearing as clouds or shades of some kind, or birds with wings spread. They will also speak for these people. Finally, the Prophet ﷺ said more about *surah al Baqarah*, that there is a great blessing in learning it and reciting it but a great loss in keeping onself deprived of it. The slothful people are unable to handle that. Some of the narrators have suggested that it refers to

the sorcerers. Thus it means that one who recites *surah Al Baqarah* cannot be subdued by sorcery.

We also learn of this characteristic of *surah Al Baqarah* from the *hadith* which says:

> The devil flees from the house in which *surah al Baqarah* is recited.[1]

Some other scholars have suggested that those who seek the wrong things will not be able to receive its blessings, Allah has closed the doors on them.

(١٠٨٨/٤٥) عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يُؤْتٰى بِالْقُرْاٰنِ يَوْمَ الْقِيٰمَةِ وَاَهْلِهِ الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهٖ تَقْدُمُهٗ سُوْرَةُ الْبَقَرَةُ وَاٰلِ عِمْرَانَ كَاَنَّهُمَا غَمَامَتَانِ اَوْظُلَّتَانِ سَوْدَا وَانِ بَيْنَهُمَا شَرِقٌ اَوْ كَاَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ صَاحِبِهِمَا (رواه مسلم)

(1088/45) Sayyidina An Nawas bin Sam`an has said that he heard the Prophet ﷺ say, "On the Day of Resurrection, the Qur'an and those who acted according to it will be brought with *Surah Al Baqarah* and *Surah Aal Imran preceding them like two clouds* or canopies with light between them or as though they were flocks of brids in ranks pleading for the ones who recited them." (Muslim)

Commentary: The subject matter of this *hadith* is similar to that of the *hadith* narrated by Abu Umamah ؓ and presented earlier than this. Let us picture the serverity of the Day of Resurrection and the Day of Gathering, and then observe how fortunate will those people be who will have a shade over them on that severe day because of thier exceptional relationship with the Qur'an! They will have taken a keen interest in it and obeyed its commands and thus entitled themselves to its blessings. On that Day of Gathering, the Qur'an will accompany them as their intercessor and friend and its two initial *surah Al Baqarah* and *Aal Imran*, will be overhead with their lights....... How deprived are those people who are lazy in obtaining this auspicious blessing even after being told of these *ahadith*.

ان الشيطان ينفر من البيت الذى يقرء فيه سورة البقره — رواه مسلم عن ابي هريره

1. Transmitted by Muslim, narrated by Abu Hurayrah

THE BLESSINGS OF SPECIFIED VERSE & *SURAH*

Some *ahadith* also narrate the virtures and blessings of certain verses of the Qur'an and its *surah* (chapters). The narratives of Sayyidina Abu Umamah Bahili ﷺ, for example, mention the excellence of the entire Qur'an and then make a specific mention of *surah Al Baqarah* and *Aal Imran*.

In the same way, the Messenger of Allah ﷺ has mentioned the virtues and merits of certain other surah and verses of the Qur'an. We reproduce some *ahadith* on this topic.

Surah Al-Fatihah

(١٠٨٩/٤٦) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاُبَيِّ ابْنِ كَعْبٍ اَتُحِبُّ اَنْ اُعَلِّمَكَ سُوْرَةً لَمْ يَنْزِلْ فِى التَّوْرَاةِ وَلَا فِى الْاِنْجِيْلِ وَلَا فِى الزَّبُوْرِ وَلَا فِى الْقُرْاٰنِ مِثْلُهَا قَالَ نَعَمْ يَارَسُوْلَ اللهِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَيْفَ تَقْرَءُ فِى الصَّلٰوةِ قَالَ فَقَرأَ اُمَّ الْقُرْاٰنِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ مَا اُنْزِلَتْ فِى التَّوْرَاةِ وَلَا فِى الْاِنْجِيْلِ وَلَا فِى الزَّبُوْرِ وَلَافِى الْقُرْاٰنِ مِثْلُهَا وَاِنَّهَا سَبْعٌ مِنَ الْمَثَانِىْ وَالْقُرْاٰنُ الْعَظِيْمُ الَّذِىْ اُعْطِيْتُهٗ. (رواه الترمذى)

(1089/46) Sayyindina Abu Hurayrah ﷺ said that the Messnger of Allah ﷺ "Do you wish that I should teach you the *surah* of the Qur'an the like of which was not revealed in the *Torah*, or the *Injeel*, or the *Zaboor* and not even in the Qur'an?" Ubayy said, "Messenger of Allah ﷺ, Yes! do teach me that *surah*. He asked "How do you recite during the Prayer?" Ubayy read out to the Prophet ﷺ the *surah Al Fatihah*, (saying thtat he recited it in prayer in that manner). The Prophet ﷺ said, "By Him in

whose Hand is my soul, nothing like it has been sent down in the *Torah,* the *Injeel* the *Zaboor*, or the Qur'an itself. It is the seven often-repeated verses and the mighty Qur'an (سبع من المثانی و القرآن العظیم) which Allah has bestowed on me".
(Tirmizi)

Commentary: In *surah Al Hijr*, in the Qur'an, Allah has recalled His very special favour that He has bestowed on the Prophet ﷺ He has said:

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِىْ وَالْقُرْاٰنَ الْعَظِيْمَ

And certainly we have given you (O Prophet)

the seven of the of-repeated and the Mighty Qur'an. The Messenger of Allah ﷺ has pointed out in the foregoing *hadith* that the seven oft-repeated verses are the *surah al-Fatihah.* It is such a great *surah* with much blessings that no other chapter like it was revealed in any cellestial Book and the Qur'an too does not have any other *surah* of similar status. This *surah,* compresses within itself the subject matter of the whole Qur'an and it is therefore called the *Ummal Qur'an* (the mother of the Qur'an) and the preface of the Qur'an. It is necessary to recite it in every unit[1] of every prayer. We may say on the basis of this *hadith* that the believer, who knows *surah Al Fatihah* by heart and is inclined to recite it sincerely, also owns a large wealth and a huge blessing from Allah. Let him realise its value and greatness and let him fulfil his obligation.

Surah Al-Baqarah

(١٠٩٠/٤٧) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ شَيْئٍ سِنَامٌ وَسِنَامُ الْقُرْاٰنِ سُوْرَةُ الْبَقَرَةِ وَفِيْهَا اٰيَةٌ هِىَ سَيِّدَةُ اٰىِ الْقُرْاٰنِ اٰيَةُ الْكُرْسِىِّ. (رواه الترمذی)

(1090/47) Sayyindina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said. "Everything has a prominence[2] (Which is the most elevated and apex part of it) and the Qur'an's prominence is *surah Al- Baqarah*, and one of its verses (the *ayat al Kursi*) is the chief of all verses of the Qur'an." (Tirmizi)

1. Every rak'aah of every Salah
2. The Arabic Word سنام means hump

Commentary: The detail with which *surah al Baqarah*, explains the basic principles and creed of Islam and the *injunctions* of *Shari'ah* is not found in any other *surah* of the Qur'an. Perhaps that is why it has been placed before every other *surah* of the Qur'an (except *al Fatihah*) and that is why it is called in the *hadith* the prominance of the Qur'an سنام القرآن, actually the hump of the" Qur'an). But Allah knows best.

(١٠٩١/٤٨) عَنْ اَبِى هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَجْعَلُوْا بُيُوْتَكُمْ مَقَابِرَ وَاِنَّ الْبَيْتَ الَّذِى تُقْرَءُ الْبَقَرَةُ فِيْهِ لَايَدْخُلُهُ الشَّيْطَان.

(رواه الترمذی)

(1091/48) Sayyidina Abu Hurayrah said that the Messenger of Allah said, "Do not make your houses grave yards (for there is no *Zikr* or recital of Qur'an in the graveyard where the dead lie and the atmosphere lacks the blessings of these things). Surely the devil does not enter the house where *surah Al Baqarah*, is recited (so pet there be *Zikr* and recital of Qur'an in your houses particularly of *Al Baqarah*). (Trimizi)

Commentary: Some characteristics apply to the *surah* of the Qur'an and some of its verses. This *hadith* tells us about *surah al-Baqarah* that the devil does not enter the houses where it is recited, and they are safe from his mischief.

In some of the earlier ahadith too we had seen the merits of *surah Al Baqarah* and *surah Aal Imran*.

Surah Al-Kahf

(١٠٩٢/٤٩) عَنْ اَبِىْ سَعِيْدٍ اَنَّ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَاَ سُوْرَةَ الْكَهْفِ فِىْ يَوْمِ الْجُمْعَةِ اَضَاءَ لَهُ النُّوْرُ مَابَيْنَ الْجُمْعَتَيْنِ.

(رواه البیهقی فی الدعوات الکبیر)

(1092/49) Sayyindina Abu Sa'eed Al Khudri has quoted the Prophet as saying, "If anyone recites *surah Al Kahf* on Firday, light will shine brightly for him between two Fridays." (Bayhaqi)

Commentary: This *hadith* tells us that *surah Al Baqarah* has a distinct relationship with Friday. That is why the Prophet has particularly exhorted us to recite it on Friday. He has said that if

anyone recites this surah on Friday, an exclusive light will shine in his heart and its brightness and blessing will carry on until next Friday. This *hadith* has been transmitted by Hakim too, and he has said that its line of transmission is sound.

Surah Yaseen

(١٠٩٣/٥٠) عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُزَنِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَءَ يٰسٓ اِبْتِغَاءَ وَجْهِ اللّٰهِ تَعَالٰى غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ فَاقْرَءُوْهَا عِنْدَ مَوْتَاكُمْ. (رواه البيهقى فى شعب الايمان)

(1093/50) Sayyindina Ma'qil bin Yasar al Muzani ﷺ has reported the Prophet ﷺ as saying. "If anyone recites surah yaseen. seeking the pleasure of Allah then his past sins will be forgiven. So, recite it before those of you who are dying." (Bayhaqi)

Commentary: The *hadith* advises us to recite *surah Yaseen*, before those of us who are dying (عند موتاكم). The meaning obviously is that we should recite it before the dying person when he is taking his final breath and is on the verge of death. This is the contention of most of the *ulama* and, hence, the practice continues in this way. However, it could also mean that *surah Yassen* should be recited over the dead at his grave so that he is forgiven by virtue of the recital.

(١٠٩٤/٥١) عَنْ عَطَاءِ بْنِ اَبِىْ رَبَاحٍ قَالَ بَلَغَنِىْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يٰسٓ فِىْ صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ (رواه الدارمى مرسلاً)

(1094/50) Sayyidina Ata Ibn Abu Rabah, a taba'ee رحمة الله has said that he had heard of the saying of the Messenger of Allah ﷺ."If anyone recites *surah Yaseen* at the beginning of the day, his desires will be fulfilled." (Daarami)

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❶. Surah As-Sajdah
❷. Surah Al Mulk

Surah Al Waqi'ah

(١٠٩٥/٥٢) عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُوْرَةَ الْوَاقِعَةِ فِيْ كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ اَبَدًا وَكَانَ ابْنُ مَسْعُوْدٍ يَامُرُ بَنَاتَهُ يَقْرَأْنَ بِهَا فِيْ كُلِّ لَيْلَةٍ (رواه البیهقی فی شعب الایمان)

(1095/52) Sayyidina Ibn Mas'ud ﷺ has reported that the Messenger of Allah ﷺ said, "He who recites *surah Al Waqi'ah*, every night will never be afflicted by want." (Bayhaqi)

Surah Al Mulk

(١٠٩٦/٥٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ سُوْرَةً فِيْ الْقُرْاٰنِ ثَلٰثُوْنَ اٰيَةً شَفَعَتْ لِرَجُلٍ حَتّٰى غُفِرَلَهُ وَهِيَ تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ (رواه احمد والترمذی و ابو داؤد والنسائی وابن ماجه)

(1096/53) It is repoted by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "A *surah* of the Qur'an that has only thirty verses interceded before Allah for a slave until he was forgiven. That *surah*, is *Tabarqk Al lazi biyadihil mulk*." (Ahmad Tirmizi Abu Dawood Nasai, Ibn Majah)

Alif Laam meem Tanzeel

(١٠٩٧/٥٤) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَايَنَامُ حَتّٰى يَقْرَءَ الٓمّٓ تَنْزِيْل وَتَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ (رواه احمد والترمذی والدارمی)

(1079/54) Sayyidina Jabir ﷺ has said that the Holy Prophet ﷺ never did go to sleep till he had recited *Alif Laam Meem Tanzeel*[1] and *Tabarak Allazi bi yadi hil Mulk*[2]. (Ahmad, Tirmizi, Darami)

Surah Al A'la

(١٠٩٨/٥٥) عَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ هٰذِهِ السُّوْرَةَ "سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى" (رواه احمد)

(1098/55) It is narrated by Sayyidina Ali ﷺ that this *surah* (*Sabbihisma Rabbikal A`la*)[1] was very dear to the Messenger of Allah ﷺ (Ahmad)

❶. Surah Al- A'la

Commentary: We have seen already in the *Kitab As-Salah*, the *ahadith* which tell us that the Prophet ﷺ frequently recited the *surah Al-A`la* in the first *raka'ah*, of Friday prayers and *Eid* prayers. This was his practice because the subject matter and the message of this *surah* were very dear to him.

Surah At Takathur

(١٠٩٩/٥٦) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا يَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَقْرَءَ اَلْفَ اٰيَةٍ فِيْ كُلِّ يَوْمٍ؟ قَالُوْا وَمَنْ يَسْتَطِيْعُ اَنْ يَّقْرَأَ اَلْفَ اٰيَةٍ فِيْ كُلِّ يَوْمٍ، قَالَ اَمَا يَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَّقْرَأَ اَلْهٰكُمُ التَّكَاثُرُ.

(رواه البيهقي في شعب الايمان)

(1099/56) Sayyidina Abdullah Ibn Umar ﷺ has said that the Messenger of Allah ﷺ asked "Can anyone of you not recite a thousand verses daily?" They (his Companions ﷺ) said, "Who can recite a thousand verses daily?" So, he asked "Can anyone of you not recite *al-haakumut takaa thur*?"[1] (Bayhaqi)

Commentary: Some of the small chapters of the Qur'an contain very important message so that in respect of thier significance and message they equal thousands of verses. *surah At-Taka thur*, is one of them. It strikes a hard blow on those who seek worldly pleasures and forget the Hereafter. It describes vividly the reckoning and the punishment in Hell so that, unless his heart is dead to reception, the man is bound to awaken to the realities of the Hereafter and worry about his fate.

Perhaps this is why the Messenger of Allah ﷺ has compared recital of this *surah*, to the recital of one thousand verses. We must bear this in mind when we read the *ahadith* that will follow and exhort us to recite some of the Qur'an describing them as like one-half of the Qur'an, or one third, or one fourth. It is possible that reward on reciting them may accure accordingly, for the treasures of Allah are greater than that we imagine.

Surah Az-Zilzal, Al Kafiroon & Al-Ikhlas

(١١٠٠/٥٧) عَنِ ابْنِ عَبَّاسٍ وَ اَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ

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1. Surah At- Takathur

عَلَيْهِ وَسَلَّمَ "اِذَا زُلْزِلَتْ" تَعْدِلُ نِصْفَ الْقُرْاٰنِ وَ "قُلْ هُوَاللّٰهُ اَحَدٌ (اخلاص ١:١١٢)" تَعْدِلُ ثُلُثَ الْقُرْاٰنِ و "قُلْ يَآ اَيُّهَاالْكٰفِرُوْنَ" (كفرون ١:١٠٩) تَعْدِلُ رُبُعَ الْقُرْاٰنِ. (رواه الترمذى)

(1100/57) It is reported by Sayyindina Abdullah Ibn Abbas ﷺ and Sayyindina Anas bin Malik ﷺ that the Messenger of Allah ﷺ said, "*Iza Zulzilat*[1] is equivalent to half the Qur`an, and *Qul huwAliahu Ahad*[2]. is equivalent to a third of the Qur`an, and *Qulyaa ayyuh Al Kafrioon*[3] is equivalent to a quarter of the Qur`an. (Tirmizi)

Commentary: The *Qiyamah*, or the Day of Resurrection, is described in the *surah Az Zilzaal* and a vivid picture is drawn. Its last two verses are:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ
(الزلزال ٩٩:٧،٨)

So whosoever has done an atom`s weight of good, shall see it,
And whosoever has done an atom`s weight of evil, shall see it.
(Az Zilzaal 99:7-8).

It spite of its brevity it speaks of reward and punishment effectively. If we write a volume on this subject, that would not be as effective as these verses are. It is perhaps because of this distinction that this *surah* has been declared as equivalent to one-half of the Qur`an.

It the same way, *surah Al Ikhlas* mentions very briefly the unity of Allah, His Independence and His perfect attributes in marvellous way. This is indeed, peculiar to this called equivalent to one-third of the Qur`an.

As for the *Surah Al Kafiroon*, it declares freedom from polytheism and polytheists in a very interesting way and so gives a lesson in pure unity way and so gives a lesson in pure unity of Allah. (That, indeed, is the base of religion). It is possibly for this peculiarity of the *surah* that it is termed equivalent to one fourth of the Qur`an. And Allah knows best.

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1. Surah Az Zilzaal
2. Surah Al-Ikhlas
3. Surah Al-Kafiroon

(١١٠١/٥٨) عَنْ فَرْوَةَ بْنِ نَوْفَلٍ عَنْ اَبِيْهِ اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِيْ شَيْئًا اَقُوْلُهُ اِذَا اَوَيْتُ اِلٰى فِرَاشِيْ فَقَالَ اِقْرَأْ "قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ (الكفرون ١٠٩:١)" فَاِنَّهَا بَرَآءَةٌ مِّنَ الشِّرْكِ (رواه الترمذى وابو داؤد والنسائى)

(1101/58) Farwah bin Naufal has quoted his father as saying that he had asked the Messenger of Allah ﷺ to teach him something to say when he went to bed and he ﷺ said, "Recite *Qul Yaa Ayyuhal Kafiroon* for it is a declaration of freedom from polytheism." (Tirmizi, Abu Dawood, Nasai)

(١١٠٢/٥٩) عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَعْجِزُ اَحَدُكُمْ اَنْ يَّقْرَاَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْاٰنِ قَالُوْا وَكَيْفَ يَقْرَاُ ثُلُثَ الْقُرْاٰنِ قَالَ "قُلْ هُوَ اللّٰهُ اَحَدٌ (اخلاص ١١٢:١)" يَعْدِلُ ثُلُثَ الْقُرْاٰنِ. (رواه مسلم و رواه البخارى عن ابى سعيد وروى الترمذى عن ابى ايوب الانصارى بمعناه)

(1102/59) Sayyidina Alou Darda, ﷺ has said that the Messenger of Allah ﷺ asked, "Is anyone of you incapable of reciting a third of the Qur'an in a night?" The companions ﷺ asked, "How can anyone recite a third of the Qur`an?" He said to them, "*Qulhuwa Allahu Ahad* is equivalent to a third of the Qur`an." (Muslim)

Imam Bukhari has transmitted the same *hadith* from Abu Sa`eed Al-khudri ﷺ

Surah Al-Ikhlas

(١١٠٣/٦٠) عَنْ اَنَسٍ اَنَّ رَجُلاً قَالَ يَارَسُوْلَ اللّٰهِ اِنِّيْ اُحِبُّ هٰذِهِ السُّوْرَةَ قُلْ هُوَ اللّٰهُ اَحَدٌ (اخلاص ١١٢:١) قَالَ اِنَّ حُبَّكَ اِيَّاهَا اَدْخَلَكَ الْجَنَّةَ.

(رواه الترمذى وروى البخارى معناه)

(1103/60) Sayyidina Anas ﷺ has reported that a man told the Messenger of Allah ﷺ that he held the Surah Qul Huw-Allahu dear. The Prophet ﷺ heard a man recite *Qul Huw-Allahu Ahad*[1] and remarked "It is certain." I (Abu Hurayrah ﷺ) asked him what was certain, and he asserted." Paradise!"

(Muwatta Imam Malik, Tirmizi, Nasa`i)

Commentary: The Companions ﷺ received their education and

❶. Surah Ikhlas

training directly from the Prophet ﷺ and they were very eager to imitate him and follow in his footsteps all the time. Naturally, they must be reciting the Qur'an very effectively, particularly the chapters and verses declaring the oneness of Allah and His attributes. The condition of the hearts of the reciter must have been very obvious to their listeners to whom it may have seemed that they heard Allah from the reciters tongue. The Companion ؓ who is stated in this *hadith* to be reciting *Surah Al-Ikhlas* must have been going through a similar experience and Prophet ﷺ may have observed that. The intensity of his feelings and the degree of his faith prompted the Prophet ﷺ to comment that paradise was obligatory for him.

(١١٠٥/٦٢) عَنْ اَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَرَادَاَن يَّنَامَ عَلٰى فِرَاشِهٖ ثُمَّ قَرَاَ مِائَةَ مَرَّةٍ قُلْ هُوَاللّٰهُ اَحَدٌ اِذَاكَانَ يَوْمُ الْقِيٰمَةِ يَقُوْلُ لَهُ الرَّبُّ يَا عَبْدِىْ اُدْخُلْ عَلٰى يَمِيْنِكَ الْجَنَّةَ. (رواه الترمذى)

(1105/62) Sayyidina Anas bin Maalik ؓ has reported the Prophet ﷺ as saying, "If anyone who is about to sleep on his bed recites *Qul huwAllahu Ahad* a hundred times, Allah will say to him on the Day of Resurrection: O slave! Enter Paradise to your right!" (Tirmizi)

Commentary: The words عَلٰى يَمِيْنِكَ (to your right) could mean that Paradise would be to the right of the slave where he stands at the place of reckoning. He would be told to turn to his right and go to Paradise.

The other meaning could be that the right side of Paradise would be superior to its left portion. The slave would be told, "Go to the right portion of Paradise!"

Indeed, this is a very good bargain for it asks to recite Surah Al-Ikhlas only a hundred times before going to sleep to be allowed admittance to Paradise. May Allah enable us to do this thing which is not a very difficult task. Some of Allah's slaves practice much more than this before they go to sleep every night.

Ma`oozatayn

(١١٠٦/٦٣)عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلَمْ تَرَ اٰيَاتٍ اُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَمِثْلُهُنَّ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ (العلق ١١٢: ١) وَ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ (الناس ١١٤: ١). (رواه مسلم)

(1106/63) It is reported by Sayyidina Uqbah bin Amir ﷺ that the Messenger of Allah ﷺ said, "what wonderful verses have been sent down tonight! The like of them has never been seen. They are *Qula`oozu bi Rabbil falaq*[1] and *Qul A`oozu bi Rabbin Naas*.[2]" (Muslim)

Commentary: These two chapters are unique in that from the beginning to the end their subject is uniform — the refuge of Allah is sought from the apparent and hidden mischief. They are very effective in protecting from evil and mischief as a strong fortress. Both the chapters are breif in words but very comprehensive and enough.

(١١٠٧/٦٤)عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ بَيْنَا اَنَا اَسِيْرُ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْاَبْوَاءِ اِذْغَشِيَتْنَا رِيْحٌ وَظُلْمَةٌ شَدِيْدَةٌ فَجَعَلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِاَعُوْذُ بِرَبِّ الْفَلَقِ وَاَعُوْذُ بِرَبِّ النَّاسِ وَيَقُوْلُ يَاعُقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا (رواه ابو داؤد)

(1107/64) Sayyidina Uqbah bin Amir ﷺ said, "While I was travelling with the Messenger of Allah ﷺ between Al-Juhfah and Al-Abwa` (two places between Makkah and Madina), a wind and intense darkness enveloped us whereupon the Messenger of Allah ﷺ began to seek refuge in Allah reciting these two chapters (the *Ma`oozatayn*). He then asked me, 'Uqbah, you too recite these two *surah* and seek protection with Allah, for no one has given protection as they give.'(He meant that there was no supplication comparable to them to seek refuge in Allah. They are unique in this regard.)" (Abu Dawood)

Commentary: We learn from this *hadith* that when anyone faces a difficulty and danger, he may defend himself by reciting these two chapters, known as the *Ma`oozatayn*, and seeking protection of

1. Surah Al-Falaq
2. Surah An-Naas

Allah. There is no other way better than this — nay, as good as it — to seek the protection of Allah.

(١١٠٨/٦٥) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَوىٰ اِلٰى فِرَاشِهٖ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيْهِمَا فَقَرَأَ فِيْهِمَا قُلْ هُوَاللّٰهُ اَحَدٌ (اخلاص ١:١١٢) وَقُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ (فلق ١:١١٣) وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ (الناس ١:١١٤) ثُمَّ يَمْسَحُ بِهِمَا مَااسْتَطَاعَ مِنْ جَسَدِهٖ يَبْدَأُبِهِمَا عَلٰى رَاسِهٖ وَوَجْهِهٖ وَمَا اَقْبَلَ مِنْ جَسَدِهٖ يَفْعَلُ ذَالِكَ ثَلٰثَ مَرَّاتٍ. (رواه البخارى ومسلم)

(1108/65) Sayyidah Ayshah رضی الله عنها has said that they Holy Prophet ﷺ, when he went to his bed every night, joined his hands together (as one does in supplication) and breathed into them, reciting *Qul huwAllahu Ahad*[1], *Qula`zooubi Rabbilfalaq*[2] and *Qula`zooubi Rabbin naas*[3]. Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body (following it with the rest of his body as far as his hands would carry), doing it three times.

(Bukhari)

Commentary: This brief practice of the Prophet ﷺ before he retired for the night should be very easy for us to imitate and we must do this much, at least, before we go to sleep. Its blessings are beyond words. May Allah incline us to do that!

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❶. Al-Ikhlas,
❷. Al-falaq,
❸. An-naas.

MERIT OF SOME SPECIFIED VERSES

We have seen that the Foregoing *ahadith* related the merit of some of the chapters of the Qur`an. In the same way, some *ahadith* tell us of the merit and significance of some verses of the Qur`an. We present here some of them.

Aayat Al-Kursi

(١١٠٩/٦٦) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاالْمُنْذِرَ اَتَدْرِىْ اَىَّ اٰ يَةٍ مِنْ كِتَابِ اللهِ تَعَالٰى مَعَكَ اَعْظَمُ؟ قُلْتُ اللهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ يَا اَبَاالْمُنْذِرَ اَتَدْرِىْ اَىَّ اٰيَةٍ مِنْ كِتَابِ اللهِ تَعَالٰى مَعَكَ اَعْظَمُ؟ قُلْتُ "اَللهُ لَا اِلٰهَ اِلَّا هُوَالْحَىُّ الْقَيُّوْمُ؟ قَالَ فَضَرَبَ فِىْ صَدْرِىْ وَقَالَ لِيَهْنِكَ الْعِلْمُ يَا اَبَاالْمُنْذِرِ. (رواه مسلم)

(1109/66) Sayyidina Ubayy bin Ka`b said that the Messenger of Allah (addressing him by his kunyah) said to him, "Abul Munzir رحمة الله عليه, do you know which verse of the book of Allah that you have is greatest?" He replied, "Allah and His Messenger know best." So, the Prophet repeated the question, "O Abul Munzir, do you know which verse of the Book of Allah that you have is greatest?" He replied, "*Allahu Laa ilaha illa huwa al-Hayyu al -Qayyum.*[1]" Thereupon, the Prophet struck him on the breast (as if to applaud him) and said, "May this knowledge suit you, Abul Munzir!" (Muslim)

Commentary: When the Prophet asked him the first time Ubayy bin Ka`b replied, "Allah and his Messenger know best," (which of the verses is greatest). This answer followed the demands of etiquette, but when the Messenger of Allah asked him a second time, Ubayy bin Ka`b replied according to the

❶. Surah Al Baqarah (2:255)

knowledge he had and how he understood it. He said that he thought the verse was the *aayat al-kursi* (the 255th verse of *Surah Al-Baqarah*). The Prophet ﷺ confirmed that he was right and commended him by striking at his chest because that houses the heart (the receptive of intimate knowledge). Anyway, this *hadith* discloses to us that the *aayat al-kursi* is the greatest of the verses of Qur`an because it declares the unity of Allah and His purity and perfect attributes as also His greatness and Majesty. In this sense, this verse is unique and umatched.

The Last Verses of *Surah Al Baqarah*

(١١١٠/٦٧) عَنْ اَيفَعَ بْنِ عَبْدِالْكَلاعِيْ قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللهِ فَاَىُّ سُوْرَةِ الْقُرْاٰنِ اَعْظَمُ؟ قَالَ قُلْ هُوَاللهُ اَحَد قَال فَاَىُّ اٰيَةٍ فِي الْقُراٰنِ اَعْظَمُ؟ قَالَ اٰيَةُ الْكُرْسِي "اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَالْحَيُّ الْقَيُّوْم" قَالَ فَاَىُّ اٰيَةٍ يَانَبِيَّ اللهِ تُحِبُّ اَنْ تُصِيْبَک وَاُمَّتَکَ؟ قَالَ خَاتِمَةُ سُوْرَةِ الْبَقَرَةِ فَاِنَّهَا مِنْ خَزَائِنِ رَحْمَةِ اللهِ تَعَالٰى مِنْ تَحتِ عَرْشِهٖ اَعْطَاهَا هٰذِهٖ الْاُمَّةَ لَمْ تَتْرُکْ خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَشْتَمَلتْ عَلَيْهِ. (رواه الدارمى)

(1110/67) Sayyidina Ayfa` bin Abd Al-Kila`ee (a Taba`ee) said that a man asked the Messenger of Allah ﷺ, "which *surah* of the Qur`an is the greatest ?" He was told that it is *Qul Huwallahu Ahad* (*al-Ikhlas*). He then asked, "which verse of the Qur`an is the greatest," and was told that *aayat al-kursi*, (*allahu Laaila illaHuwal hayyul Qayyum*) is the greatest verse. He asked once again, "O Prophet of Allah, which verse would you like to benefit you and your *Ummah*." The Prophet ﷺ said, "The last verses beginning with *Aamanar Rasulu* to the end of the *surah*" He also said that these verses were from the treasures of Allah's mercy from under His Throne which He has given to this people and there is no good in this world and the next which it does not include. (Darami)

Commentary: The distinction of *Surah Al-Ikhlas* and the *aayat al-kursi* has beenmentioned already by us. The foregoing *hadith* tells us about the last verses of *surah Al-Baqarah* that they are part of the treasures of Allah's mercy from under His Throne which He has given to the people of Prophet Muhammad ﷺ. The initial

words from *Aamar Rasoolu* to *laa nufar riqu bayna ahadin min rasulih*, exhort Belivers to refresh their faith. The words *sami`na wa ata`na* extol them to submission and obedience and make them promise accordingly. Then *ghufranaka rabbana wa ilaykalmaseer* are words of the Belivers seeking His forgiveness for their lapses The words *Laa Yukatalu Allahu nafsan illa wus`aha* console the weak salves and assure them that they will not be over-burdened nor will they be asked to do anything that is beyond their capacity to do The final words from *Rabbana laa tu aakhizna*, to the end of *surah* exhost the Beliver to make a comprehensive supplication.

Surely, these verses are by themselves a treasure of the mercy of Allah May Allah cause us to realise their value and benefit from them.

(١١١١/٦٨) عَنْ جُبَيْرِبْنِ نُفَيْرٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللهَ خَتَمَ سُوْرَةَ الْبَقَرَةِ بِاٰيَتَيْنِ اُعْطِيْتُهُمَا مِنْ كَنْزِهِ الَّذِىْ تَحْتَ الْعَرْشِ فَتَعَلَّمُوْهُنَّ وَعَلِّمُوْهُنَّ وَعَلِّمُوْهُنَّ نِسَاءَ كُمْ فَاِنَّهَا صَلٰوةٌ وَقُرْبَانٌ وَدُعَاءٌ (رواه الدارمى مرسلاً)

(1111/68) Sayyidina Jubayr bin Nufayr. Taba`ee رحمة الله عليه has reported that the Messenger of Alllah ﷺ said."Allah finished *Surah Al-Baqarah* with two verses which I have been given fromHis treasure which is under the Throne, so learn them and teach them to your womenfolk, for they are a blessing,a means of approach (to Allah) and a supplication. (Darami)

Commentary: It must be understood thet Jubayr bin Nufayr رحمة الله عليه who has narrated this *hadith* as from the Messenger of Allah ﷺ was a Taba`ee, a successor of the companion ؓ from whom he had heard this hadith. Hence this hadith is called mursl in the terminology of the science of *hadith*. It is the same thing with the preceding *hadith* narrated by Ayfa` رحمة الله عليه who was also a taba`ee and who too has not named the companion from when he had heard the *hadith*.

(١١١٢/٦٩) عَنْ اَبِىْ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْاٰيَتَانِ مِنْ اٰخِرِ سُوْرَةِ الْبَقَرَةِ مَنْ قَرَاَبِهِمَا فِىْ لَيْلَةٍ كَفَتَاهُ. (رواه البخارى ومسلم)

(1112/69) Sayyidinalbn Mas`ud ؓ has said that the Messenger of Allah ﷺ said "If anyone recites the two verses at the end of

Surah Al-Baqarah at night that would be enough for him."

(Bukhari and Muslim)

Commentary: The *hadith* means to tell us that if anyone recites the last verses of *Surah Al-Baqarah* at night, *Insha Allah* he will be safe from harm. It could also mean that if anyone recites only these verses at the time of *tahajjud*, then that would suffice But Allah knows best.

Last Verses of *Surah Aal Imran*

(١١١٣/٧٠) عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ مَنْ قَرَءَ آخِرَ آلِ عِمْرَانَ فِيْ لَيْلَةٍ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ (رواه دارمي)

(1113/70) Sayyidina Uthman bin 'Affan ﷺ said, "If anyone recites the closing verses of *Surah Aal Imran* on a night, the reward for a night spent in prayer will be recorded for him."

(Darami)

Commentary: The closing verses of *Surah Aal Imran* are the verses beginning with the words, *inna fi khalqis samawati walard*, (verse 190 onwards). The authentic *ahadith*, tell us that when he woke up for *tahajjud* the Prophet ﷺ first recited these verses (even before he made the ablution)

These verse of the last *ruku* (section) of *Aal-Imran* are comprehansive like the last verses of *Al-Baqarah*, made up of supplication.The particular merit of this section depands on the supplication. The words are put on the tongue of the slave who ponders over the universe and its creation and who remembers Allah under all circumstances. The words:

Our Lord! you have not created this vain. Glory be to You! Save us form the chastisement of the Fire. Our Lord! Whomsoever You admit in to the fire, You have surely humiliated him and for the evildoers shall be no helpers. Our Lord ! we have heard a caller, calling us to belief,saying,"Believe you in

رَبَّنَا مَاخَلَقْتَ هٰذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝ رَبَّنَا اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهُ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝ رَبَّنَا اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۝ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا

your Lord." So we believed, Our Lord! Therefore forgive us our sins and remit us out evil deeds and make us die with the pious. Our Lord! Grant us that which You have promised us through Your Messenger, and humiliate us not on the Day of Resurrection. Surely You never failest (Your) promise!"

مَعَ الْاَبْرَارِ O رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۭ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ. (ال عمران ٣:١٩١،١٩٤)

(Aal Imran, 3:191-194)

This Supplication in the last *ruku* of *Surah Aal Imran* is among the few most comprehensive supplications of the Qur`an. The merit of this *ruku*, as we have stated already, is because of this supplication. The saying of Sayyidina Uthman ﷺ that he who will recite these verses in the night will be recorded as one who has stood night-long in voluntary prayers is obviously according to what he had heard from the Messenger of Allah ﷺ. None of the Companions ﷺ ever said anything on his own without hearing it from the Prophet ﷺ. Hence, this *hadith* is *hadith marfoo* .

Observation: Among the extraordinary Mercy of Allah on the *Ummah* of Prophet Muhammad ﷺ is that on a little effort, He gives great reward. There are many possibilities and ways in which one can claim exceptionally great rewards which He has promised the *Ummah* through His Messenger ﷺ. Thus, those people who are unable to do many good deeds, or any of the great deeds, may entitle themselves to higher rewards by performing the little deeds.

The foregoing *ahadith* which cite the Messenger of Allah ﷺ as mentioning the virtues of specified *surah* and verses of the Qur`an are among these glad tidings. The purpose behind these *ahadith* is to guide those slaves of Allah who cannot recite the Qur`an very much to receive a large share of rewards and special favours of Allah by reciting these specified verses or *surah*. It is, therefore, the right of these *ahadith* on us that we belive in them and recite these *surah* and verses of the Qur`an. We may thereby receive the special favours of Allah and if we do not do it we will be depriving ourselves of these blessings.

The seventy *ahadith* narrated thus far were about *Zikr* and recital of the Qur`an. We now present *ahadith* about *du`a*. These focus on the significance of supplication, guide us concerning *du`a* and have preserved for us the supplication of the Messenger of Allah ﷺ. The supplication of the Prophet ﷺ are indeed a great heritage for his people. The book is wound up with *istighfar* and *durood* (seeking forgivenessand invocating blessings on the Prophet ﷺ)

DU`A (Supplication)

Allah, the Exalted, has bestowed upon the Prophet ﷺ with many marvelous and distinctions, the most excellent of which is the station of perfect worship.

What is worship? It is an unelinching steadfast demonstration before Allah of extreme humility, servitude, submissiveness, incompetent helplessness and complete dependency, and it is to know with certainty that He owns everything and to place all hope in Him alone. This complete attitude is what raises a person to the station of worship which is the highest and supreme station. Indeed Sayyidina Muhammad ﷺ is the perfect and highest of all creatures on this station and, therefore, the best of all creatures and the noblest.

Everything is considered perfect or imperfect according to how it fares in its own field and meets the purpose for which it is created. For instance, a horse is brought into existences for man to ride it and for its swiftness and it will be measured as perfect or imperfect accorading to how it fares on this standard. similarly, a cow is placed on the scale of perfection according to the milk it yields. On the same basis, the creator of mankind has set man's purpose servitude and worship.

And I have not created the jinn and mankind but to worship me. (Az Zariyat, 51:56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ (الذاريات ٥١:٥٦)

Thus the best and the noblest of men will be he who is the most perfect and the highest on the scale of worship and servitude to Allah. And Sayyidina Muhammad ﷺ is above everyone else on the scale of worship and servitude to Allah, so he is the most excellent and the noblest of all creatures. Hence, whenever he is mentioned in the Qur`an for his greatest characteristics and marvels, and

everytime the special favours on him from Allah are recalled, he is referred to with the most honourable epithet — *'abd* (slave).[1]
When the *mi`raj* (his ascension to the heavens) is recalled, the Qur`an says:

> Glorified be He who carried His servant (Muhammad) by night (Al-Isra, 17:1)
>
> سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ (الاسرآء ١:١٧)

Again,when the final stages of this very journy (mi'raj) are mentioned, the Qur`an says:

> Thus did (Allah) reveal to His servant (Muhammad) that which He reveald. (An Najm,53:10)
>
> فَاَوْحٰٓى اِلٰى عَبْدِهٖ مَآ اَوْحٰى (النجم ١٠:٥٣)

Then Allah mentions the greastest blessing, the revelation of the Qur`an and says:

> Blessed is He who sent down the criterion (the Qur`an) to His servent (Muhammad) (Al-Fufrqan, 25:1)
>
> تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ (الفرقان ١:٢٥)

And also:

> All praise belongs to Allah Who has revealed the Book to His servant (Muhammad) (Al Kahf, 18:1)
>
> اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ (الكهف ١:١٨)

The gist of the discussion is that the highest station for man is that of servitude and worship to Allah and Sayyidina Muhammad ﷺ is the leader on this scale. He is the highest on this standard of description.

Du`a (supplication) is the gem of worship and the most prominent demonstration of it. When a slave makes a (sincere) supplication to Allah, he is drowned in servitude both outwardly and inwardly. Therefore of the conditions and characteristics of the Messenger of Allah ﷺ the most predonminant is of *du`a* of the great treasures of the spiritual blessings that his people got through him, the most precious are the supplications for different moments which he himself made to Allah or exhorted his people to make.

Some of these supplications relate to particular conditions and

❶. Vocabulory of the Holy Qur'an Dr. Abdullah Abbas Al-Nadwi

moments or specified purposes and needs. Most, however, are of a general nature. A general practical aspect of the value and benefit of these supplication is that we learn from them the etiquette and way to make a supplications to Allah and to beseech Him for our needs. We get guidance which is not found elsewhere. We have next the scholarly aspect with an intimate awareness that the Messenger of Allah ﷺ had a deep spirtual link with Allah at every moment of his life, and that his heart was impressed by its majesty and beauty. We learn too that he was constantly aware of his own and of every other creature's entire helplessness and complete dependence on Allah and of the Omnipotence and continuous mercy of the Sovereign, king of kings and His perpetual nourishing of the creatures. This awareness of the Prophet ﷺ was to such a degree that the unseeen looked like the obvious and seen.

If we ponder over the hundreds of supplications available in the treasures of *hadith* then we will feel clearly that they reflect an awareness of Allah and the Prophet's ﷺ spiritual perfectness and his sincere relationship with Him.In this way. Each of his supplications is his perfect miracle صلى الله عليه وآله وبارك وسلم. May blessings of Allah on him and his family, and may His favours and peace be on him.

It has been my practice to recite some of the supplications of the Prophet ﷺ before educated and intelligent non-Muslims whenever I meet them. My experience with them is that almost all of them are most impressed by the Prophet's ﷺ *Du`a* (supplications) — more than anything else. They are left in no doubt concerning his perfect link with Allah and His awareness.

After these introductory words, let us now read the *ahadith* in which the Prophet ﷺ has exhorted us to make supplications to that conduct. He has shown us the manners and etiquettes of making supplication and told us how to do it. After that, we will present those *ahadith* in a sequence in which are found supplications which he made to Allah on particular occassions or exhorted us to make them.

The Position of *Dua* And Its Importance

(١١١٤/٧١) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ هُوَالْعِبَادَةُ ثُمَّ قَرَأَ "وَقَالَ رَبُّكُمْ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ (المومنون ٤٠:٦٠)

(رواه احمد و الترمذی و ابو داؤد والنسائی وابن ماجه)

(1114/71) Sayyidina Numan bin Bashir ؓ has said that the Messenger of Allah ﷺ said, "Supplication is worship," and he then recited the verse:

And your Lord says, "Call upon Me, and I shall answer you. Surely those who are too arrogant to worship me, they enter Hell disgraced."	وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ (المؤمن ٤٠:٦٠)

(Àhmad, Tirmizi, Abu Dawood, Nasa'i, Ibn Majah)

Commentary: The words of the *hadith* itself are simply. "Supplication is worship." The *hadith* perhaps means that a slave must not bracket his supplication with his other efforts to get his needs and desires so that if it is approved then he considers himself successful but if it is not approved then he thinks that his effort was in vain. Rather, supplication has a nature of its own and that is that beside being a means to recepit of worship. In fact, it is one's desires it is by itself a form of worship. Hence, from that point of view it is a sacred deed of the slave against which he would be rewarded in the Hereafter, surely.

The verse of the Qur'an that the Prophet ﷺ recited in support of his saying confirms that Allah regards supplications worship. The next *hadith* describes *du`a* as the narrow and essence of worship.

(١١١٥/٧٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ مُخُّ الْعِبَادَةِ

(رواه الترمذی)

(1115/72) Sayyidina Anas ؓ said that, "Supplication is the pith of worship." (Tirmizi)

Commentary: The spirit of worship is to be humble before Allah

and to show extreme humility and submission to Him. This, in fact, is the total nature of *du'a* — its first part and last, its obvious and hidden. Therefore, *du'a* is undoubtedly the pith and essence of worship.

(١١١٦/٧٣) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَیْسَ شَیْئٌ اَکْرَمُ عَلَی اللّٰهِ مِنَ الدُّعَاءِ. (رواه الترمذی و ابن ماجة)

(1116/73) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ told us that nothing is more honourable in the sight of Allah than supplication. (Tirmizi, Ibn Majah)

Commentary: Once we know that *du'a* is the essence and gist of worship and man is created to worship Allah then we should understand that of the deeds and conditions of men, *du'a* is the most honourable and precious thing. Besides it is most effective in attracting the mercy and help of Allah.

(١١١٧/٧٤) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ فُتِحَ لَهٗ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهٗ اَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللّٰهُ شَیْئًا یَعْنِیْ اَحَبَّ اِلَیْهِ مِنْ اَنْ یُّسْاَلَ الْعَافِیَةَ. (رواه الترمذی)

(1117/74) Sayyidina Ibn Umar ﷺ has said that the Messenger of Allah ﷺ said, " If the gate of supplication is opened for anyone of you then the gates of mercy will be opened for him. And nothing that Allah is asked for is as dear to Him as to be asked for security. (Tirmizi)

Commentary: Security is to be protected from all trial and tribulations of this world and the next whether they are apparent or unseen. Thus any one who prays to Allah for security in fact concedes that, without the proection of Allah and His merey. He cannot even continue to live and is unable to save himself from a minor or major disaster or hardship. Thus, such a supplication is a confession of ones absolute helplessness and incompetence which is the essence of servitude. Thus, the supplication for security is dear to Allah more than any other supplication.

The next thing the *hadith* tells us is about the door of supplication being opened. It means that the reality of supplication is realised and one learns how to ask Allah. The hadith goes on to

say that for such a person the door of Allah's mercy will be opend. Actually, supplication is not a name applied to the beseeching words uttered by the tongue which, at the most, are a dressing or a frame, but, it is the urge and the yearning of his heart. The gate which the *hadith* speaks of as opening is indeed this state of the supplicant. When he attains this state of mind and heart then the doors of mercy do open for him. May Allah grant us this condition and status.

(١١١٨/٧٥) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَسْاَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ. (رواه الترمذى)

(1118/75) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said, " Allah will be angry with those who do not make requests from Him." (Tirmizi)

Commentary: There is no one in the world who gets angry if a request is not made to him. Even parents lose their temper if children ask them again and again for something. But, this saying of the Prophet ﷺ in forms us that Allah is so very much merciful and benevolent on His slaves that He gets angry on the slaves who does not ask Him for any thing, and loves the slave who makes a request to Him. We have seen a *hadith* that the deed of His salve dearest to Him is supplication and request:

لَکَ الْحَمْدُ يَارَبَّ الْعَالَمِيْنَ وَيَااَرْحَمَ الرَّاحِمِيْنَ

(Praise belongs to you, O Lord of the worlds and O The Most Merciful of those who show mercy.)

(١١١٩/٧٦) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَلُوااللّٰهَ مِنْ فَضْلِهٖ فَاِنَّ اللّٰهَ يُحِبُّ اَنْ يُسْاَلَ وَ اَفْضَلُ الْعِبَادَةِ اِنْتِظَارُالْفَرَجِ (رواه الترمذى)

(1119/76) It is related by Sayyidina Ibn Masud ﷺ that Messenger of Allah ﷺ said, "Ask Allah to grant from His bounties (that is. ask Him for His favours and mercy) for Allah loves to be asked. And the most excellent worship is hope and expectation of relif (from anxiety and distress, and it is a great form of woriship because of its humble concentration) (Tirmizi)

Approval Of Supplication

(۱۱۲۰/۷۷) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَاللهِ بِالدُّعَاءِ.

(رواه الترمذی ورواه احمد عن معاذ بن جبل)

(1120/77) Sayyidina Abdullah bin Umar ﷺ has said that the Messenger of Allah ﷺ said, "Supplication is beneficial regarding the accidents that have happened and the accidents that have not yet happened. So, O slaves of Allah, devote yourselves to supplication!" (Tirmizi)

(Imam Ahmed has transmitted this hadith in his musnad from Muza bin Jabal instead of Abdullah bin Umer.)

Commentary: It means that one must also pray for relief from the anxiety and distress that has not descended on one but there are fears about it *Insha Allah* supplication for relief will avert that threat. one must also supplicate Allah to ward off what has descnded of anxiety and distress. *Insha Allah* that would be removed, and Allah would bestow security.

(۱۱۲۱/۷۸) عَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ رَبَّكُمْ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ مِنْ عَبْدِهٖ اِذَا رَفَعَ يَدَيْهِ اَنْ يَّرُدَّهُمَا صِفْرًا

(رواه الترمذی و ابو داؤد)

(1121/78) Sayyidina Salman Farsi ﷺ said that the Messenger of Allah ﷺ said," your Lord is extremely munificent and generous, and is ashamed to turn away empty the hands to a slave when he raises them to Him." (He does give him something.) (Tirmizi, Abu Dawood)

(۱۱۲۲/۷۹) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكُمْ عَلٰى مَايُنْجِيْكُمْ مِّنْ عَدُوِّكُمْ وَ يَدُرُّلَكُمْ اَرْزَاقَكُمْ تَدْعُوْنَ اللهَ فِيْ لَيْلِكُمْ وَنَهَارِكُمْ فَاِنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِ.

(رواه ابویعلی فی مسنده)

(1122/79) Sayyidina Jabir ﷺ quoted the Messenger of Allah ﷺ as saying," Shall I not point out to you what will rescue you from your enemy. and give you abundant livelihood? Supplicate Allah in your nights and your days, for supplication is the weapon of the Believer." (Abu Yala)

Commentary: *Du`a* is what emerges from the depths of the heart with a firm conviction that the treasures of heaven and earth are only in the Hands of Allah and He distributes them as He pleases. He grants them to the supplicants who knock at His door. An aspirant must realise that he will get his wish only when Allah gives it to him and he cannot get it from anyone else. It is this firm conviction coupled with a realisation of one's own utter helplessness that grows a feeling in the slave which the Qur`an has described as اضطرار (compulsion. force exigency, need). This is the spirit of *du`a*, and it is a fact that Allah approves a man`s supplication which he makes to Him with this frame of mind to get relief from an enemy or any other anxiety, or to seek enhanced livelihood, or to fulfil one of his needs. Undoubtedly, therefore, *du`a* is a great weapon in the hands of such slaves of Allah who are blessed with faith and belief and who are aware of the power of supplication.

Guidance Concerning *Du'a*

The Messenger of Allah ﷺ has give certain guidance concerning supplication. A supplicant must keep them before him while making a supplicat:on.

(١١٢٣/٨٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اُدْعُوااللهَ وَاَنْتُمْ مُوْقِنُوْنَ بِالْاِجَابَةِ وَاعْلَمُوْا اَنَّ اللهَ لَايَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ. (رواه الترمذى)

(1123/80) Sayyidina Abu Hurayrah said hrat the Messenger of Allah ﷺ said," make your supplication to Allah with a firm conviction of being answered. know that Allah does not answer a supplication that comes from a careless and inattentive heart." (Tirmizi)

Commentary: The heart must be turned in properly to Allah at the time of making a supplication with an eye on his munificence and liberality and certainty of getting what one asks for the supplication that is made with a doubtful heart and lack of assurance will be spiritless.

(١١٢٤/٨١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا دَعَا اَحَدُكُم فَلا يَقُلْ اَللّٰهُمَّ اغْفِرْلِىْ اِنْ شِئْتَ اِرْحَمْنِىْ اِنْ شِئْتَ اُرْزُقْنِىْ اِنْ شِئْتَ وَلْيَعْزِمْ مَسْئَلَتَهُ اِنَّهُ يَفْعَلُ مَايَشَاءُ وَلَامُكْرِهَ لَهُ. (رواه البخارى)

(1124/81) It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "when one of you makes a supplication let him not say. O Allah, forgive me if You will; show mercy to me, if You will; provide for me if You will. But, he must make his request definite. Surely, He does what He wills and there is no one to impose compulsion on Him."

(Bukhari)

Commentary: The *hadith* stresses on the point that the demand of humility, dependence helplessness and request is that the supplicant must beseech his Lord without any sort of doubt and without a wavering mind. he should not say to the Benevolent Lord."O Allah, if you wish, do it this way". This sort of a request has a semblence of showing independence and unconcern and it is contrary to the station of servitude and etiquette of supplication. Besides, such a supplication is lifeless. Therefore, a slave should make a supplication in this way, "My Lord, Do answer my supplication!" Surely, Allah will do as He pleases and there is none who can compell Him to do against His will.

(١١٢٥/٨٢) عَنْ اَبِىْ هُرَيْرَةَ مَنْ سَرَّهُ اَن يَّسْتَجِيْبَ اللهُ لَهُ عِنْدَالشَّدَائِدِ فَلْيُكْثِرِالدُّعَاءَ فِى الرُّخَاءِ. (رواه الترمذى)

(1125/82) Sayyidina Abu Hurayrah ﷺ has said, "If anyone likes that Allah should grant him his supplications in times of difficulty and anxiety then he must make many supplications when times are easy."

(Tirmizi)

Commentary: It is confirmed through experience that those people have a very weak link with Allah who turn to Him only in times of difficulty and anxiety and raise thier hands in supplication only in such a situation. Such people lack that confidence in the mercy of Allah which produces soul and life in their supplication. In contrast those slaves of Allah who are accustomed to request Him for their needs at all times have a strong link with Him and

they have much confidence in the mercy of Allah on which they continue to rely. Thus their supplication is very strong.

The Messenger of Allah ﷺ has given us the advice in this *hadith* that we must make plenty of supplications to Allah in days of happiness and prosperity. The result will be that we will establish connection whereby our supplications in days of difficulty will be granted to us.

Do Not be Impatient For a Response

Du`a is an application from a slave to Allah who is the Absolute Owner and the Omnipotent. If He will He may grant the slave's request at the very moment but it is against His Wisdom to give the ingnorant and unjust slave promptly on his request. In fact, often it is in the interest of the slave that his request should be considered after some delay, but man is hasty and he always hopes to get what he asks for to be given to him promptly. When he does not get that immediately, he becomes despondent and stops making a supplication. Here lies his mistake which dis-entitles him from getting his supplication approved and, in other words, his haste is the cause of his loss.

(١١٢٦/٨٣) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ یُسْتَجَابُ لِاَحَدِكُمْ مَالَمْ یُعَجِّلْ فَیَقُوْلُ قَدْ دَعَوْتُ فَلَمْ یُسْتَجَبْ لِیْ۔

(رواه البخاری و مسلم)

(1126/83) Sayyidina Abu Hurayrah ؓ has reported the Messenger of Allah ﷺ as saying. "Your supplications are worthy of approval so long as you do not make a haste. (To make a haste is that) A slave says that he had made a supplication but it was not granted. (Bukhari and Muslim)

Commentary: The slave loses the opportunity of being granted his request because of his haste. He must always remember that he is a beggar at the door of Allah and he must never cease to make his supplications with a confidence that sooner or later the mercy of the most Merciful will descend upon him.

Also, supplications of many a slave which they make sincerely and with humility are not granted sooner because their exercise is a means to getting them nearer to Allah. If their supplications were

granted to them forthwith then they would miss the great favour of nearness to Allah.

Supplication is Not Granted If The Supplicant Survives on The Unlawful

(١١٢٧/٨٤) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا اَيُّهَاالنَّاسُ اِنَّ اللهَ طَيِّبٌ لَايَقْبَلُ اِلَّا طَيِّبًا وَاِنَّ اللهَ اَمَرَالْمُؤْمِنِيْنَ بِمَا اَمَرَبِهِ الْمُرْسَلِيْنَ فَقَالَ "يَآاَيُّهَاالرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا اِنِّیْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ" وَقَالَ "يَآاَيُّهَاالَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبَاتِ مَارَزَقْنَاكُمْ" ثُمَّ ذَكَرَالرَّجُلَ يُطِيْلُ السَّفَرَ اَشْعَثَ اَغْبَرَ يَمُدُّيَدَيْهِ اِلَى السَّمَاءِ يَارَبِّ يَارَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِّیَ بِالْحَرَامِ فَاَنّٰی يُسْتَجَابُ لِذَالِكَ. (رواه مسلم عن ابی هریره)

(1127/84) Sayyidina Abu Hurayrah ﷺ reported the Messenger of Allah ﷺ as saying, "O People, Allah is Pure and accepts only the Pure. And He has commanded the Believers what He had commanded the Messengers علیہم السلام, saying:

يَآاَيُّهَاالرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا اِنِّیْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ (المؤمنون ٢٣:٥١)

O you Messengers! Eat of the good things and do righteous deeds. Surely I am the knower of what you do.
(Al-Muminoon 23:51)

And He has said (to the Believers)

يَآاَيُّهَاالَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبَاتِ مَارَزَقْنَاكُم (البقره ٢:١٧٢)

O you who believe! Eat of the wholesome things wherewith We have provided you. (and keep away from the unlawful).
(Al Baqarah, 2:172)

"The Prophet ﷺ then said about a man who undertakes a long journey, his hair disbevelled and his body and clothes untidy with dust. He raises his hands towards the sky and prays, "My Lord! My Lord! " But the truth is that his food is unlawful, his drink is unlawful, his clothing is unlawful. He is nourished with unlawfully acquired food. "How then could his supplication be approved?"
(Muslim)

Commentary: Many supplicants ask themselves today."Why is

our prayer not granted when it is right to make a supplication and expect a response, and Allah has promised to give an answer? Allah has said:

أُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ (المومن ٤٠:٦٠)

Call upon Me and I shall answer you. (Al Mu'min 40:60)

Why, then, our supplication is not answered?

The foregoing *hadith* has answered the question convincingly. How many of the supplicants, today, can assert that what they eat, drink and wear is lawfully acquired? And is pure? May Allah have mercy on us!

Supplications That Are Disallowed

(١١٢٨/٨٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاتَدْعُوْا عَلٰى اَنْفُسِكُمْ وَلَاتَدْعُوْا عَلٰى اَوْلَادِكُمْ وَلَاتَدْعُوْا عَلٰى اَمْوَالِكُمْ وَلَا تُوَافِقُوْا مِنَ اللهِ سَاعَةً يُسْأَلُ فِيْهَا عَطَاءٌ فَيَسْتَجِيْبَ لَكُمْ. (رواه مسلم)

(1128/85) Sayyidina Jabir ﷺ said that the Messenger of Allah ﷺ said, "Do not invoke curses on yourselves, or on your children, or on your possessions lest you happen to do it at a time when Allah is asked for something and grants your requests (an opportune time for supplications and then you suffer harm to yourself, your children or your property).(Muslim)

(١١٢٩/٨٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَايَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ وَلَايَدْعُ بِهٖ مِنْ قَبْلِ اَنْ يَّاْتِيَهٗ اِنَّهٗ اِذَامَاتَ انْقَطَعَ عَمَلُهٗ وَاِنَّهٗ لَايَزِيْدُ الْمُؤْمِنَ عُمْرُهٗ اِلَّا خَيْرًا. (رواه مسلم)

(1129/86) It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Let no one of you wish for death, nor pray to Allah for an early death. For, when death comes, the doing of deeds will cease (and the slave will not be able to do deeds that please Allah and fetch His mercy, deeds can only be done by the living). And, the life of a Believer does not increase but his good deeds (so do not ask for death). (Muslim)

(١١٣٠/٨٧) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاتَدْعُوْا

بِالْمَوْتِ وَلَاتَتَمَنَّوْهُ فَمَنْ كَانَ دَاعِيًا لَابُدَّ فَلْيَقُلْ اَللّٰهُمَّ اَحْيِنِىْ مَاكَانَ الْحَيٰوةُ خَيْرًا لِّىْ وَتَوَفَّنِىْ اِذَاكَانَتِ الْوَفَاةُ خَيْرًالِّىْ. (رواه النسائى)

(1130/87) Sayyidina Anas ﷺ has said that the Messenger of Allah ﷺ said,"None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say, O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me." (Nasai)

Commentary: These *ahadith* disallow us to wish for death when we are faced with unhappy circumstances and the words do come up on our tongues. Some *ahadith* make that very clear as, for instance, the *hadith* transmitted by *Bukhari* and *Muslim* from Sayyindina Anas ﷺ

Let none of you wish for death when faced with difficulty

لَايَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِه

One of the reasons it is forbidden to hope and pray for death under trying circumstances is that it is contrary to exercising patience. The second, and more important reason, is that as long as a man is alive, he has the opportunity to repent to Allah and seek forgiveness from Him and thus attain purity. He also has the opportunity to add to his assets of the next world and gain more nearness to Allah through performing good deeds and showing obedience. Hence, a supplication to receive death is in reality one to shut the door and terminate the opportunity. Obviously, there is nothing but loss for the slave in that.

Nevertheless, when the appointed time draws close, the close slaves of Allah are very eager to meet Him and, sometimes, they happen to express a desire to die and pray for that. The Qur'an recalls for us the supplication of Sayyidina Yusuf ﷺ

Originator of the heavens and the earth! You are my Protector in this world and the Hereafter, Make me to die a Muslim, and join me with the rightous.
(Yusuf 12:101)

فَاطِرَالسَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيّ فِي الدُّنْيَا وَالْاٰخِرَةِ تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ
(يوسف ١٢:١٠١)

The supplication of the Holy Prophet ﷺ at the time of his death was,

O Allah! The most High Companion اَللّٰهُمَّ الرَّفِيْقَ الْاَعْلٰى

Etiquettes of Supplication

(To supplicate for onself before supplication for other people).

One of the etiquettes of supplication is that when we have to make a supplication for someone else, we must first make a supplication for ourself. If we make a supplication only for another person then the element of a helpless request would be taking and our role would be that of a recommender. This attitude does not suit a person who asks for anything from Allah. Hence, the Prophet ﷺ himself followed the procedure that when he prayed for someone else he first prayed for himself and that is the characteristic servitude.

(١١٣١/٨٨) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَكَرَ اَحَدًا فَدَعَا لَهٗ بَدَأَ بِنَفْسِهٖ. (رواه الترمذى)

(1131/88) Sayyidina Ubayy bin Ka'ab ﷺ said that when the Messenger of Allah ﷺ mentioned someone for whom he made a supplication, he began with himself (and then prayed for the other). (Tirmizi)

(١١٣٢/٨٩) عَنِ ابْنِ عَبَّاسٍ قَالَ سَلُوا اللّٰهَ بِبُطُوْنِ اَكُفِّكُمْ وَلَا تَسْأَلُوْهُ بِظُهُوْرِهَا فَاِذَا فَرَغْتُمْ فَامْسَحُوْا بِهَا وُجُوْهَكُمْ. (رواه ابو داؤد)

(1132/89) It is reported by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "Make your supplications to Allah with your hands raised, palms turned towards your face and do not keep the hands turned backwards. When you finish making your supplication wipe your face with the hands. (Abu Dawood)

Commentary: When the Messenger of Allah ﷺ made a supplication to Allah to avert a calamity, he turned the backs of his hands towards the sky, as some other *ahadith* tell us. And, when he prayed for goodness of this life and the next, he had his palms straight (upwards) and the hands were spread in the manner a

person who beseeches should spread his hands. In the light of this, the *hadith* narrated by Sayyidina Abdullah bin Abbas ﷺ made to Allah for anything,the hands must be spread before him straight, palms upwards in the manner of a beggar, supplicant. Finally, the spread-out hands should be drawn towards the face and wiped over it, with the imagination that the spreadout hands have not been left empty and without a portion of the mercy of the Benevolent Lord.

(١١٣٣/٩٠) عَنِ السَّائِبِ بْنِ يَزِيْدَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ. (رواه ابوداؤدوالبيهقى)

(1133/90) The Taba`ee, Sayyidina Sa'ib bin Yazeed رحمة الله عليه has reported his father as saying that when the Prophet ﷺ made a supplication and raised his hands, he wiped his face with them. (Abu Dawood)

Commentary: It is almost established from the *ahadith* that when the Messenger of Allah ﷺ made a supplication, he raised his hands at the conclusion wiped his face with them. Those people who deny this practice have misunderstood a *hadith* of Sayyidina Anas ﷺ. Imam Nawawi رحمة الله عليه has collected about thirty *ahadith* on in great detail venturing to remove the misunderstanding.

Preface *Du'a* With Praise of Allah Be Blessings on The Prophet ﷺ

(١١٣٤/٩١) عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ قَالَ سَمِعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُجُلًا يَدْعُوْ فِيْ صَلٰوتِهٖ لَمْ يَحْمِدِاللّٰهَ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَّلَ هٰذَا ثُمَّ دَعَاهُ فَقَالَ لَهُ اَوْ لِغَيْرِهٖ إِذَا صَلّٰى اَحَدُكُمْ فَلْيَبْدَءْ بِتَحْمِيْدِ رَبِّهٖ وَالثَّنَاءِ عَلَيْهِ ثُمَّ يُصَلِّيْ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَدْعُوْ بَعْدُ بِمَاشَاءَ. (رواه الترمذى وابوداؤد والنسائى)

(1134/91) It is reported by Fadalah bin Ubayd that the Messenger of Allah ﷺ heard a person making a supplication to Allah in prayer (as salah) but he did not mention the greatness and praise of Allah not did he invoke blessings on the Prophet ﷺ. The Messenger of Allah ﷺ said, "This man made haste while making the supplication." and he called him to him and

said either to him or to another person, "If any of you offers prayers, he should (before making a supplication) praise and glorify Allah and then invocate blessings on the Prophet ﷺ. He may then supplicate Allah for whatever he wishes."

(Tirmizi, Abu Dawood, Nasai)

Saying *Aameen* At The Conclusion of Supplication

(١١٣٥/٩٢) عَنْ اَبِىْ زُهَيْرِ النُّمَيْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَاَتَيْنَا عَلٰى رَجُلٍ قَدْ اَلَحَّ فِى الْمَسْئَلَةِ فَوَقَفَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَمِعُ مِنْهُ فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَوْجَبَ اِنْ خَتَمَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ بِاَىِّ شَيْئٍ يَخْتِمُ يَارَسُوْلَ اللهِ قَالَ بِاٰمِيْنَ، فَاِنَّهٗ اِنْ خَتَمَ بِاٰمِيْنَ فَقَدْ اَوْجَبَ.

(رواه ابو داؤد)

(1135/92) It is reported by Abu Zuhayr An-Numayri ﷺ, "We went out with the Messenger of Allah ﷺ one night and came upon a man who made a suppliation with persistance. The Prophet ﷺ stopped there and listened to him and he said, He will get a response if he sets a seal over it. One of us asked him how could it be concluded correctly and what seal he should use. He said, `*Aameen*! If he seals it with *Aameen*, he will get a response, (and receive what he wants)."

Commentary: The Arabic word *Khatamu* ختم could mean `to put a seal, or to conclude. In fact, these are two ways of saying the same thing and the translation expresses both meanings. Anyway, the true lesson of the *hadith* is that a supplication must be concluded with the word *Aameen* which means. "O Allah, grant this, my prayer!" last word.

The Youngers Should Be Asked to Pray For Us

(١١٣٦/٩٣) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ اِسْتَاذَنْتُ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِى الْعُمْرَةِ فَاَذِنَ وَقَالَ اَشْرِكْنَا يَا اُخَىَّ فِىْ دُعَائِكَ وَلَاتَنْسَنَا فَقَالَ كَلِمَةً مَايَسُرُّنِىْ اَنَّ لِىْ بِهَاالدُّنْيَا.

(رواه ابو داؤد والترمذی)

(1136/93) Sayyidina Umar Ibn Al-Khattab ﷺ reported that he

asked for the permission of the Prophet ﷺ to perform an Umrah, and he gave him the permission to go, saying little brother, and do not forget me." Umar ؓ said further, "In this way he used a word for me for which I would not be willing to take the world in exchange." (Abu Dawood, Tirmizi)

Commentary: This *hadith* discloses that supplication is something for which even the younger ones may be requested by their elders to make for them. This is more marked when they are about to perform an approved deed or to visit a sacred place where supplications are more likely to be approved. The Prophet ﷺ is reported to have addressed Sayyidina Umar ؓ as أُخَيَّ (*Ukhayya*) which means little brother while أَخِي (*akhee*) means brother. This pleased Umar ؓ very much (as he expressed, indeed). This *hadith* also focuses the closeness of Umar ؓ in the sight of Allah.

Supplications That Meet Approval

(١١٣٧/٩٤) عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَاْسِهٖ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِاَخِيْهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهٖ اٰمِيْنَ وَلَكَ بِمِثْلٍ. (رواه مسلم)

(1137/94) Sayyidina Abu Ad-Darda ؓ has reported the Messenger of Allah ﷺ as saying, "A Muslim`s supplication for an absent brother receives an answer. An angel is stationed at his head, and as often as he makes a supplication that his (absent) brother may be given what is good, the angel who is put in charge of him says, *Aameen* and may you receive the like." (Muslim)

Commentary: The *hadith* singles out supplication for an absent person as worthy of being approved perhaps because such a supplication is made with sincerity. But Allah knows best.

(١١٣٨/٩٥) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلٰثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَاشَكَّ فِيْهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُوْمِ.
(رواه الترمذی و ابوداؤد و ابن ماجة)

(1138/95) Sayyidina Abu Hurayrah ؓ said that the Messenger of Allah ﷺ said "Three supplications are answered, there being no doubt about them: that of a parent (for their children), that of

a traveller, and that of one who has been wronged."
(Tirmizi, Abu Dawood, Ibn Majah)

Commentary: The secret behind the worthiness of these supplications being approved is again that they are made very sincerely from the core of the heart. The sincerity of parents for their children is obvious while the traveller and the wronged one have a broken heart which has the characteristic of pulling the mercy off Allah to itself.

(١١٣٩/٩٦) عَنْ اِبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسُ دَعْوَاتٍ يُسْتَجَابُ لَهُنَّ دَعْوَةُ الْمَظْلُوْمِ حَتّٰى يَنْتَصِرَ وَ دَعْوَةُ الْحَاجِّ حَتّٰى يَصْدِرَ وَدَعْوَةُ الْمُجَاهِدِ حَتّٰى يُفْقَدَ وَ دَعْوَةُ الْمَرِيْضِ حَتّٰى يَبْرَأَ وَدَعْوَةُ الْاَخِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ وَاَسْرَعُ هٰذِهِ الدَّعْوَاتِ اِجَابَةً دَعْوَةُ الْاَخِ بِظَهْرِ الْغَيْبِ.

(رواه البيهقي في الدعوات الكبير)

(1139/96) It is reported by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "Five supplications receive an answer. that of one who is womged until he receives help (or seizes revenge), that of the pilgrim of Hajj till he returns home, that of one engaged in *Jihad*, till he is martyred and is lost to this world, that of a sick person till he regains health, and that of someone for an absent brother." Having said all that, the Prophet ﷺ said, "The one of these supplications that gets the quickest answer is that for an absent brother." (Bayhaqi)

Commentary: If a supplication is truly made and if there is no obstacle to its approval in the person of the supplicant or in his attitude and deeds then it is normally answered. However, a believing slave is sometimes surrounded by circumstances or performs certain deeds which attract the mercy of Allah to wards him very quickly and intensely. Then, there is a greater chance of his suplication being granted. Of the five people's supplication mentioned in this *hadith*, the one who is wronged and he one who prays for an absent brother have found mention in another *hadith*. As for *Hajj* and *Jihad* these are deeds which as long as a slave is occupied in them, he is in the court of Allah and very near to Him. Similarly, the illness of a Believer is a means to purify him of his sins and brings him close to Allah and affords him an exceptional

progress to that end. He goes over the stages of nearness to Allah while he is on his sick bed so that his supplication is granted in particular.

The Particular Condition And Moments of Approval of Supplications

The basic ingredients for the approval of a supplication lie in the connection the supplicant maintains with Allah in his personal attitude and inner feelings. These are termed in the Qur'an as اضطرار (*idtirar*) and ابتهال (ibtihal). The former has been translated earler (as compulsion, force, exigency, need) in the explanation to *hadith* 79. The later is to humiliate oneself before Allah (and call upon Him to invoke course on the liar[1]).

Besides, there are certain peculiar conditions or situations and moments when there is a deep hope of the mercy and favour of Allah.

The following *ahadith* disclose to us these moments and situations as pointed out by the Prophet ﷺ.

(١١٤٠/٩٧) عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فَرِيْضَةً فَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ وَمَنْ خَتَمَ الْقُرْاٰنَ فَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ. (رواه الطبراني في الكبير)

(1140/97) It is reported by Irbad ibn Sariyah رضي الله عنه that the Messenger of Allah ﷺ said, "Whosoever offers the fard[2] prayer (and makes a supplication with a sincere devotion), his supplication is answered. And whoso recites the Qur'an to the end, his supplication is granted."

Commentary: A slave is closest to Allah after prayer especially, the *fard* and recital of Qur'an, and he is in conversation with Allah. Of course prayer and recital of Qur'an must not be only in form but must be performed with a proper spirit. Then these two acts will be *mi'raj* of the believer so that when he makes a supplication after these acts, it is worthwile for the mercy of Allah to come forward and receive it.

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1. Vocabulary of the Holy Qur'an Dr. Abdullah Abbas An-Nadwi
2. Obligatory

(١١٤١/٩٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ لَايُرَدُّ بَيْنَ الْاَذَانِ وَ الْاِقَامَةِ. (رواه الترمذی وابو داؤد)

(1141/98) Sayyidina Anas ﷺ reported the Messenger of Allah ﷺ as saying that a supplication made between the *azan* and the *iqamah* is not rejected. (Tirmizi, Abu Dawood)

(١١٤٢/٩٩) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُفْتَحُ اَبْوَابُ السَّمَآءِ وَيُسْتَجَابُ الدُّعَاءُ فِیْ اَرْبَعَةِ مَوَاطِنَ عِنْدَ اِلْتِقَاءِ الصُّفُوْفِ فِیْ سَبِيْلِ اللّٰهِ وَعِنْدَ نُزُوْلِ الْغَيْثِ وَعِنْدَ اِقَامَةِ الصَّلٰوةِ وَعِنْدَ رُؤْيَةِ الْكَعْبَةِ.

(رواه الطبرانی فی الکبیر)

(1142/99) Sayyidina Abu Umamah ﷺ said that the Messenger of Allah ﷺ said, "Supplication is granted on four occasions particularly:

- (i) When fighting for the sake of Allah,
- (ii) When it is raining (mercifully),
- (iii) When it is time for prayer, and
- (iv) When the Ka'bah is before the eyes." (Tabarani)

(١١٤٣/١٠٠) عَنْ رَبِيْعَةَ بْنِ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةُ مَوَاطِنَ لَاتُرَدُّ فِيْهَا دَعْوَةُ رَجُلٍ يَكُوْنَ فِیْ بَرِيَّةٍ حَيْثُ لَايَرَاهُ اَحَدٌ اِلَّا اللّٰهُ فَيَقُوْمُ وَيُصَلِّیْ وَرَجُلٌ يَكُوْنُ مَعَهُ فِئَةٌ فَيَفِرُّعَنْهُ اَصْحَابُهُ فَيَثْبُتُ وَرَجُلٌ يَقُوْمُ مِنْ اٰخِرِ اللَّيْلِ. (رواه ابن منده فی مسنده)

(1143/100) Sayyidina Rabia ibn Waqqas ﷺ said that the Messenger of Allah ﷺ said, "There are three occasions when a supplication is not rejected:

(i) A man is all alone in the desert where no one except Allah sees him and he stands up in prayer (And then supplicates),

(ii) A man is on a battlefield and continues to fight firmly while his companions flee (and he makes a supplication), and

(iii) A man (deserts his bed) and stands up in prayer in the last part of the night.

(١١٤٤/١٠١) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي اللَّيْلِ لَسَاعَةً لَايُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللهَ فِيْهَا خَيْرًا مِنْ اَمْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ وَذَالِكَ كُلَّ لَيْلَةٍ. (رواه مسلم)

(1144/101) It is related by Sayyidina Jabir ﷺ that he heard the Prophet ﷺ say, "There is an hour during the night at which no Muslim man will ask Allah for good in this world and the next without His giving it to him. And that applies to every night (there being no exception for that). (Muslim)

Commentary: We have seen in an earlier volume of this book under *tahajjud*, the *hadith* narrated by Sayyidina Abu Hurayrah ﷺ transmitted by *Bukhari* and *Muslim*:

Allah descends every night to the lowest heaven when two third of the night have passed away and Himself calls out, Is there anyone to supplicate that I may answer him? Is there anyone to ask that I may give him? Is there anyone to seek My forgiveness that I may forgive him?

Keeping this *hadith* in view, therefore, we may determine that the hour in every night when supplications are answered as mentioned in a foregoing *hadith* of Jabir ﷺ is the last portion of the night. But Allah knows best.

The circumstances and moments when *du'a* is granted as described in the *ahadith* discussed in this chapter may be summarised thus:

After the fard prayers, after the whole Qur'an is recited (*Khatam al-Qur'an*), between *azan* and *iqamah*, on the battle field of *jihad*, during fighting, when (merciful) rain falls down, when the *Ka'bah*, is before the eyes, after offering prayers in a desolate desert where there is no one besides Allah, on the field *jihad* when other companions have deserted and the last part of the night.

We have seen also *ahadith* at their proper places which have spoken of supplication being answered on *laylatul Qadr*, the plain of Arafat on the day of Arafah, at the particular moment on Friday, at the time of breaking the fast, during the journey for *Hajj*, during the journey for *jihad*, during illness and during travel.

However we must remember that supplication does not comprise the mere words or the outword form but it is its reality

which has been mentioned earlier. Only that seed grows a plant which has a kernel.

We must now understand the meaning of the acceptance of a supplication, or the answer it receives.

What It Means to Have an Answer To a Supplication

Many people suppose that a supplication is answered only when they get what they had requested. If they do not get that then they feel that their supplication is rejected. This is a seriously wrong conception. Man's knowledge is incomplete. Rather, he is ignorant and gropes in darkness. There are many people for whom wealth is a blessing and many, again, for whom it is a trial. Many have been there for whom power and authority over people has been a means of nearness to Allah but there are those like Hujjaj and Ibn Ziyad for whom the reins of government became a cause of distancing them from Allah and inviting His wrath on them.

Man does not know what is good for him and what may be the cuase of his anxiety and downfall. Hence, he often asks Allah for something which is not good for him, or giving it to him is not constant with the wisdom of Allah. Allah is wise and All-Knowing. He knows that it is not right to let His slave have everything that he asks. However, it is also against His benevolence and liberality that He turn away His slave who raises his hands to Him in supplication. He cannot turn him away empty handed. So,.he dows grant him something. Sometimes, He gives His slae exactly what he asks in his supplication and sometimes He allots him the blessings of the Hereafter instead of the thing he had asked. In that way, his supplication amasses for him a treasure for the next life. Sometimes, it also happens that He removes from the supplicant an anxiety or disaster that he was to have faced as part of the vicissitudes of life. These things happen in life as part of the cause and effect series determined aforehand and they are averted against the supplication that the man had made something and was not grantd to him in the exact way he wanted.

So, the meaning of a supplication being answered is that it is not a vain exercise and the supplicant is not deprived. Allah lets

him have one of the answers described in the foregoing lines. The Messenger of Allah ﷺ has explained this fact in detail.

(١١٤٥/١٠٢) عَنْ اَبِىْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُوْبِدَعْوَةٍ لَيْسَ فِيْهَا اِثْمٌ وَّلَا قَطِيْعَةُ رَحْمٍ اِلَّا اَعْطَاهُ اللّٰهُ بِهَا اِحْدٰى ثَلٰثٍ اِمَّا اَنْ يُعَجِّلَ لَهٗ دَعْوَتَهٗ وَاِمَّا اَنْ يَّدَّخِرَهَا لَهٗ فِى الْاٰخِرَةِ وَاِمَّا اَنْ يَّصْرِفَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا قَالُوْا اِذًا نُكْثِرُ قَالَ اللّٰهُ اَكْثَرُ. (رواه احمد)

(1145/102) Sayyidina Abu Sa'eed al-Khudri ؓ has said that the Prophet ﷺ said, "Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking of ties of relationship will be given for it by Allah one of three things:

(i) He will give him what he had asked, at that same time.
(ii) He will store it up for him in the next world.
(iii) He will turn away from him an equivalent amount of evil (anxiety or calamity).

The Companions ؓ said, "(When that is the case,) we will make any supplications." He said, "Allah has more than that (and was more ready to answer than they were to ask) (Ahmad)

Commentary: The treasures of Allah are boundless and unperishable. If all His slaves request Him all the time and He decides to give all of them, His treasures will not diminish.

Hakim has transmitted a *hadith* from Sayyidina Jabir ؓ which tells us "When Allah will give the slave the treasures in the next world stored for him against his supplications which he supposed had not been granted to him in this life, he will exclaim:

يَالَيْتَهٗ لَمْ يُعَجَّلْ لَهٗ شَيْئٌ مِنْ دُعَائِهٖ
(كنز العمال: ص٥٧ جلد ٢)

Would that none of my supplicationshad been answered in the world and I would have received the return in this life!" (Kanz al Ummal v2, p57)

THE SUPPLICATIONS OF THE MESSENGER OF ALLAH ﷺ

The *ahadith* about *du'a* narrated so far were of the kinds that exhorted us to make supplications, described their importance ànd blessings, dealt with etiquettes concerning them and advised how to make them and what made them liable to receive an answer. That was by way of an introduction, as it were, Let us now see the supplications of the Prophet ﷺ and his soul-stirring appeals to Allah. These are the best means to recognise the degree of his intimate knowledge and condition of his heart and they are the greatest legacy he has left behind for the *Ummah*. They may be appropriately termed the choicest part of the treasure of *ahadith*. We may divide them into three sections.

First are those *ahadith* that related to particular moments and specified situations. These include supplications made when dawn is manifest, those made in the evening, those made on reciting for the night, those made on waking up from sleep, and supplications when a violent wind blows or it rains and in times of anxiety or difficulty, and so on.

In the second kind are supplications of general nature. They are not limited to particular times or situations and most of them are comprehensive.

The third type of supplications are the ones which the Prophet ﷺ made in *As-Salah* (prayer) or on coming out of it after the salutation. It is third type that we begin this chapter with — the supplications made in prayer. May Allah cause us to value this great and precious gift that the Prophet ﷺ has left behind for us.

SUPPLICATIONS MADE IN *AS-SALAH* OR AFTER OFFERING IT

Initial *Du'a* After *Takbeer Tahreemah*

(١١٤٦/١٠٣) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَفْتَحَ الصَّلٰوةَ كَبَّرَ، ثُمَّ قَالَ "اِنَّ صَلٰوتِيْ وَنُسُكِيْ وَمَحْيَایَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَاشَرِيْکَ لَهٗ وَبِذَالِکَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ (الانعام ٧:١٦١-١٦٢)، اَللّٰهُمَّ اهْدِنِيْ لِاَحْسَنِ الْاَعْمَالِ وَالْاَخْلَاقِ لَايَهْدِيْ لِاَحْسَنِهَا اِلَّا اَنْتَ وَقِنِيْ سَيِّئَ الْاَعْمَالِ وَسَيِّئَ الْاَخْلَاقِ لَايَقِيْ سَيِّئَهَا اِلَّا اَنْتَ." (رواه النسائی)

(1146/103) It is reported by Sayyidina Jabir ﷺ that when the Prophet ﷺ commenced his prayer, he called out *Allahu Akbar* (Allah is Most Great, and this is the *takbeer tahreemah*) and then said,

My prayer and my rites of worship, and my life, and my death are all for Allah, the Lord of the worlds, no associate has He. And this I have been commanded, and I am the first of the Muslims.[1] O Allah guide me to the best of the deeds and the best manners. No one can guide to the best of them but You, and guard me from evil deeds and evil manners and no one can guard from the worst of them but You.

اِنَّ صَلٰوتِيْ وَنُسُكِيْ وَمَحْيَایَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَاشَرِيْکَ لَهٗ وَبِذَالِکَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ (الانعام ٦:١٦١-١٦٢)، اَللّٰهُمَّ اهْدِنِيْ لِاَحْسَنِ الْاَعْمَالِ وَالْاَخْلَاقِ لَايَهْدِيْ لِاَحْسَنِهَا اِلَّا اَنْتَ وَقِنِيْ سَيِّئَ الْاَخْلَاقِ لَايَقِيْ سَيِّئَهَا اِلَّا اَنْتَ

(Nasa'i)

Commentary: The supplication begins, as it should, with the affirmation of unity of Allah and the worshipper's servitude to Him, and his utter dependence and faithful obedience to Him. The supplication concludes with a request to Allah to guide the worshipper to righteous deeds and character and to protect him from wicked deeds and character. In fact, man's honour and success evolves round this guidance and protection. In volume 3 of this

[1]. Thus far from Al-An'am 6:162-163

book we have read the *hadith* narrated by Syyidina Ali ﷺ. The same supplication is mentioned by him with many additions which are very heart warming and appealing. That *hadith* also contains supplications to be made in the postures of bowing (*ruku*), standing (*qawmah*), prostrations (*sajdah*) sitting (*jalsah*) and the final sitting (*qa'dah*). Indeed, that *hadith* is comprehensive as far as supplications of *As-Salah* (prayer) are concerned. In explaining that, we say that the Messenger of Allah ﷺ normally made those supplications in the supererogatory prayers offered in the night. If we observe carefully the supplications made by the Prophet ﷺ in prayer as mentioned in the *hadith* of Sayyidina Ali ﷺ we might see into them a reflection of the inner condition of the Prophet ﷺ in his prayer. We will not repeat the *hadith* here because it is fairly lengthy but those people who have a keen interest in such things may read it again in the third volume of this book, *Ma'arif Al-hadith*.

(١١٤٧/١٠٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ اَللّٰهُمَّ لَکَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَکَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَکَ الْحَمْدُ اَنْتَ مَلِکُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَکَ الْحَمْدُ اَنْتَ الْحَقُّ وَ وَعْدُکَ الْحَقُّ وَلِقَاؤُکَ حَقٌّ وَقَوْلُکَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَکَ اَسْلَمْتُ وَبِکَ اٰمَنْتُ وَعَلَيْکَ تَوَکَّلْتُ وَاِلَيْکَ اَنَبْتُ وَبِکَ خَاصَمْتُ وَاِلَيْکَ حَاکَمْتُ فَاغْفِرْلِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُکَ. (رواه البخاری ومسلم)

(1147/104) Sayyidina Abdullah Ibn Abbas ﷺ has said that when the Prophet ﷺ stood up in the night for *tahajjud*, prayer he made this supplication:

اَللّٰهُمَّ لَکَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ ....وَلَا اِلٰهَ غَيْرُکَ

O Allah! To You belongs all praise. You are Supreme over the heavens and the earth and whatever and whoever is in them. And, to You belongs all praise, You are the light of the heavens

and the earth and whoever and whatever is in them (Wherever the rays of light penetrate) And, to You belongs all praise, You are the king of the heavens and the earth and whatever and whoever is in them. And, to You belongs all praise, You are the Truth, Your promise is true, the meeting with You (after our death) is true, the Fire (Hell) is true, the Prophets عليهم السلام are true, and Mohammad ﷺ is true and the (coming of the) Last Hour is true. O Allah, to You I submit, and in You I believe, and upon You I trust and rely, and to You I repent. By Your help I have disputed (with enemies of Truth), and to You I have come for decision. So, forgive me my sins committed formerly and committed later on, and committed secretly and committed openly, and what You know than I. You are the One Who brings forward and You are the One who defers. There is no God besides You and there is no God other than You."

(Bukhari and Muslim)

Commentary: This too is of the supplications of the Prophet ﷺ which give us an insight into his degree of intimate knowledge of Allah and of his inner feelings.

(١١٤٨/١٠٥) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلٰوتَهُ فَقَالَ اَللّٰهُمَّ اِلٰهَ جِبْرَئِيْلَ وَمِيْكَائِيْلَ وَاِسْرَافِيْلَ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ اِهْدِنِيْ لِمَا اخْتُلِفَ فِيْهِ مِنَ الْحَقِّ بِاِذْنِكَ اِنَّكَ تَهْدِيْ مَنْ تَشَاءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ. (رواه مسلم)

(1148/105) It is narrated by Sayyidah Ayshah رضى الله عنها that when the Prophet ﷺ got up at night he began his prayer by saying right at the beginning:

اَللّٰهُمَّ اِلٰهَ جِبْرَئِيْلَ وَمِيْكَائِيْلَ وَاِسْرَافِيْلَ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ اِهْدِنِيْ لِمَا اخْتُلِفَ فِيْهِ مِنَ الْحَقِّ بِاِذْنِكَ اِنَّكَ تَهْدِيْ مَنْ تَشَاءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

"O Allah, Lord of *Jibreel, Mika'eel,* and *Israfeel,* the Creator of the heavens and the earth, Who knows the unseen and the seen. You are the One who decides among Your slaves concerning what they differ. Guide me to the path that is right and to Truth

concerning which the people have come to differ. Surely, You guide whom You will to the Straight Path." (Muslim)

Supplications While Bowing & Prostrating

(١١٤٩/١٠٦) عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قُمْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُوْرَةِ الْبَقَرَةِ وَيَقُوْلُ فِيْ رُكُوْعِهٖ "سُبْحَانَ ذِى الْجَبَرُوْتِ وَالْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظْمَةِ. (رواه النسائى)

(1149/106) Sayyidina Awf ibn Maalik said that he stood up to offer prayer alongwith the Prophet once. And when he went to the bowing posture he took as long there as would take one to recite *surah al-Baqarah* and he recited while bowing:

Glory be to the Possessor of greatness, the Kindgom, grandeur and majesty. (Nasa'i)

سُبْحَانَ ذِى الْجَبَرُوْتِ وَالْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظْمَةِ

Commentary: We have stated already in the third volume of this book, *Ma'arif Al-hadith* that the normal practice of the Messenger of Allah was to recite سبحان ربى العظيم (Glory be to my Lord, the Mighty) while bowing, and سبحان ربى الاعلى (Glory be to my Lord, the High) while prostraiting. In fact, this is what he taught his companions. However, sometimes he glorified and sanctified Allah with some other expressions too and other supplications in *ruku* and *sajdah*. We have reproduced a number of *ahadith* on this subject in that volume in the relative chapter. We have also stated there that the Prophet sometimes prolonged his *ruku* and *sajdah* of the supererogatory prayers particularly during the night. The prayer in which Awf ibn Maalik joined the Prophet and in which he observed a *ruku* long enough to be able to recite *surah al-Baqarah* was also a voluntary feelings which the Prophet might have experienced during this *ruku* of which the *hadith* speaks.

(١١٥٠/١٠٧) عَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِىْ عَلٰى بَطْنِ قَدَمَيْهِ وَهُوَ فِى الْمَسْجِدِ، وَهُمَا مَنْصُوْبَتَانِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ

مِنْ عُقُوْبَتِکَ وَاَعُوْذُبِکَ مِنْکَ لَا اُحْصِیْ ثَنَاءً عَلَیْکَ اَنْتَ کَمَا اَثْنَیْتَ عَلٰی نَفْسِکَ. (رواه مسلم)

(1150/107) Sayyidah Ayshah رضی الله عنها has said that one night she did not find the Messenger of Allah ﷺ on his bed. When she sought him, her hand came on the soles of his feet while he was in the posture of prostration with the feet erect (as one has them while prostrating). He was saying:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاکَ مِنْ سَخَطِکَ وَبِمُعَافَاتِکَ مِنْ عُقُوْبَتِکَ وَاَعُوْذُبِکَ مِنْکَ لَا اُحْصِیْ ثَنَاءً عَلَیْکَ اَنْتَ کَمَا اَثْنَیْتَ عَلٰی نَفْسِکَ

O Allah, I seek refuge in Your good pleasure from Your anger, and in Your forgiveness from Your punishment. And, I seek refuge in You from Your wrath. I cannot reckon Your praise. You are as You have lauded Yourself. (Muslim)

(۱۱۵۱/۱۰۸) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ کَانَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ فِیْ سُجُوْدِهٖ اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ کُلَّهٗ دِقَّهٗ وَجُلَّهٗ وَاَوَّلَهٗ وَاٰخِرَهٗ وَعَلَانِیَتَهٗ وَسِرَّهٗ. (رواه مسلم)

(1151/108) Sayyidina Abu Hurayrah ؓ said that the Prophet ﷺ used to say in the posture of prostration, sometimes:

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ کُلَّهٗ دِقَّهٗ وَجُلَّهٗ وَاَوَّلَهٗ وَاٰخِرَهٗ وَعَلَانِیَتَهٗ وَسِرَّهٗ

O Allah, forgive me my sins, all of them the small of them and the great, the first of them and the last, the publicised ones and the secret. (Muslim)

Commentary: The foregoing *hadith* narrated by Sayyidina Abu Hurayrah ؓ and Sayyidah Ayshah رضی الله عنها have both been reproduced earlier in volume 3 also.

Some Supplications of The Last *Qa'dah* (Sitting Posture)

(۱۱۵۲/۱۰۹) عَنْ عَائِشَةَ قَالَتْ اِنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کَانَ یَدْعُوْا فِی الصَّلٰوةِ یَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وَاَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْیَا وَالْمَمَاتِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ

مِنَ الْمَاثَمِ وَمِنَ الْمَغْرَمِ۔ (رواه البخاری ومسلم)

(1152/109) Sayyidah Ayshah رضی اللہ عنہا said that the Prophet ﷺ would make supplication during *As-Salah* (prayer) too. He would say:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وَاَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْیَا وَالْمَمَاتِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْمَاثَمِ وَمِنَ الْمَغْرَمِ

O Allah, I seek refuge in You from the punishment in the grave. I seek refuge in You from the trial of Dajjal. I seek refuge in You from the trial of life and the trial of death. O Allah, I seek refuge in You from sin and debt." (Bukhari & Muslim)

Commentary: In *Saheeh Muslim* this *hadith* is followed by a *hadith* of Sayyidina Abu Hurayrah ﷛ in which the Messenger of Allah ﷺ is quoted as saying:

"When one of you finishes the last *tashahhud* he should seek refuge in Allah from the punishment of the Fire, the punishment in the grave, the mischief of dajjal, and all the trials of life and death."

This *hadith* of Abu Hurayrah ﷛ determines that the supplication is made in the last sitting posture (*qa'dah*) before salutation. We have seen this *hadith* in Volume 3 of *Ma'arif Al-Hadith*.

(۱۱۵۳/۱۱۰) عَنْ شَدَّادِ بْنِ اَوْسٍ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کَانَ یَقُوْلُ فِیْ صَلٰوتِهٖ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ الثَّبَاتَ فِی الْاَمْرِ وَالْعَزِیْمَةَ عَلَی الرُّشْدِ وَاَسْأَلُکَ شُکْرَ نِعْمَتِکَ وَحُسْنَ عِبَادَتِکَ وَاَسْأَلُکَ قَلْبًا سَلِیْمًا وَّلِسَانًا صَادِقًا وَاَسْأَلُکَ مِنْ خَیْرِ مَاتَعْلَمُ وَاَعُوْذُبِکَ مِنْ شَرِّ مَاتَعْلَمُ وَاَسْتَغْفِرُکَ لِمَا تَعْلَمُ۔ (رواه النسائی)

(1153/110) Sayyidina Shaddad ibn Aws ﷛ related that the Prophet ﷺ used to say in his prayer,

اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ الثَّبَاتَ فِی الْاَمْرِ وَالْعَزِیْمَةَ عَلَی الرُّشْدِ وَاَسْأَلُکَ شُکْرَ نِعْمَتِکَ وَحُسْنَ عِبَادَتِکَ وَاَسْأَلُکَ قَلْبًا سَلِیْمًا وَّلِسَانًا صَادِقًا وَاَسْأَلُکَ مِنْ

خَيْرِ مَاتَعْلَمُ وَاَعُوْذُبِکَ مِنْ شَرِّ مَاتَعْلَمُ وَاَسْتَغْفِرُکَ لِمَا تَعْلَمُ

O Allah! I ask You for steadfastness in carying out what I am commanded and resolution in following right guidance. I ask You to make me grateful for Your favours and to enable me to worship You acceptable. I ask You for sound heart and a truthful tongue. I ask You for some of the good of what You know, I seek refuge in You from the evil of what You know, and I ask Your forgiveness for what You know. (Nasa'i)

(۱۱۱/۱۱۵۴) عَنْ قَيْسِ بْنِ عَبَادٍ قَالَ صَلّٰى عَمَّارُ بْنُ يَاسِرٍ بِالْقَوْمِ صَلٰوةً اَخَفَّهَا فَكَاَنَّهُمْ اَنْكَرُوْهَا فَقَالَ اَلَمْ اُتِمَّ الرُّكُوْعَ وَالسُّجُوْدَ؟ قَالُوْا بَلٰى، قَالَ اَمَا اِنِّيْ دَعَوْتُ فِيْهَا بِدُعَاءٍ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْبِهٖ، اَللّٰهُمَّ بِعِلْمِکَ الْغَيْبَ وَقُدْرَتِکَ عَلَى الْخَلْقِ اَحْيِنِيْ مَاعَلِمْتَ الْحَيَاةَ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ، اَللّٰهُمَّ اَسْئَلُکَ خَشْيَتَکَ فِي الْغَيْبِ وَالشَّهَادَةِ وَاَسْأَلُکَ كَلِمَةَ الْاِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ وَ اَسْأَلُکَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى وَاَسْأَلُکَ نَعِيْمًا لَا يَنْفَدُ وَاَسْئَلُکَ الرِّضَا بَعْدَ الْقَضَا وَاَسْئَلُکَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَاَسْأَلُکَ بَرْدَ الْعَيْشِ بَعْدَالْمَوْتِ وَاَسْأَلُکَ لَذَّةَ النَّظْرِ اِلٰى وَجْهِکَ وَالشَّوْقَ اِلٰى لِقَائِکَ فِيْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ الْاِيْمَانِ وَاجْعَلْنَا هُدَاةً مُّهْتَدِيْنَ. (رواه النسائى)

(1154/111) Sayyidina Qays ibn Abbad a Taba'ee رحمة الله عليه, stated that once the renowned companion of the Prophet ﷺ, Ammar ibn Yasir رضي الله عنه as *Imam*, led the men and offered a light and brief prayer. People began to talk about it. He asked, "What is wrong?" Did I not make a proper *ruku* and *sajdah* (and other postures)? They said that they had no such complain but he had offered a very brief prayer. So Ammar رضي الله عنه said, "I had observed a proper bowing, prostration and other postures and even made the (fairly lengthy) *dua* which the Messenger of Allah ﷺ some times made (in prayer)." (He then disclosed the supplication:)

اَللّٰهُمَّ بِعِلْمِکَ الْغَيْبَ وَقُدْرَتِکَ عَلَى الْخَلْقِ اَحْيِنِيْ مَاعَلِمْتَ الْحَيَاةَ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ، اَللّٰهُمَّ اَسْئَلُکَ خَشْيَتَکَ فِي الْغَيْبِ وَالشَّهَادَةِ وَاَسْأَلُکَ كَلِمَةَ الْاِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ وَ اَسْأَلُکَ الْقَصْدَ

فِي الْفَقْرِ وَالْغِنٰى وَاَسْاَلُكَ نَعِيْمًا لَا يَنْفَدُ وَاَسْئَلُكَ الرِّضَا بَعْدَ الْقَضَا
وَاَسْئَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَاَسْاَلُكَ بَرْدَ الْعَيْشِ بَعْدَالْمَوْتِ وَاَسْاَلُكَ لَذَّةَ
النَّظْرِ اِلٰى وَجْهِكَ وَالشَّوْقَ اِلٰى لِقَائِكَ فِيْ غَيْرِضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ،
اَللّٰهُمَّ زَيِّنَا بِزِيْنَةِ الْاِيْمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِيْنَ

O Allah! You are the Knower of secrets and You are Omnipotent (having power over Your creatures). With Your knowledge of the secret, and Your absolute power let me live in this world as long as You know my living is good for me, and raise me up from this world when it is better for me to be raised up. O Allah I ask You fear of You in secret and in public, And, I ask you for ability to speak sincerely in times of pleasure and anger (that I may not suppress truth and justice fearing anyone's anger or desiring his pleasure). And, I ask You moderation in hardship and piety. And, I ask You for the ability to be pleasued with fate, and I ask for success and comfort in the Hereafter, and for coolness of my eyes that never ends. And I ask You a cool, fomfortable life after death and I ask You for the savor of the sight of Your countenance and the longing to meet You without my encountering a harmful condition and without being involved in a misleading trial[1]. O Allah! Adom us with the beauty of faith and cause us to be guided ourselves and guides for other people. (Nasa'i)

Commentary: It is not stated explicitly in this *hadith* as well as the one preceding it at what posture in prayer did the Prophet ﷺ make this supplication. We can gather from other *ahadith* on the subject that he made the supplication in the final sitting posture before salutation and that is the normal position in prayer where supplication is made. The Prophet ﷺ taught Sayyidina Abu Bakr ؓ a supplication to be made in prayer at this posture when he requested him to teach him a supplication. It has been mentioned in volume 3 of this book and it begins:

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا

(O Allah, I have wronged myself immensely......)

In explaining it, we have presented our arguments to show that

1. Implying that the longing to meet Allah should not raise a condition that may be harmful or lead one astray. But Allah knows best.

this is the proper place for making supplications after the tashahhud but before the salutation.

(١١٥٥/١١٢) عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا بَعْدَالتَّشَهُّدِ "اَلِّفِ اللّٰهُمَّ عَلَى الْخَيْرِ بَيْنَ قُلُوْبِنَا وَاَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ وَجَنِّبْنَا الْفَوَاحِشَ مَاظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِيْ اَسْمَاعِنَا وَاَبْصَارِنَا وَقُلُوْبِنَا وَاَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمِ وَاجْعَلْنَا شَاكِرِيْنَ لِنِعْمَتِكَ قَابِلِيْهَا وَاَتِمَّهَا عَلَيْنَا. (رواه ابو داؤد)

(1155/112) Sayyidina Abdullah Ibn Mas'ud ﷺ has narrated this *hadith*. He said that the Prophet ﷺ used to teach them the supplication (to be made) after *tashahhud*:

O Allah! Join our hearts on goodness and mend our social relationship and guide us on the path of peace. Bring us out of darkness into light and save us from outward and inward obscenities and keep us away from them. And bless us in our ears, our eyes, our hearts, our spouses, and our offspring, and relent toward us. Indeed, You are Relenting, Merciful. And cause us to be grateful for Your blessings, their receivers with due praise and perfect and complete them on us (give us a full share of the blessings). (Abu Dawood)

Supplications After *As-Salah* (Prayer)

(١١٥٦/١١٣) عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ دُبُرَ كُلِّ صَلٰوةٍ "اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اَنَا شَهِيْدٌ اَنَّكَ اَنْتَ الرَّبُّ وَحْدَكَ لَاشَرِيْكَ لَكَ، اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اَنَا شَهِيْدٌ اَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اَنَا شَهِيْدٌ اَنَّ الْعِبَادَ كُلَّهُمْ اِخْوَةٌ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اِجْعَلْنِي مُخْلِصًا لَكَ وَاَهْلِيْ فِيْ كُلِّ سَاعَةٍ مِنَ الدُّنْيَا وَالْاٰخِرَةِ يَا ذَالْجَلَالِ وَالْاِكْرَامِ اِسْمَعْ وَاسْتَجِبْ اَللهُ اَكْبَرُ الْاَكْبَرُ اَللهُ نُوْرُالسَّمٰوَاتِ وَالْاَرْضِ اَللهُ اَكْبَرُ الْاَكْبَرُ حَسْبِيَ اللهُ وَ نِعْمَ الْوَكِيْلُ اَللهُ اَكْبَرُ الْاَكْبَرُ. (رواه ابو داؤد)

(1156/113) It is narrated by Zayd ibn Arqam ﷺ that the Prophet ﷺ made this supplication after prayers:

اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اَنَا شَهِيْدٌ اَنَّكَ اَنْتَ الرَّبُّ وَحْدَكَ لَاشَرِيْكَ لَكَ، اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اَنَا شَهِيْدٌ اَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اَنَا شَهِيْدٌ اَنَّ الْعِبَادَ كُلَّهُمْ اِخْوَةٌ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْئٍ اِجْعَلْنِي مُخْلِصًا لَكَ وَاَهْلِيْ فِيْ كُلِّ سَاعَةٍ مِنَ الدُّنْيَا وَالْاٰخِرَةِ يَا ذَالْجَلَالِ وَالْاِكْرَامِ اِسْمَعْ وَاسْتَجِبْ اَللّٰهُ اَكْبَرُ الْاَكْبَرُ اَللّٰهُ نُوْرُالسَّمٰوَاتِ وَالْاَرْضِ اَللّٰهُ اَكْبَرُ الْاَكْبَرُ حَسْبِيَ اللّٰهُ وَ نِعْمَ الْوَكِيْلُ اَللّٰهُ اَكْبَرُ الْاَكْبَر

O Allah, our Lord and Lord of everything, I bear witness that You Alone are the Lord. No partner have You. O Allah, our Lord and Lord of everything, I bear witness that Muhammad ﷺ is Your slave and Your Messenger ﷺ. O Allah, our Lord and Lord of everything I bear witness that all (Your) slaves are brothers (of one another). O Allah, our Lord and Lord of everything cause me to be sincere to You, and (cause) my family too (accordingly) at every moment, always, in this world and in the Hereafter. O Possessor of glory and honour, listen to me (my request) and answer (my supplication). Allah is incomparably Great. Allah is Light of the heavens and earth (all the universe is bright and maintained with His Light). Allah is incomparably Great. Allah is sufficient for me, and an excellent guardian is He. Allah is incomparably Great." (Abu Dawood)

Commentary: Supplications are of two kinds:

(i) In which the supplicant seeks something for this life or the next from Allah, or asks for His protection from evil and trial.

(ii) In which the supplicant remembers the greatness of Allah and His glory, and recalls His innumerable favours and affirms his submission, worship, sincere obedience and gratefulness, seeking His mercy, favour and closeness to Him.

The supplication after prayer found in the foregoing *hadith* narrated by Zayd ibn Arqam ﷺ is of the second kind. The same element is predominant in the supplications mentioned before this *hadith*, earlier in this chapter.

(١١٥٧/١١٤) عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ كُنَّا اِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحْبَبْنَا اَنْ نَكُوْنَ عَنْ يَمِيْنِهِ يُقْبِلُ عَلَيْنَا بِوَجْهِهِ فَسَمِعْتُهُ يَقُوْلُ رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. (رواه مسلم)

(1157/114) It is reported by Al-Bara ibn Aazib ﷺ he said, "When we prayed behind the Prophet ﷺ we liked to be on his right side (so that when he had finished prayers), he would turn his face towards us. And I heard him supplicate Allah:

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

My Lord, guard me from Your punishment on the day You raise Your servants to life again. (Muslim)

Commentary: We learn from this *hadith* of Sayyidina Al-Bara ﷺ that the Prophet ﷺ sat facing the right side after prayers. A *hadith* transmitted by *Bukhari*, too, and narrated by Sayyidina Samurah ibn Jundub ﷺ tells us that, after salutation of prayer (known as *tasleem*) he sat facing the worshipper behind him. However, there is no contradition in the two sayings. It seems that, after prayer, he faced the worshipper in such a way that he somewhat turned to the right side. On this basis, therefore, both the sayings are correct Allah knows best.

(١١٥٨/١١٥) عَنْ اَبِيْ بَكْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ دُبُرَ كُلِّ صَلٰوةٍ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَ عَذَابِ الْقَبْرِ (رواه الترمذی)

(1158/115) It is reported by Sayyidina Abu Bakrah ﷺ that the Prophet ﷺ used to make this supplication after every prayer:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَ عَذَابِ الْقَبْرِ

O Allah, I seek refuger in You from disbelief, from poverty and want, and from punishment in the grave." (Tirmizi)

(١١٥٩/١١٦) عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ مِنَ الصَّلٰوةِ قَالَ اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ. (رواه ابوداؤد)

(1159/116) Sayyidina Ali Ibn Abu Talib ﷺ has said that after offering the closing salutation in prayer the Prophet ﷺ made this supplication:

اَللّٰهُمَّ اغْفِرْلِیْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّیْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ

O Allah! Forgive me all sins which I have committed earlier and which I committed later, which I committed secretly and which I committed openly, and the excesses that I have committed, and which You know better than I. You are the One to Advance and You are the One to Defer. There is no God but You.

(Abu Dawood)

(۱۱۶۰/۱۱۷) عَنْ اُمِّ سَلِمَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کَانَ یَقُوْلُ فِیْ دُبُرِ الْفَجْرِ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ عِلْمًا نَافِعًا وَّ عَمَلاً مُّتَقَبَّلاً وَّرِزْقًا طَیِّبًا (رواہ رزین)

(1160/117) Sayyidah Umm Salamah رضی اللہ عنہا has said that the Prophet ﷺ (sometimes) made this supplication after the *Fajr* prayers:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ عِلْمًا نَافِعًا وَّ عَمَلاً مُّتَقَبَّلاً وَّرِزْقًا طَیِّبًا

(O Allah! I ask You to give me knowledge that is beneficial, and deeds that are approved and lawful sustenance. (Razeen)

(۱۱۶۱/۱۱۸) عَنْ مُسْلِمِ بْنِ الْحَارِثِ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَسَرَّ اِلَیْهِ فَقَالَ اِذَا نْصَرَفْتَ مِنْ صَلٰوةِ الْمَغْرِبِ فَقُلْ "اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ سَبْعَ مَرَّاتٍ قَبْلَ اَنْ تَکَلَّمَ اَحَدًا فَاِنَّکَ اِذَا قُلْتَ ذَالِکَ ثُمَّ مُتَّ فِیْ لَیْلَتِکَ کُتِبَ لَکَ جَوَارٌ مِّنْهَا وَاِذَا صَلَّیْتَ الصُّبْحَ فَقُلْ ذَالِکَ فَاِنَّکَ اِذَا مُتَّ یَوْمَکَ کُتِبَ لَکَ جَوَارٌ مِنْهَا. (رواہ ابوداؤد)

(1161/118) It is reported by Sayyidina Muslim ibn Al-Harith ﷺ that the Prophet ﷺ told him secretly that when he finished the Maghrib prayers then without speaking to anyone else he should say seven times: اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ "O Allah protect me from Hell." Then if he died that night, he would be protected from Hell.

In the same way, when he finished the Fajr prayers, he should say seven times without speaking to anyone: اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ "O

Allah protect me from Hell." Then if he died that day, Allah will order that he should be saved from Hell. (Abu Dawood)

(١١٦٢/١١٩) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ اَخَذَ بِيَدِىْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم وَقَالَ يَا مَعَاذُ وَاللهِ لَاُحِبُّکَ اُوْصِيْکَ يَامَعَاذُ لَاتَدَعُهُنَّ فِىْ كُلِّ صَلٰوةٍ اَنْ تَقُوْلَ "اَللّٰهُمَّ اَعِنِّىْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِکَ.

(رواه ابو داؤد و النسائى)

(1162/119) Sayyidina Mu'az ibn Jabal ﷺ has narrated that the Messenger of Allah ﷺ held him by his hand one day and said to him, "Mu'az, by Allah, I love you and I advise you to make this supplication after every prayer: اَللّٰهُمَّ اَعِنِّىْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِکَ "O Allah! Help me to remember You, to be grateful to You and to worship You in the best manner."

(Abu Dawood & Nasa'i)

Commentary: This is a very bried supplication, but it is a very great and important one. To realise its greatness and importance, it is enough that the Messenger of Allah ﷺ advised and urged Mu'az ibn Jabal ﷺ by virtue of his love for him, to make it after every prayer. In the same way, he had exorted Muslim ibn Al-Harith ﷺ to pray to Allah in these very brief words, اَللّٰهُمَّ اَجِرْنِىْ مِنَ النَّارِ (O Allah, protect me from the Fire), as we have seen in the *hadith* preceding the above.

If we fail to make these supplications after the strong emphasis laid on them by the Holy Prophet ﷺ then we are a very ungrateful and unfortunate people, indeed. May Allah enable us to abide by his advice. *Aameen*!

The Prophet's Comprehensive Supplication After *Tahajjud*

(١١٦٣/١٢٠) عَنْ اِبْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم يَقُوْلُ لَيْلَةً حِيْنَ فَرَغَ مِنْ صَلٰوتِهٖ اَللّٰهُمَّ اِنِّىْ اَسْئَلُکَ رَحْمَةً مِنْ عِنْدِکَ تَهْدِىْ بِهَا قَلْبِىْ وَ تَجْمَعُ بِهَا اَمْرِىْ وَتَلُمُّ بِهَا شَعْثِىْ وَتُصْلِحُ بِهَا غَائِبِىْ وَ تَرْفَعُ بِهَا شَاهِدِىْ وَتُزَكِّىْ بِهَا عَمَلِىْ وَ تُلْهِمُنِىْ بِهَا رُشْدِىْ وَتَعْصِمُنِىْ بِهَا مِنْ كُلِّ سُوْءٍ اَللّٰهُمَّ اَعْطِنِىْ اِيْمَانًا وَّ يَقِيْنًا لَيْسَ بَعْدَهٗ كُفْرٌ وَّ رَحْمَةً اَنَالُ بِهَاشَرَفَ كَرَامَتِکَ

فِي الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ وَالنَّصْرَ عَلَى الْاَعْدَاءِ اَللّٰهُمَّ اِنِّيْ اُنْزِلُ بِكَ حَاجَتِيْ وَاِنْ قَصُرَ رَأْيِيْ وَضَعُفَ عَمَلِيْ اِفْتَقَرْتُ اِلٰى رَحْمَتِكَ فَأَسْئَلُكَ يَا قَاضِيَ الْاُمُوْرِ وَيَاشَافِيَ الصُّدُوْرِ كَمَا تُجِيْرُ بَيْنَ الْبُحُوْرِ اَنْ تُجِيْرَنِيْ مِنْ عَذَابِ السَّعِيْرِ وَمِنْ دَعْوَةِ الثُّبُوْرِ وَمِنْ فِتْنَةِ الْقُبُوْرِ اَللّٰهُمَّ مَاقَصُرَعَنْهُ رَأْيِيْ وَلَمْ تَبْلُغْهُ نِيَّتِيْ وَلَمْ تَبْلُغْهُ مَسْأَلَتِيْ مِنْ خَيْرٍ وَعَدْتَهٗ اَحَدًا مِنْ خَلْقِكَ اَوْخَيْرٍ اَنْتَ مُعْطِيْهِ اَحَدًا مِنْ عِبَادِكَ فَاِنِّيْ اَرْغَبُ اِلَيْكَ فِيْهِ وَاَسْأَلُكَهٗ بِرَحْمَتِكَ رَبَّ الْعَالَمِيْنَ اَللّٰهُمَّ ذَاالْحَبْلِ الشَّدِيْدِ وَالْاَمْرِالرَّشِيْدِ اَسْئَلُكَ الْاَمْنَ يَوْمَ الْوَعِيْدِ وَالْجَنَّةَ يَوْمَ الْخُلُوْدِ مَعَ الْمُقَرَّبِيْنَ الشُّهُوْدِ الرُّكَّعِ السُّجُوْدِ الْمُوْفِيْنَ بِالْعُهُوْدِ اِنَّكَ رَحِيْمٌ وَدُوْدٌ وَّاِنَّكَ تَفْعَلُ مَاتُرِيْدُ اَللّٰهُمَّ اجْعَلْنَا هَادِيْنَ مُهْتَدِيْنَ غَيْرَ ضَآلِّيْنَ وَلَا مُضِلِّيْنَ سِلْمًا لِاَوْلِيَائِكَ وَعَدُوًّا لِاَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ اَحَبَّكَ وَنُعَادِيْ بِعَدَاوَتِكَ مَنْ خَالَفَكَ اَللّٰهُمَّ هٰذَا الدُّعَاءُ وَعَلَيْكَ الْاِجَابَةُ وَهٰذَا الْجَهْدُ وَ عَلَيْكَ التُّكْلَانُ اَللّٰهُمَّ اجْعَلْ لِيْ نُوْرًا فِيْ قَلْبِيْ وَ نُوْرًا فِيْ قَبْرِيْ وَ نُوْرًا مِنْ بَيْنِ يَدَيَّ وَ نُوْرًا مِنْ خَلْفِيْ وَ نُوْرًا عَنْ يَمِيْنِيْ وَنُوْرًا عَنْ شِمَالِيْ وَ نُوْرًا مِنْ فَوْقِيْ وَ نُوْرًا مِنْ تَحْتِيْ وَ نُوْرًا فِيْ سَمْعِيْ وَ نُوْرًا فِيْ بَصَرِيْ وَ نُوْرًا فِيْ شَعْرِيْ وَ نُوْرًا فِيْ بَشَرِيْ وَ نُوْرًا فِيْ لَحْمِيْ وَ نُوْرًا فِيْ دَمِيْ وَ نُوْرًا فِيْ عِظَامِيْ اَللّٰهُمَّ اَعْظِمْ لِيْ نُوْرًا وَ اَعْطِنِيْ نُوْرًا وَاجْعَلْ لِيْ نُوْرًا سُبْحَانَ الَّذِيْ تَعَطَّفَ الْعِزَّ وَقَالَ بِهٖ سُبْحَانَ الَّذِيْ لَبِسَ الْمَجْدَ وَتَكَرَّمَ سُبْحَانَ ذِي الْجَلَالِ وَالْاِكْرَام.

(رواه الترمذی)

(1163/120) It is narrated by Sayyidina Ibn Abbas ﷺ that he heard the Messenger of Allah ﷺ say one night after he had finished offering his *tahajjud* prayers:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِيْ بِهَا قَلْبِيْ وَ تَجْمَعُ بِهَا اَمْرِيْ وَتَلُمُّ بِهَا شَعْثِيْ وَتُصْلِحُ بِهَا غَائِبِيْ وَ تَرْفَعُ بِهَا شَاهِدِيْ وَتُزَكِّيْ بِهَا عَمَلِيْ وَ تُلْهِمُنِيْ بِهَا رُشْدِيْ وَتَعْصِمُنِيْ بِهَا مِنْ كُلِّ سُوْءٍ اَللّٰهُمَّ اَعْطِنِيْ اِيْمَانًا وَّ يَقِيْنًا لَيْسَ بَعْدَهٗ كُفْرٌ وَّ رَحْمَةً اَنَالُ بِهَاشَرَفَ كَرَامَتِكَ ، فِي الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ وَالنَّصْرَ عَلٰى

اَلْاَعْدَاءِ اَللّٰهُمَّ اِنِّیْ اُنْزِلُ بِکَ حَاجَتِیْ وَاِنْ قَصُرَ رَأْیِیْ وَضَعُفَ عَمَلِیْ اِفْتَقَرْتُ
اِلٰی رَحْمَتِکَ فَأَسْئَلُکَ یَا قَاضِیَ الْاُمُوْرِ وَیَاشَافِیَ الصُّدُوْرِ کَمَا تُجِیْرُ بَیْنَ
الْبُحُوْرِ اَنْ تُجِیْرَنِیْ مِنْ عَذَابِ السَّعِیْرِ وَمِنْ دَعْوَةِ الثُّبُوْرِ وَمِنْ فِتْنَةِ الْقُبُوْرِ اَللّٰهُمَّ
مَاقَصُرَعَنْهُ رَائِی وَلَمْ تَبْلُغْهُ نِیَّتِیْ وَلَمْ تَبْلُغْهُ مَسْأَلَتِیْ مِنْ خَیْرٍ وَعَدْتَهٗ اَحَدًا مِنْ
خَلْقِکَ اَوْخَیْرٍ اَنْتَ مُعْطِیْهِ اَحَدًا مِنْ عِبَادِکَ فَاِنِّیْ اَرْغَبُ اِلَیْکَ فِیْهِ وَاَسْأَلُکَهٗ
بِرَحْمَتِکَ رَبَّ الْعَالَمِیْنَ اَللّٰهُمَّ ذَاالْحَبْلِ الشَّدِیْدِ وَالْاَمْرِ الرَّشِیْدِ اَسْئَلُکَ
الْاَمْنَ یَوْمَ الْوَعِیْدِ وَالْجَنَّةَ یَوْمَ الْخُلُوْدِ مَعَ الْمُقَرَّبِیْنَ الشُّهُوْدِ الرُّکَّعِ السُّجُوْدِ
الْمُوْفِیْنَ بِالْعُهُوْدِ اِنَّکَ رَحِیْمٌ وَدُوْدٌ وَّاِنَّکَ تَفْعَلُ مَاتُرِیْدُ اَللّٰهُمَّ اجْعَلْنَا هَادِیْنَ
مُهْتَدِیْنَ غَیْرَ ضَآلِّیْنَ وَلَا مُضِلِّیْنَ سِلْمًا لِاَوْلِیَائِکَ وَعَدُوًّا لِاَعْدَائِکَ نُحِبُّ
بِحُبِّکَ مَنْ اَحَبَّکَ وَنُعَادِیْ بِعَدَاوَتِکَ مَنْ خَالَفَکَ اَللّٰهُمَّ هٰذَا الدُّعَاءُ
وَعَلَیْکَ الْاِجَابَةُ وَهٰذَا الْجَهْدُ وَ عَلَیْکَ التُّکْلَانُ اَللّٰهُمَّ اجْعَلْ لِیْ نُوْرًا فِیْ
قَلْبِیْ وَ نُوْرًا فِیْ قَبْرِیْ وَ نُوْرًا مِنْ بَیْنَ یَدَیَّ وَ نُوْرًا مِنْ خَلْفِیْ وَ نُوْرًا عَنْ یَمِیْنِیْ
وَنُوْرًا عَنْ شِمَالِیْ وَ نُوْرًا مِنْ فَوْقِیْ وَ نُوْرًا مِنْ تَحْتِیْ وَ نُوْرًا فِیْ سَمْعِیْ وَ نُوْرًا
فِیْ بَصَرِیْ وَ نُوْرًا فِیْ شَعْرِیْ وَ نُوْرًا فِیْ بَشْرِیْ وَ نُوْرًا فِیْ لَحْمِیْ وَ نُوْرًا فِیْ
دَمِیْ وَ نُوْرًا فِیْ عِظَامِیْ اَللّٰهُمَّ اَعْظِمْ لِیْ نُوْرًا وَ اَعْطِنِیْ نُوْرًا وَاجْعَلْ لِیْ نُوْرًا
سُبْحَانَ الَّذِیْ تَعَطَّفَ الْعِزَّ وَقَالَ بِهٖ سُبْحَانَ الَّذِیْ لَبِسَ الْمَجْدَ وَتَکَرَّمَ سُبْحَانَ
ذِی الْجَلَالِ وَالْاِکْرَام

O Allah! I ask You for mercy from You whereby You guide my heart. And whereby You arrange my affairs. And correct my wrongs, open and secret, through that. And rectify and exalt what relates to me but is far away from me. And what is with me, let Your mercy raise and give them esteem. My deeds, purify them through Your mercy. Put in my heart what is right for me and let me have by virtue of Your mercy what I cherish and love and protect me from every evil.

O Allah! Grant me faith and belief allowing for nothing of disbelief thereafter (nothing which is in disagreement with belief). Bestow on me mercy by virtue of which I again honour and nobility in this life and the next.

O Allah! I beseech You for success in what is determined

and the honour and respect that Your martyrs have received, and a life on the pattern of Your pious slaves, and Your help against the enemies.

O Allah! I have come to You with my needs and although my intellect and opinion are deficient and my deeds and efforts very weak and wanting, O Merciful and Benovelent One! I am in need of Your mercy! So, O The One Who decides all affairs and O, The One Who removes stains of the hearts and gives cure! Just as You keep the two oceans apart from each other (although they run side by side, not mixing the salty with the sweat), so keep me away from the Fire of Hell and its punishment and from seeking death and protect me from the punishment in the grave.

O Allah! I beseech You by virtue of Your mercy to let me have the good and the blessings (both of) which You have promised any of Your slaves or which You will give any without having promised them although my intellect and opinion have not imagined them and have falled to ask You them and I may not have ever thought of getting such a thing and I may not have asked You for that I am desirous of that through Your benevolence. So, grant me that good and blessing through Your mercy and favour, O Lord of the worlds!

O Allah! O The One Whose link is firm and strong, whose every Command is correct! I beseech You to let me have on the appointed day (the Day of Resurrection) peace and security. And, grant me paradise on the day of *Al-Khulood* (Hereafter) with those of Your slaves who are close to You and attendants of Your houses and observes of *ruku* (bowing) and *sajdah* (prostration) — that is, prayer and worship is their devotional, life-long exercise, who are known for their faithfulness to their convenant. Surely, You are Merciful, the Most Loving, and, indeed, You do what You intend to do!

O Allah! Cause us to guide other people, and be guided ourselves. Let us not be misguided ourselves nor ones who lead other people astray. Let us be at peace with Your friends, and at war with Your enemies. Let us love those who love. You because of affinity with You and despise those who oppose and go against You because of their opposition to You.

O Allah! This is the supplication and it is upon You to grant it. This is an humble effort but reliance is places not on it but on You alone.

O Allah! Make for me Light in my heart and Light in my grave and make it shining bright. And make for me Light before me and Light behind me, Light to my right and Light to my left, Light above me and Light below me, Light in my hearing and Light in my sight, Light in my hair and Light in my flesh, Light in my blood and Light in my bones. O Allah! Magnify for me Light and bestow upon me Light and make for me Light.

Without blenish is He who has covered Himself with honour and has said it. Without blemish is He whose garment is glory and grace. Without blemish, and glorified, Owner of Majesty and Benevolence! (Tirmizi)

Commentary: Indeed, this is a very grand and comprehensive supplication. From the words of this one supplication (as from the words of others before it) we can gain an insight into the Prophet's ﷺ awareness and deep knowledge of the works and Attributes of Allah. We can see how high he had gone in the field of servitude which is the most marvelous position of a worshipper. He was the chief of the worlds and the beloved of the Lord of the worlds, yet he considered himself dependent on the mercy and benevolence of Allah. How humbly and devotedly like an aspirant, he begged for his needs! We can imagine also the condition of his heart at the time of making his requests. How deep a consciousness Allah had granted him of the needs of mankind!

Keeping in view the attributes of Allah of Love, Mercy and Benevolence, we can imagine how much each expression of the supplications of the Messenger of Allah ﷺ would be attracting the Mercy of Allah, and how deeply He would be loving the supplicant.

We have stated earlier that the supplications of the Prophet ﷺ are the best legacy for the *Ummah*.

May Allah make us realise the value of this legacy and get a full share of it! *Aameen*!

SUPPLICATIONS AT DIFFERENT HOURS AND SITUATIONS

The supplications of the Prophet ﷺ, so far, were related to *as-salah* (prayer) or immediately after it. While the spirit and reality of prayer itself is that of supplication and presentation of petition in the most perfect way and calls for an expression of himility and submission, the supplications that we have gone through are signs of perfect knowledge and awareness and perfect servitude. In spite of that these supplications are not surprising.

However, the supplications that he has commended to be made at different Occasions are indeed a miracle of his teachings. These supplications are made at different times, like eating, drinking, sleeping and awakening and for other human needs. These supplications cause the deeds and actions to be blessed and they become spiritually bright and a means of securing nearness to Allah.

SUPPLICATIONS IN THE MORNING AND IN THE EVENING

It is with every man that he is a part of the rotation of day and night. Night gives way to morning and as the day wears out, everning sets in. Every morning and every evening, he passes through a stage of life whereafter a new stage begins. The Messenger of Allah ﷺ gave guidance to his *Ummah* through his sayings and practicals living that they should refresh and strengthen their links with Allah every morning and evening, show gratitude for His blessings, confess their omissions and ask forHisforgiveness and make supplications to Him at appropriate

times as mendicants before their gracious Lord.

(١١٦٤/١٢١) عَنْ اَبِیْ هُرَیْرَةَ اَنَّ اَبَا بَکْرٍ الصِّدِّیْقِ قَالَ یَارَسُوْلَ اللّٰهِ مُرْنِیْ بِکَلِمَاتٍ اَقُوْلُهُنَّ اِذَا اَصْبَحْتُ وَاِذَا اَمْسَیْتُ قَالَ قُلْ "اَللّٰهُمَّ فَاطِرَالسَّمٰوَاتِ وَالْاَرْضِ عَالِمَ الْغَیْبِ وَالشَّهَادَةِ رَبَّ کُلِّ شَیْئٍ وَمَلِیْکَهُ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِکَ مِنْ شَرِّ نَفْسِیْ وَ شَرِّالشَّیْطَانِ وَشِرْکِهٖ" قَالَ قُلْهَا اِذَا اَصْبَحْتَ وَ اِذَا اَمْسَیْتَ وَاِذَا اَخَذْتَ مَضْجَعَکَ. (رواه ابو داؤد والترمذی)

(1164/121) Sayyidina Abu Hurayrah said that Sayyidina Abu Bakr submitted to the Messenger of Allah, "Teach me the expressions of supplications that I might make in the morning and evening." He said: "Say to Allah:

اَللّٰهُمَّ فَاطِرَالسَّمٰوَاتِ وَالْاَرْضِ عَالِمَ الْغَیْبِ وَالشَّهَادَةِ رَبَّ کُلِّ شَیْئٍ وَمَلِیْکَهُ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِکَ مِنْ شَرِّ نَفْسِیْ وَ شَرِّالشَّیْطَانِ وَشِرْکِهٖ

O Allah! Creator of the heavens and the earth. Lord and Possessor of every thing, I testify that there is no God but You. I seek refuge in You from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to You)".

The Messenger of Allah said, "O Abu Bakr! Make this supplication to Allah in the morning and evening and when you go to bed." (Abu Dawood, Tirmizi)

(١١٦٥/١٢٢) عَنْ اَبِیْ هُرَیْرَةَ قَالَ کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یُعَلِّمُ اَصْحَابَهُ یَقُوْلُ اِذَا اَصْبَحَ اَحَدُکُمْ فَلْیَقُلْ "اَللّٰهُمَّ بِکَ اَصْبَحْنَا وَبِکَ اَمْسَیْنَا وَبِکَ نَحْیَا وَبِکَ نَمُوْتُ وَاِلَیْکَ الْمَصِیْرُ وَ اِذَا اَمْسٰی فَلْیَقُلْ اَللّٰهُمَّ بِکَ اَمْسَیْنَا وَبِکَ اَصْبَحْنَا وَبِکَ نَحْیَا وَبِکَ نَمُوْتُ وَاِلَیْکَ النُّشُوْرُ

(رواه ابو داؤد والترمذی واللفظ له)

(1165/122) It is reported by Sayyidina Abu Hurayrah that the Messenger of Allah taught his Companions when they get up in the morning they should say:

اَللّٰهُمَّ بِکَ اَصْبَحْنَا وَبِکَ اَمْسَیْنَا وَبِکَ نَحْیَا وَبِکَ نَمُوْتُ وَاِلَیْکَ الْمَصِیْرُ

"O Allah, by You we come to the morning, by You we come to

the evening, by You we live, by You we die, and to You do we come."

He taught them that when it is evening they should say:

اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ

"O Allah, by You we come to the evening, by You we come to the morning, by You we live, by You we die, and to You we are resurrectetd." (Tirmizi, Abu Dawood)

Commentary: Brightness of the day after darkness of the night is, indeed, a great blessing of Allah. Men normally attend to their businesses during day time and if day did not follow night that would be a calamity. In the same way, it is a great blessing of Allah that the day gives way to evening which ushers in th night. In the evening, people begin to cease work and look forward to rest in the night. We can well imagine what would become of men if there was no evening time one day. In this *hadith* we have the message of the Prophet ﷺ that we must realise every morning and evening that these are blessings of Allah. This should also remind us that just as the *age* of the day ends by the Command of Allah and night begins, and the age of night ends to begin the day, so too our lives grow with His Command and will end at the apointed time. Then, we will be presented before Allah.

In short, we must remember the blessings of Allah every morning and evening and remember that death wil come to us and there is a Hereafter. We must not forget it in the morning or in the evening.

(١١٦٦/١٢٣) عَنْ عَبْدِاللهِ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمْسٰى قَالَ "اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُلِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلٰى كُلِّ شَيْئٍ قَدِيْرٌ. اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ خَيْرِهٰذِهِ اللَّيْلَةِ وَخَيْرِمَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَ شَرِّمَا فِيْهَا. اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوْءِ الْكِبْرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ." وَاِذَا اَصْبَحَ قَالَ ذَالِكَ اَيْضًا اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ الخ."

(رواه مسلم)

(1166/123) It is repoted by Sayyidina Abdullah ibn Mas'ud ﷺ

that when evening came the Messenger of Allah ﷺ would say to Allah:

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيْهَا وَأَعُوْذُبِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيْهَا. اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوْءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

"We and all creation have come to the evening and in the evening the dominion belongs to Allah; praise belongs to Allah; there is no God but Allah Alone Who has no partner; to Him belongs the dominion, to Him praise is due, and He is Omnipotent. O Allah! I ask You for something of the good of this night and the good of what it contains and seek refuge in You from its evil and the evil of what it contains. O Allah! I seek refuge in You from indolence, decrepitude, the evil of old age, temptation in this world, and punishment in the grave."

When morning came, the Messenger of Allah ﷺ would say the same words with the change of just one word:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ الخ......

"We and all creation come to the morning and in the morning the dominion belongs to Allah ...." (Muslim)

Commentary: There is a confirmation in this *hadith* of the belonging to Allah of oneself and all creation at the same time as He is praised and His unity is declared. There is a request for the good in the night, or day, and their blessings and protection is sought from weakness that could deprive one from blessings. There is also the seeking of protection from trials of the world and punishment in the grave. What a comprehensive supplication and an expression of one's dependence and servitude to Allah!

(١١٦٧/١٢٤) عَنْ اِبْنِ عُمَرَ قَالَ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ هٰؤُلَاءِ الْكَلِمَاتِ حِيْنَ يُمْسِيْ وَحِيْنَ يُصْبِحُ "اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَ أَهْلِيْ وَمَالِيْ اَللّٰهُمَّ اسْتُرْعَوْرَاتِيْ وَاٰمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ

بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ وَعَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ وَاَعُوْذُ بِعَظْمَتِکَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ." (رواه ابو داؤد)

(1167/124) Sayyidina Ibn Umar ﷺ said that the Messenger of Allah ﷺ never failed to make supplication in these words in the evening and morning:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ الْعَفْوَ وَالْعَافِيَةَ فِی الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ الْعَفْوَ وَالْعَافِيَةَ فِیْ دِيْنِیْ وَدُنْيَایَ وَ اَهْلِیْ وَمَالِیْ اَللّٰهُمَّ اسْتُرْعَوْ رَاتِیْ وَاٰمِنْ رَوعَاتِیْ اَللّٰهُمَّ احْفَظْنِیْ مِنْ بَيْنِ يَدَیَّ وَمِنْ خَلْفِیْ وَعَنْ يَمِيْنِیْ وَعَنْ شِمَالِیْ وَمِنْ فَوْقِیْ وَاَعُوْذُ بِعَظْمَتِکَ اَنْ اُغْتَالَ مِنْ تَحْتِیْ

"O Allah! I ask You for forgiveness and security in this world and the next. O Allah! I ask You for forgiveness and security in my religion and my worldly affairs, in my family and my property. O Allah! conceal my faults and whatever shames me, and remove the fear of my heart (and give peace) and keep me safe from what I fear. O Allah! Gurad me from in front of me and behind me, on my right and on my left, and from above me. And I seek refuge in Your greatness from receiving unexpected harm from below me (keep me safe from it always).

Commentary: Of the supplications made by the Messenger of Allah ﷺ, this one too is very comprehensive. These few words do not omit any aspect of a man's life. May Allah enable us to recognise the significance of these supplications and practice accordingly.

(١١٦٨/١٢٥) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَامِنْ عَبْدٍ مُسْلِمٍ يَقُوْلُ اِذَا اَمْسٰى وَاِذَا اَصْبَحَ ثَلَاثًا "رَضِيْتُ بِاللهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَبِيًّا" اِلَّا كَانَ حَقًّا عَلَى اللهِ اَنْ يُّرْضِيَهٗ يَوْمَ الْقِيٰمَةِ.

(رواه احمد والترمذی)

(1168/125) Sayyidina Thauban ﷺ has said that the Messenger of Allah ﷺ said that there is not a Muslim slave who says three times morning and evening:

رَضِيْتُ بِاللهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَبِيًّا

"I am pleased with Allah as Lord, with Islam as religion and

with Muhammad as Prophet ﷺ, but that Allah has taken it upon Himelf to please him on the Day of Resurrection (Ahmad, Tirmizi)

Commentary: These are very brief words which refresh one's religious links with Allah, His Messenger ﷺ and the religion itself and are reported three times. To any one who recites them, Allah has promised to please him on the Day of Resurrection. How very unfortunate for us to neglect this practice after learning of the good news.

(١١٦٩/١٢٦) عَنْ عَبْدِاللهِ بْنِ غَنَّامٍ الْبَيَاضِيِّ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِيْنَ يُصْبِحُ "اَللّٰهُمَّ مَا اَصْبَحَ بِىْ مِنْ نِعْمَةٍ اَوْبِاَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَاشَرِيْكَ لَكَ. لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ." فَقَدْ اَدّٰى شُكْرَ يَوْمِهٖ وَمَنْ قَالَ مِثْلَ ذَالِكَ حِيْنَ يُمْسِىْ فَقَدْ اَدّٰى شُكْرَ لَيْلَتِهٖ.

(رواه ابو داؤد)

(1169/126) Sayyidina Abdullah ibn Ghannam Bayadi ؓ has quoted the Messenger of Allah ﷺ as saying that if anyone says the following words in the morning:

اَللّٰهُمَّ مَا اَصْبَحَ بِىْ مِنْ نِعْمَةٍ اَوْبِاَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَاشَرِيْكَ لَكَ. لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

"O Allah! What ever favour has come to me or to anyone else of Your creatures in the morning, it comes from You alone. You have no partner and all praise belongs to You and gratitude is due to You."

Then he will have expressed full thanks for the day. He also said that if anyone says the same thing in the evening then he will have expressed full thanks for the night. (Abu Dawood)

Commentary: The truth is that man cannot give thanks for the blessings of Allah as they deserve. This by itself is a blessing of the Benevolent Lrod that He accpets the brief, humble thanks as sufficent. It is said that Sayyidina Dawood ؑ subitted to Allah, the Exalted, "My Lord! Your favours are innumerable, how may I express grtitude for them.? He got his answer, "Your simple realisation that the blessings are from Me alone is enough gratitude." لک الحمد ولک الشکر (All praise belongs to You and all thanks are due to You.)

(١١٧٠/١٢٧) عَنْ اَبِیْ مَالِکٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّم اِذَا اَصْبَحَ اَحَدُکُمْ فَلْیَقُلْ "اَصْبَحْنَا وَاَصْبَحَ الْمُلْکُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ خَیْرَ هٰذَا الْیَوْمِ وَفَتْحَهٗ وَنَصْرَهٗ وَنُوْرَهٗ وَبَرَکَتَهٗ وَهُدَاهُ وَاَعُوْذُ بِکَ مِنْ شَرِّ مَافِیْهِ وَشَرِّمَا بَعْدَهٗ." ثُمَّ اِذَا اَمْسٰی فَلْیَقُلْ مِثْلَ ذَالِکَ. (رواہ ابوداؤد)

(1170/127) Sayyidina Abu Malik Al-Ash'ari ﷺ said that the Messenger of Allah ﷺ said that when it is morning one should say:

اَصْبَحْنَا وَاَصْبَحَ الْمُلْکُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ خَیْرَ هٰذَا الْیَوْمِ وَفَتْحَهٗ وَنَصْرَهٗ وَنُوْرَهٗ وَبَرَکَتَهٗ وَهُدَاهُ وَاَعُوْذُ بِکَ مِنْ شَرِّ مَافِیْهِ وَشَرِّمَا بَعْدَهٗ

We have reached the morning and so has the creation (of Allah). To Allah, Lord of the worlds, do we all belong (and we are in His Hands). O Allah! I beg of You the good of this day, the victory therof, the help thereof, the light thereof, the blessing therof, and the guidance thereof. And I seek refuge in You from the evil that is in it and the evil that is after it."

Then, when he enters upon evening, he must make a similar supplication.

(Abu Dawood)

(١١٧١/١٢٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ قَالَ حِیْنَ یُصْبِحُ "فَسُبْحَانَ اللّٰهِ حِیْنَ تُمْسُوْنَ وَحِیْنَ تُصْبِحُوْنَ o وَلَهُ الْحَمْدُ فِی السَّمٰوَاتِ وَالْاَرْضِ وَعَشِیًّا وَّحِیْنَ تُظْهِرُوْنَ o یُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَیُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ وَیُحْیِ الْاَرْضَ بَعْدَ مَوْتِهَا وَکَذَالِکَ تُخْرَجُوْنَ o(روم ٣٠: ١٧-١٩)" اَدْرَکَ مَافَاتَهٗ یَوْمَهٗ ذَالِکَ وَمَنْ قَالَهُنَّ حِیْنَ یُمْسِیْ اَدْرَکَ مَافَاتَهٗ فِیْ لَیْلَتِهٖ. (رواہ ابو داؤد)

(1171/128) Sayyidina Ibn Abbas ﷺ reported the Messenger of Allah ﷺ as saying, "If anyone recites the following verses of *surah Ar-Room* in the morning then he will recieve all the benefits of that day which he may have missed. And, in the same way, he who recites them in the evening will get all the favours of that night which he may have missed. The verses of the Qur'an are:

فَسُبْحَانَ اللّٰهِ حِیْنَ تُمْسُوْنَ وَحِیْنَ تُصْبِحُوْنَ o وَلَهُ الْحَمْدُ فِی السَّمٰوَاتِ

وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ٥ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ كَذٰلِكَ تُخْرَجُوْنَ (الروم ٣٠:١٧-١٩)

So glorified be Allah when you enter the evening and when you enter the morning. And His is all praise in the heavens and the earth and (glorify Him) in the afternoon, and when you enter the time of declining of the sun. He brings forth the living from the dead, and brings forth the dead from the living, and He revives the earth after her death, and thus shall you be brought forth.[1]

(Abu Dawood)

(١١٧٢/١٢٩) عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَقُوْلُ فِيْ صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ "بِسْمِ اللّٰهِ الَّذِىْ لَايَضُرُّ مَعَ اِسْمِهٖ شَيْئٌ فِى الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ" ثَلٰثَ مَرَّاتٍ فَلَا يَضُرُّهٗ شَيْئٌ. (رواه الترمذى و ابوداؤد)

(1172/129) Sayyidina Uthman ibn Affan ﷺ has said that the Messenger of Allah ﷺ said that if anyone repeats the following words three times in the morning of every day and the same number of times in the evening of every night then he will not be harmed by anything and will not suffer by anything and will not suffer any accident. The words are:

بِسْمِ اللّٰهِ الَّذِىْ لَايَضُرُّ مَعَ اِسْمِهٖ شَيْئٌ فِى الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

In the Name of Allah by virtue of Whose Name nothing in earth or heaven does hurt, and He is All-Hearing, All-Knowing."

(Tirmizi, Abu-Dawood)

Commentary: This *hadith* was narrated by Aban, son of Sayyidina Uthman ibn Affan ﷺ. He was afflicted by a stroke of paralysis. One day, he related this *hadith* and a man gazed at him with questioning eyes. Aban understood that the man wondered how when he had heard this *hadith* from his father, Uthman ibn Affan ﷺ, he came to be smitten with paralysis, while the *hadith* guarantees that no harm would befall one who makes this supplication morning and evening. Aban said to the man, "Why do

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[1]. Ar-Room, 30:17-19.

you stare at me? Neither do I give a flase statement nor has Sayyidina Uthman ﷺ given me a wrong infromation. The *hadith* is very correct and the assurance it gives it true. The fact is that one day I had lost my temper because of some umpleasant happening so I forgot to make this supplication that day at the appointed time and I was afflicted with paralysis that very day. This malady was determined for me aforehand so I was made to forget these words that day." This statement of Aban is found with the *hadith* in *Abu Dawood* and *Tirmizi*.

It is among the practice of the pious slaves of Allah to make this supplication three times every morning and every evening. And, there is no doubt that they hold out an assurance of protection from natural calamities of the earth and heaven.

(١١٧٣/١٣٠) عَنْ عَبْدِاللهِ بْنِ خُبَيْبٍ قَالَ قَالَ لِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِقْرَأْ قُلْ هُوَاللهُ اَحَدٌ وَالْمُعَوَّذَتَيْنِ حِيْنَ تُمْسِيْ وَحِيْنَ تُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيْكَ مِنْ كُلِّ شَيْئٍ. (رواه ابوداؤد)

(1173/130) Sayyidina Abdullah ibn Khubayb ﷺ said that the Messenger of Allah ﷺ said to him one day, "Recite *Qul huwwAllahu Ahad* (*Surah al-Ikhlas*), and the *Ma'uzatayn* (*surah al-Falaq* and *surah an-Naas*)[1], three times each, every morning and every evening. They will suffice you against every thing." (Abu Dawood)

Commentary: The *surah Al-Ikhlas*, *Al-Falaq*, and *An-Naas* are among the very small chapters of the Qur'an but they cover a vast subject. We have mentioned this fact in the chapter on the merits of the Qur'an. The *hadith* means to tell us that those people who cannot recite much then they must atleast recite these three chapters thrice every morning and every evening. *Insha Allah*, they would be enough as the *hadith* assures us, and every Muslim can recite them from memory, too.

Supplications At The Time of Sleeping

Sleep resembles death. He who sleeps is unconcerned with the world and what it has, and he is unware of its happenings; he is

1. Respectively surah 112, 113, 114.

like a dead man in this regard. In this way, sleep is a condition between awakening and death. And, it is for this reason that the Messenger of Allah ﷺ has instructed us emphatically that before we prepare to sleep. we must remember Allah with proper attention and concentration and seek forgiveness for our sins. We must also make appropriate supplications (recommended) for the hour.

We give below the supplications that he made or instructed us to make regularly.

(١١٧٤/١٣١) عَنْ اِبْنِ عُمَرَ اَنَّهُ اَمَرَ رَجُلًا قَالَ اِذَا اَخَذْتَ مَضْجَعَکَ قُلْ اَللّٰهُمَّ اَنْتَ خَلَقْتَ نَفْسِيْ وَاَنْتَ تَوَفّٰهَا لَکَ مَمَاتُهَا وَمَحْيَاهَا اِنْ اَحْيَيْتَهَا وَاحْفَظْهَا وَاِنْ اَمَتَّهَا فَاغْفِرْلَهَا اَللّٰهُمَّ اِنِّيْ اَسْئَلُکَ الْعَفْوَ وَالْعَافِيَةَ" فَقِيْلَ لَهُ سَمِعْتَ هٰذَا مِنْ عُمَرَ قَالَ سَمِعْتُهُ مِنْ خَيْرٍ مِنْ عُمَرَ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. (رواه مسلم)

(1174/131) It is said about Sayyidina Ibn Umar رضي الله عنه that he advised someone to make the following supplication when he lies down on his bed to sleep:

اَللّٰهُمَّ اَنْتَ خَلَقْتَ نَفْسِيْ وَاَنْتَ تَوَفّٰهَا لَکَ مَمَاتُهَا وَمَحْيَاهَا اِنْ اَحْيَيْتَهَا وَاحْفَظْهَا وَاِنْ اَمَتَّهَا فَاغْفِرْلَهَا اَللّٰهُمَّ اِنِّيْ اَسْئَلُکَ الْعَفْوَ وَالْعَافِيَةَ

"O Allah! You are the one to have created me and You are the One Who will give me death when You choose. My death and my life are in Your Power. If You keep me alive then protect me (from every trial and sin, and from every evil and calamity). If You cause me to die then forgive me and give me security in this life and the next."

When he taught these words to that man, someone asked him, "You must have heard this supplication from your respected father, Sayyidina Umar رضي الله عنه?" He siad, "No! I have heard them from him who is better than Sayyidina Umar رضي الله عنه. I have learnt this supplication direct from the Messenger of Allah ﷺ.(Muslim)

Commentary: This brief supplication is full of sentiments of servitude to Allah. The mercy of Allah is best attraced by humility, humbleness and an expression of helplessness towards Him. Particularly, if a slave is prompted to make such a supplication when he is about to sleep then it is a sign of Allah's favours on him.

(١١٧٥/١٣٢) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا آوٰى اِلٰى فِرَاشِهٖ قَالَ "اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا فَكَمْ مِّمَّنْ لَا كَافِیَ لَهٗ وَلَا مُؤْوِیَ لَهٗ." (رواه مسلم)

(1175/132) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ used to say when he went to his bed:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا فَكَمْ مِّمَّنْ لَا كَافِیَ لَهٗ وَلَا مُؤْوِیَ لَهٗ

"Praise be to Allah Who has fed us, given us drink, satisfied us and given us refuge. Many there are who have no one to provide sufficiently for them, or give them refuge." (Muslim)

Commentary: Whatever we eat and drink and whatsoever we get are all bestowed on us by our Merciful Lord. The credit does not go to our skill and ability. Hence, Allah alone is worthy of gratitude. He who makes this supplication at the time of sleeping does in fact thank Allah for the food and drink and other bounties He gives him.

(١١٧٦/١٣٣) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِیُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّيْلِ وَضَعَ يَدَهٗ تَحْتَ خَدِّهٖ ثُمَّ يَقُوْلُ "اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰ وَاِذَا اسْتَيْقَظَ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ.

(رواه البخاری و رواه مسلم عن البراء بن عازب)

(1176/133) Sayyidina Huzayfah ﷺ has siad that when the Prophet ﷺ lay down on his bed at night, he placed his hand under his cheek (he placed his right hand under his cheek and lay down on his right side in the direction of the *qiblah* as we are told in other *hadith*) Then he made his submission before Allah:

"O Allah! In Your name I die and live." اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰ

When he got up from his sleep, he used to say:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

"Praise be to Allah who has given us life after causing us to die and to Whom we shall be resurrected." (Bukhari)

Commentary: Sleep resembles death in many ways. That is why this *hadith* refers to sleep as death and awakening to life. In this

way, the daily routine of sleep and awakening is presented as a reminder of resurrection after death for which we must make proper preparations. Of the many supplications at the times of sleeping and awakening, this is a very brief supplication and it should be easy to memorise it. May Allah enable His slaves to take it up. *Aameen*!

(١١٧٧/١٣٤) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ لِیْ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتَیْتَ مَضْجَعَکَ فَتَوَضَّاْ وُضُوْءَ کَ لِلصَّلٰوةِ ثُمَّ اِضْطَجِعْ عَلٰی شِقِّکَ الْاَیْمَنِ وَقُلْ "اَللّٰهُمَّ اَسْلَمْتُ وَجْهِیْ اِلَیْکَ وَفَوَّضْتُ اَمْرِیْ اِلَیْکَ وَاَلْجَاْتُ ظَهْرِیْ اِلَیْکَ رَهْبَةً وَّرَغْبَةً اِلَیْکَ لَامَلْجَاً وَلَا مَنْجَاً مِنْکَ اِلَّا اِلَیْکَ اٰمَنْتُ بِکِتَابِکَ الَّذِیْ اَنْزَلْتَ وَنَبِیِّکَ الَّذِیْ اَرْسَلْتَ" فَاِنْ مُتَّ مُتَّ عَلَی الْفِطْرَةِ وَاجْعَلْهُنَّ اٰخِرَمَا تَقُوْلُ فَقُلْتُ اَسْتَذْکِرُهُنَّ وَبِرَسُوْلِکَ الَّذِیْ اَرْسَلْتَ قَالَ بِنَبِیِّکَ الَّذِیْ اَرْسَلْتَ. (رواه البخاری ومسلم)

(1177/134) Sayyidina Al-Bara ibn Aazib ﷺ said that the Messenger of Allah ﷺ said to him that when he prepared to go to his bed to sleep he must first perform ablution and then lie down on his right side and submit to Allah:

اَللّٰهُمَّ اَسْلَمْتُ وَجْهِیْ اِلَیْکَ وَفَوَّضْتُ اَمْرِیْ اِلَیْکَ وَاَلْجَاْتُ ظَهْرِیْ اِلَیْکَ رَهْبَةً وَّرَغْبَةً اِلَیْکَ لَامَلْجَاً وَلَا مَنْجَاً مِنْکَ اِلَّا اِلَیْکَ اٰمَنْتُ بِکِتَابِکَ الَّذِیْ اَنْزَلْتَ وَنَبِیِّکَ الَّذِیْ اَرْسَلْتَ" فَاِنْ مُتَّ مُتَّ عَلَی الْفِطْرَةِ وَاجْعَلْهُنَّ اٰخِرَمَا تَقُوْلُ فَقُلْتُ اَسْتَذْکِرُهُنَّ وَبِرَسُوْلِکَ الَّذِیْ اَرْسَلْتَ قَالَ بِنَبِیِّکَ الَّذِیْ اَرْسَلْتَ

"O Allah! I have handed over my soul toYou and turned my face to You. I have entrusted my affairs to You and relied on You as my support fearing Your Greatness and craving for Your Mercy. There is no refuge and no place of safety from You except by having recourse to You. I believe in Your Book which You have sent down and in Your Prophet ﷺ whom You have sent."

The Messenger of Allah ﷺ then said to Sayyidina Al-Bara ibn Aazib ﷺ that he should let these words be his last before he slept and he must not speak to anyone after that. If he died that

night by the Command of Allah then his death would be blessed on a natural religion.

Al-Bara ibn Aazib ﷺ said that he began to memorise this supplication before the Prophet ﷺ and the last sentence he renderred برسولک الذی الرسلت instead of بنبیک الذی ارسلت (*in Your Messenger* ﷺ *whom You have sent*, instead of *Your Prophet* ﷺ *whom You have sent*). This was minor difference of word that did not change the meaning but the Prophet ﷺ corrected him, saying, "No! Say, *In Your Prophet Whom You have sent*.

(Bukhari and Muslim)

Commentary: This supplication is based on reliance on Allah and submission to Him. The supplicant places his affaris in the Hands of Allah. He renews belief in Allah. The words are so compact and appropriate that the best of litterateurs cannot compose the like of this passage. Indeed, it is one of the marvellous supplications of the Messenger of Allah ﷺ.

(۱۱۷۸/۱۳۵)عَنْ اَبِیْ هُرَیْرَةَ قَالَ کَانَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَاْمُرُنَا اِذَا اَرَادَ اَحَدُنَا اَنْ یَّنَامَ اَنْ یَضْطَجِعَ عَلٰی شِقِّهِ الْاَیْمَنِ ثُمَّ یَقُوْلُ اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ وَرَبَّ الْاَرْضِ وَرَبَّ الْعَرْشِ الْعَظِیْمِ رَبَّنَا وَ رَبَّ کُلِّ شَیْئٍ فَالِقَ الْحَبِّ وَالنَّوٰی، مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِیْلِ وَالْقُرْاٰنِ، اَعُوْذُبِکَ مِنْ شَرِّ کُلِّ دَابَّةٍ اَنْتَ اٰخِذٌ بِنَاصِیَتِهَا اَللّٰهُمَّ اَنْتَ الْاَوَّلُ فَلَیْسَ قَبْلَکَ شَیْئٌ وَاَنْتَ الْاٰخِرُ فَلَیْسَ بَعْدَکَ شَیْئٌ اِقْضِ عَنَّا الدَّیْنَ وَاَغْنِنَا مِنَ الْفَقْرِ. (رواه مسلم)

(1178/135) Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ used to instruct them that when they intended to sleep they should lie down on the right side and supplicate Allah in these words:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ وَرَبَّ الْاَرْضِ وَرَبَّ الْعَرْشِ الْعَظِیْمِ رَبَّنَا وَ رَبَّ کُلِّ شَیْئٍ فَالِقَ الْحَبِّ وَالنَّوٰی، مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِیْلِ وَالْقُرْاٰنِ، اَعُوْذُبِکَ مِنْ شَرِّ کُلِّ دَابَّةٍ اَنْتَ اٰخِذٌ بِنَاصِیَتِهَا اَللّٰهُمَّ اَنْتَ الْاَوَّلُ فَلَیْسَ قَبْلَکَ شَیْئٌ وَاَنْتَ الْاٰخِرُ فَلَیْسَ بَعْدَکَ شَیْئٌ اِقْضِ عَنَّا الدَّیْنَ وَاَغْنِنَا مِنَ الْفَقْرِ

"O Allah! Lord of the heavens and Lord of the earth, and Lord of the great Throne, Our Lord and Lord of everything else, (the

Lord) Who splits the grain and kernel (and brings out the fruit), Who has sent down the *Torah*, the *Injeel* and the Qur'an. I seek refuge in Youfrom the evil of everything (that walks or creeps on land) on which You have complete control (seizing it by the forelocks).

O Allah! You are the First, there is nothing before You, You are the Last (Who will remain while all esle perish), there is nothing after You. (O Master of all! Absolutely capable, the First and the Last) relieve me from debt that is against me and remove poverty and want and grant me riches and happiness. (Muslim)

Commentary: This *hadith* also instructs us to turn on the right side when sleeping as the Prophet ﷺ used to sleep. In this position the heart which is on the left side remains high and suspended and the men of Allah have learnt that this position of sleep is ideal for remembrance of Allah for making supplications with concentration.

This supplication is most suitable for those worshippers who are in debt and straitened circumstances. The worshipper who is in such a situation must make this representation to Allah and sleep with confidence that He would get him out of his predicament.

(١١٧٩/١٣٦) عَنْ حَفْصَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَرَادَ اَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنٰى تَحْتَ خَدِّهِ ثُمَّ يَقُوْلُ "اَللّٰهُمَّ قِنِىْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ" ثَلٰثَ مَرَّاتٍ. (رواه ابوداؤد)

(1179/136) Sayyidah Hafsah رضی اللہ عنہا has said that it was the practice of the Messenger of Allah ﷺ when he wanted to go to sleep that he placed his right hand under his cheek and said three times:

اَللّٰهُمَّ قِنِىْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

"O Allah guard me from Your punishment on the day when You raise up Your slaves." (Abu Dawood)

Commentary: one of the reasons he made this supplication at the time of sleeping was that sleep resembles death. When he lay on his bed to sleep, he would be remembering death and the Day of Resurrection, the reckoning, and reward and punishment. Anyone who has an intimate knowledge of Allah and if he remembers death

and the Last Hour, he will wish to be protected from the punishment of that day.

(١١٨٠/١٣٧) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَاْوِىْ اِلٰى فِرَاشِهٖ "اَسْتَغْفِرُ اللهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ" ثَلٰثَ مَرَّاتٍ غُفِرَتْ لَهٗ ذُنُوْبُهٗ وَاِنْ كَانَ عَدَدَ وَرَقِ الْاَشْجَارِ وَاِنْ كَانَتْ عَدَدَ رَمَلٍ عَالَجَ وَاِنْ كَانَتْ عَدَدَ اَيَّامِ الدُّنْيَا. (رواه الترمذى)

(1180/137) It is related by Sayyidina Abu Sa'eed ﷺ that the Messenger of Allah ﷺ said, "If anyone says three times when going to bed:

اَسْتَغْفِرُ اللهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

I seek the forgiveness of Allah besides Whom there is no God, He is the Living , the Eternal, and I turn in repetance to Him.

Allah will forgive him his sins, even if they are like the foam of the sea, or in number like the sands of the deserts Aalij, or as many as the leaves of the trees, or as numerous as the days of the world. (Tirmizi)

Commentary: This *hadith* instructs us to seek forgiveness of Allah in the sepcified words at the time of sleeping and it promises that all sins of the supplicant would be forgiven. It will be a great loss to us if we fail to take advantage of this assurance, of course, we must be sincere in our repentance and not just repeat the words with our tongues. Allah cannot be deceived by oral expressions, He sees into our hearts.

(١١٨١/١٣٨) عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِاَبِىْ اِقْرَاْ قُلْ يَاَيُّهَا الْكٰفِرُوْنَ (كفرون ١٠٩: ١) ثُمَّ نَمْ عَلٰى خَاتِمَتِهَا فَاِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ. (رواه ابو داؤد والترمذى)

(1181/138) It is narrated by Farwah ibn Nawfal that the Messenger of Allah ﷺ said to his father, "(When you go to bed,) Recite *Qul ya ayyoohal kafiroon* (*surah al-kafiroon*) and then go to sleep for it is a declaration of freedom from polytheism ." (Abu Dawood, Tirmizi)

Commentary: The version in Tirmizi tells us that Nawfal ﷺ had

asked the Messenger of Allah ﷺ to teach him something to say when he prepared to sleep. The Prophet ﷺ taught him to recite the *surah al-kafiroon.*

(١١٨٢/١٣٩) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَوٰى اِلٰى فِرَاشِهٖ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيْهِمَا فَقَرَاَ فِيْهِمَا قُلْ هُوَاللّٰهُ اَحَدٌ وَقُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَااسْتَطَاعَ مِنْ جَسَدِهٖ يَبْدَاُ بِهِمَا عَلٰى رَاسِهٖ وَوَجْهِهٖ وَمَا اَقْبَلَ مِنْ جَسَدِهٖ يَفْعَلُ ذَالِكَ ثَلٰثَ مَرَّاتٍ.
(رواه ابو داؤد والترمذی)

(1182/139) Syyidah Ayshah رضی الله عنها said that it was the practice of the Prophet ﷺ when he lay down on his bed to sleep, he recited *Qul huwAllahu Ahad*, *Qul-a'ouzu bi rabbil falaq* and *Qul a'aoozu bi rabibnaas*[1] and breathed on his hands. Then he wiped as much of hisbody as he could with them, beginning with his head, his face and the front of his body. He did it three times. (Abu Dawood, Tirmizi)

Commentary: We learn from one version of this *hadith* that when the Prophet ﷺ was bed-ridden with his last illness, he asked sayyidah Ayshah رضی الله عنها to recite the three chapters, blow on her own hands wipe his body with her hands. She has said that she used to do so.

Observation: It is possible that some people might find it difficult to memorise the other supplications of the Prophet ﷺ at the time of sleeping. Such people may, atleast, recite these three *surah*, namely, *al-Ikhlaas, al-Falaq* and *an-Naas*. That should suffice such people and they should abide by this little recital. If anyone of us cannot do this much then it is unfortunate for him.

Supplications for Sleeplessness

(١١٨٣/١٤٠) عَنْ بُرَيْدَةَ قَالَ شَكٰى خَالِدُ بْنُ الْوَلِيْدِ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ لَايَنَامُ اللَّيْلَ مِنَ الْاَرَقِ فَقَالَ اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَقُلْ "اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرْضِيْنَ وَمَا اَقَلَّتْ وَ رَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِيْ جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ اَوْ اَنْ

[1]. Surah Al-Ikhlas, Al-Falaq, and An-Naas.

يَبْغِي عَلَيَّ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ.

(رواه الترمذی)

(1183/140) Sayyidina Buraydah ﷺ said that Sayyidina Khalid ibn Walid ﷺ complained to the Prophet ﷺ that he faced insomnia at night. The Prophet ﷺ suggested to him that when he went to bed he should say:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ وَمَا اَقَلَّتْ وَ رَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِيْ جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ اَوْ اَنْ يَبْغِيَ عَلَيَّ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ

"O Allah! Lord of the seven heavens and of that over which they cast their shadows, and Lord of the earhts and of what they bear, and Lord of the devils and what they mislead, be for a Protector from the evil of Your entire creation lest any of them do evil or oppress me. Strong is Your protection and great in Your praise. There is no God other than You. There is no God besides You."

(Tirmizi)

Supplication When Getting A Nightmare

(١١٨٤/١٤١) عَنْ عَبْدِاللهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا فَزِعَ اَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ "اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعَذَابِهٖ وَمِنْ شَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنَ" فَاِنَّهَا لَنْ تَضُرَّهٗ وَكَانَ عَبْدُاللهِ يُلَقِّنُهَا مَنْ بَلَغَ مِنْ اَوْلَادِهٖ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَ فِيْ صَكٍّ وَعَلَّقَهَا فِيْ عُنُقِهٖ.

(رواه ابو داؤد والترمذی)

(1184/141) it is reported by Sayyidina Abdullah ibn Amr ﷺ that the Messenger of Allah ﷺ said, "When one of you sees a nightmare (a frightening dream), he must make this supplication:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعَذَابِهٖ وَمِنْ شَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنَ" فَاِنَّهَا لَنْ تَضُرَّهٗ وَكَانَ عَبْدُاللهِ يُلَقِّنُهَا مَنْ بَلَغَ مِنْ اَوْلَادِهٖ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَ فِيْ صَكٍّ وَعَلَّقَهَا فِيْ عُنُقِهٖ

"I seek refuge in the perfect words of Allah from His wrath and His punishment and from the mischief of His slaves and from the wishpers of the devils and what they bring and trouble me."

The Prophet ﷺ added, "The devil will not hurt him then in the least."

(this *hadith* was transmitted by Shu'ayb, the son of Sayyidina Abdullah ibn 'Amr ؓ from him. And he said further) It was my fathers' practice that he taught this supplication to his adult, grown-up children so that they kept up his practice. for those children who were young, he wrote it down on a piece of paper and put it round their neck (as an amulet) (Abu Dawood, Trimizi)

Commentary: This *hadith* discloses to us that frightening dreams are from the devils. If the supplciation is made regularly then, *Insha Allah*, the supplicant will be protected from their harm. This practice of the Companion ؓ of the Prophet ﷺ reveals to us that there is no wrong in writing down the Name of Allah and His words on a piece of paper and using it as an amultet worn round the neck or on other part of the body.

Supplication on Arising From Sleep

(١١٨٥/١٤٢) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ "لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْئَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَّلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ. (رواه ابو داؤد)

(1185/142) Sayyidah Ayshah رضی اللہ عنہا has said that when the Prophet ﷺ got up from sleep he would make the following supplication to Allah:

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْئَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَّلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّاب

There is no God save You. Glory be to You; O Allah! And with all praise for You. I seek Your forgiveness for my sins and I ask You for Your mercy. O Allah! Give me increase in knowledge, and guard my heart lest it turn away after having recieved Your guidance. And bestow on me Your mercy. Surely, You, only You, are the One Who bestows!" (Abu Dawood)

Commentary: This is a brief but comprhensvie supplication. Each

of its phrases smacks of the spirit of servitude. Anyone who has a little knowledge of the relationship between Allah and His creatures can recognise this distinction of the supplication. Any man who makes this supplication on arising from sleep sincerely surely deserves choicest of His mercy and favours, and love. May He grant us a true longing for His favours and mercy, and ability to recieve them. *Aameen*

(١١٨٦/١٤٣) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ اَلْحَمْدُ لِلّٰهِ وَسُبْحَانَ اللهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ ثُمَّ قَالَ اَللّٰهُمَّ اغْفِرْلِيْ اَوْدَعَا اُسْتُجِيْبَ فَاِنْ تَوَضَّأَ قُبِلَتْ صَلٰوتُهٗ. (رواه البخاری)

(1186/143) It is reported by Sayyidina Ubadah ibn As-Samit ﷺ that the Messenger of Allah ﷺ said that if anyone wakes up in the night and makes this supplication:

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ اَلْحَمْدُ لِلّٰهِ وَسُبْحَانَ اللهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

There is no God but Allah, Alone; He has no partner; to Him belong the dominion, and all praise is for Him, and He is over all things powerful; praise belongs to Allah and He is without blemish; and there is no God except Allah. And Allah is the Greatest, and there is no might or power except with Allah."

After which he says اللهم اغفرلي (O Allah, forgive me!) or makes any other supplication then Allah will grant him his request. After taht if he draws himself together and (gets up and) performs ablution and offers prayer then his prayer will be accepted. (Bukhari)

Commentary: The text of the *haidth* is as given by Bukahri and it has the words الحمد لله (Praise belongs to Allah) before the words سبحان الله (Allah is without belmish). However, in the text carried by other Books, among them Abu Dawood, Imam Tirmizi and others, the words سبحان الله precede he words الحمد لله as they are found in the *kalimah tamjeed*. Hence, Hafiz Ibn Hajr رحمة الله عليه and other

exegetes of Bukhari have held that the owrds الحمد لله have preceded سبحا ن الله in Bukhari's transmission because of the oversight of one the narrators in the chain, and they agree with the sequence found in *Abu Dawood* and *Tirmizi*.[1]

The *hadith* gives glad tidings to the slave of Allah who wakes up in the night and declares the unity, majesty, glory and praise of Allah and confirms that without His help he cannot do or achieve anything. It assures him that if he seeks pardon or makes any supplication then his request will be approved.

Again, if he performs ablution and offers prayer (*Salah*) then that too will be accepted from him. Some of the religious Scholars suggest that the person who comes to know of this *hadith* should consider it to be a precious gift of the Messenger of Allah ﷺ to him. He should believe in the tidings of the Prophet ﷺ and put the teachings into practice, seeking forgiveness of Allah and making the supplication and thus receive acceptance of his efforts. Certainly, those who do not value the gift are deprived people.

Imam Abu Abdullah Farbari رحمة الله عليه who has transmitted the *Sahih al-Bukhari* from Imam Bukhari رحمة الله عليه said: "One night, I woke up from sleep and by the ability granted to me by Allah, I repeated these phrases. Then sleep overtook me and I had a dream, and saw someone met me and recited the verse:

وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ (الحج ٢٢:٢٤)

"And guided they have been unto goodly speech, and guided they have been to the way of the Praiseworthy.[2]

Supplication At the Time of *Istinja*[3]

Like sleeping and eating visits to the toilet to relieve oneself are also part of a man's life. Surely, at the time when one is relieving oneself, it is against etiquette to call the Name of Allah and to make supplication to Him. Therefore, the Messenger of Allah ﷺ has taught us to supplicate Allah before we go to relieve ourselves and after we have done that. These supplications are found in the

❶. Accordingly, the Urdu translation follows the sequence of these authorities, not of the text reproduced here.

❷. Fath Al-Bari V.5. p. 610. The verse is from Surah Al-Hajj (22: 24)

❸. Abstertion.

following *hadith*.

(١١٨٧/١٤٤) عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْحُشُوْشَ مُحْتَضِرَةٌ فَاِذَا اَتٰى اَحَدُكُمُ الْخَلاءَ فَلْيَقُلْ اَعُوْذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ. (رواه ابوداؤد و ابن ماجه)

(1187/144) Sayyidina Zayd ibn Arqam ﷺ said that the Messenger of Allah ﷺ said: "These privies are the haunts of the devils and harmful things. Therefore, when anyone of you goes there to relieve himself, let him say:

اَعُوْذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ

I seek refuge in Allah from the foul male and female devils"[1]

(Abu Dawood, Ibn Majah)

Commentary: Just as flies and filthy insects land themselves on excreta, so too the foul devils and some harmful creatures keep themselves in dirty, foul places. That is why the Prophet ﷺ has taught us the foregoing supplication to be made when going to such places. A *hadith* by Sayyidina Anas ﷺ the very personal attendant of the Prophet ﷺ is transmitted by *Bukhari* and *Muslim*. He has said that it was the habit of the Messenger of Allah ﷺ that before he entered the toilet he, made this supplication:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

O Allah! I seek regure in You from the foul male and female devils.

(١١٨٨/١٤٥) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ مِنَ الْخَلاءِ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ. (رواه ابن ماجه)

(1188/145) Sayyidina Anas ﷺ has reported that the Messenger of Allah ﷺ, when he came out of the privy said:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ

Praise be to Allah who has removed harm from me and kept me in health."

(Ibn Majah)

Commentary: If it becomes difficult for anyone to pass urine or stool then that is a very painful experience. Doctors have to adopt

[1]. This is according to the Arabic text. The Urdu translation is different as may be seen in the explanation.

other means to relieve the patient of the unwanted body waste. If we pay attention to it, he natural process of discharge of urine and stool is a blessings from Allah and a great favour.

It was with this realisation that the Messenger of Allah ﷺ thanked Allah and praised Him in these words:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ

This is a very apt and mystic supplication.

Supplication At The Time of Coming Out of The House & Entering It

Among the various activiteis of man, going out of his home and coming back to it are also part of his daily routine and at every step he is dependent on the mercy and favour of Allah and His protection. So, whenever he steps out of his house or gets into it, he must call upon the name of Allah to get His blessings and help. The follwing *ahadith* tell us of the supplications the Messenger of Allah ﷺ made on these occasions and taught us.

(۱۱۸۹/۱۴۶) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا خَرَجَ الرَّجُلُ مِنْ بَیْتِهٖ فَقَالَ "بِسْمِ اللّٰهِ تَوَکَّلْتُ عَلَی اللّٰهِ، لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ" يُقَالُ لَهٗ حَسْبُکَ، هُدِيْتَ وَکُفِيْتَ وَ وُقِيْتَ وَيَتَنَحّٰی عَنْهُ الشَّيْطَانُ.

(رواہ ابو داؤد والترمذی واللفظ له)

(1189/146) Sayyidina Anas ؓ said that the Messenger of Allah ﷺ said, "If anyone goes out of his house and says while going out:

بِسْمِ اللّٰهِ تَوَکَّلْتُ عَلَی اللّٰهِ، لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

In the name of Allah, I trust in Allah. There is no might or power but in Allah.

Then it would be said about him in the unseen world (by the angels) (Slave of Allah, these words are enough for you, you are well guided and defended and protected), and the devil becomes dejected and goes away from him. (Tirmizi, Abu Dawood)

Commentary: This brief *hadith* conveys to us the message that when someone steps out of his house he should consider himself utterly helpless and entirely dependent on the mercy of Allah. He must submit himself to His protection. Allah will then take him in

His protection and the devil will not be able to harm him.

(١١٩٠/١٤٧)عَنْ اُمِّ سَلْمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا خَرَجَ مِنْ بَيْتِهٖ قَالَ بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نَزِلَّ اَوْنَضِلَّ اَوْنَظْلِمَ اَوْ يُظْلَمَ عَلَيْنَا اَوْنَجْهَلَ اَوْيُجْهَلَ عَلَيْنَا. (رواه احمد والترمذى والنسائى)

(1190/147) Sayyidah Umm Salmah رضى الله عنها has said that it was the practice of the Prophet ﷺ that when he went out of his house he said:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نَزِلَّ اَوْنَضِلَّ اَوْنَظْلِمَ اَوْ يُظْلَمَ عَلَيْنَا اَوْنَجْهَلَ اَوْيُجْهَلَ عَلَيْنَا

In the Name of Allah. I trust in Allah, O Allah, we seek regue in You from slipping or straying (or causing other people to stray), or causing injustice or oppression, or suffering injustice, or doing wrong or having wrong done to us."(Ahmad, Tirmizi, Nasa'i)

Commentary: When a person goes out of his house to attend to some work, he encounters different people and faces different circumstnces. If he does not have the help of Allah on his side then he might stray off path and do some wrong. Or, he may mislead someone else. Or, he may quarrel with someone, either causing injury to the other or suffering it himself. Therefore, the Messenger of Allah ﷺ, when he stepped out of his house, took the name of Allah and renewed his belief in Him, and placed reliance on Him. He also sought refuge in Him from these risks. He showed by his deeds that he was always dependent on the help of Allah and His protection.

The *hadith* of Sayyidina Anas ؓ preceding this one prescribed the brief expression of لاحول ولا قوة الا بالله. That too is enough for this purpose.

(١١٩١/١٤٨) عَنْ اَبِىْ مَالِكٍ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَلَجَ الرَّجُلُ بَيْتَهٗ فَلْيَقُلْ "اَللّٰهُمَّ اَسْئَلُكَ خَيْرَالْمَوْلَجِ وَخَيْرَالْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا" ثُمَّ يُسَلِّمُ عَلٰى اَهْلِهٖ.
(رواه ابو داؤد)

(1191/148) Sayyidina Abu Maalik Al-Ash'ari ؓ has said that

the Messenger of Allah ﷺ said, "When any man enters his house, let him say:

اَللّٰهُمَّ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللهِ وَلَجْنَا وَبِسْمِ اللهِ خَرَجْنَا وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا

(O Allah! I ask You for the good of coming in the house and good of the going out of it (so that my coming into it and going out of it produces good and blessings for me). We enter it in the Name of Allah, and we go out with His Name and we place our trust in Allah, our Lord).

He should then greet his family, saying السلام عليكم (Peace be on you)". (Abu Dawood)

Commentary: The central point of the teaching of this *hadith* is that when one enters one's house or goes out of it, the eye of his heart must be towards Allah and the tongue must have on its edge the name of Allah. The heart must believe that He holds all good and blessings in His power. Supplication must be made to Him and trust His benevolence and mercy.

Then salutaions must be presented to the members of the house, young or old. That, indeed is a supplication and favours on them.

Supplication On Entering & Going of The Mosque

The *Masjid* or mosque is the house of Allah and His court. The visitors to it come here to gain the pleasure and mercy of Alah through worshipping Him. So, the Prophet ﷺ has instrucred us that none of us must enter the mosque carelessly nor emerge from it negligently. We must have proper words for supplication on our lips both when we enter it and when we come out of it. This is the correct etiquette for the court of Allah.

(١١٩٢/١٤٩) عَنْ اَبِىْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ "اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ" وَاِذَا خَرَجَ فَلْيَقُلْ "اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ". (رواه مسلم)

(1192/149) Sayyidina Abu Usayd ؓ reported that the

Messenger of Allah ﷺ said, "When one of you enters the mosque he must make supplication to Allah in these words:

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِکَ

(O Allah! open for me the gates of Your mercy).

And when he comes out, he should say:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ مِنْ فَضْلِکَ

(O Allah! I ask You for Your favour). (Muslim)

Commentary: We learn from the Qur'an that the word رحمة (mercy) is used particularly for the spiritual and next-world blessings. for example. *nubuwat*, *wilayat*, position of closeness to, and pleasure of, Allah and blessings of Paradise. Thus, we see in surah *Az-zukhruf*:

وَرَحْمَةُ رَبِّکَ خَیْرٌ مِّمَّا یَجْمَعُوْنَ (الزخرف ٤٣:٣٢)

(And the mercy of your Lord is better than what they amass).

(Az Zakhruf 43:32)

The word فضل (favour, bounty) is used particularly for worldly blessings, for example, abundant sustenance, happy life, and so on. Thus, we see in *Surah Al-Jumu'ah*:

فَاِذَا قُضِیَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِی الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ (الجمعة ٦٢:١٠)

(Then, when the *Salah* is ended, disperse in the land and seek the bounty of Allah). (Al Jumu'ah 62:10)

Hence, because *masjid* is the centre of deeds whose rewards are spiritual and next-world blessings, we pray, on entering it, for the gates of mercy to be opened. Similarly, on coming forth from it, we seek the favour of Allah.

Supplication On Getting Up From An Assembly

When one sits among some people, he sometimes says something, or listens to something, which does not behave a Believer. He might have to account for that. Therefore, the Messenger of Allah ﷺ has taught us that when we leave assembly we must praise and glorify Allah, utter words of testimony of unity of Allah, repentance and forgiveness. This would serve as an

expiation for the carelessness in the metting.

(۱۱۹۳/۱۵۰) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا كَثُرَفِیْهِ لَغَطُهٗ فَقَالَ قَبْلَ اَنْ یَقُوْمَ مِنْ مَجْلِسِهٖ ذَالِکَ "سُبْحَانَکَ اَللّٰهُمَّ وَبِحَمْدِکَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ" اِلَّا غَفَرَاللّٰهُ لَهٗ مَاکَانَ فِیْ مَجْلِسِهٖ ذَالِکَ. (رواه الترمذی)

(1193/150) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said that if anyone sits in an assembly where there is much clamour, wicked and meaningless talk and says before getting up:

سُبْحَانَکَ اَللّٰهُمَّ وَبِحَمْدِکَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ

(Glory be to You, O Allah, and I begin with Your praise; I testify that there is no God but You; I ask Your forgiveness for my sins and I turn to You in repentance).

He will be forgiven for what took place in that assembly where he was. (Tirmizi)

(۱۱۹۴/۱۵۱) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّم كَلِمَاتٌ لَایَتَكَلَّمُ بِهِنَّ اَحَدٌ فِیْ مَجْلِسِهٖ عِنْدَ قِیَامِهٖ ثَلَاثَ مَرَّاتٍ اِلَّا كَفَّرَ بِهِنَّ عَنْهُ وَلَا یَقُوْلُهُنَّ فِیْ مَجْلِسِ خَیْرٍ اَوْ مَجْلِسِ ذِكْرٍ اِلَّا خُتِمَ لَهٗ بِهِنَّ عَلَیْهِ كَمَا یُخْتَمُ بِالْخَاتَمِ عَلَی الصَّحِیْفَةِ "سُبْحَانَکَ اَللّٰهُمَّ وَبِحَمْدِکَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُکَ وَ اَتُوْبُ اِلَیْکَ." (رواه ابو داؤد)

(1194/151) It is related by Sayyidina Abdullah ibn Amr ibn Al-Aas ﷺ that the Messenger of Allah ﷺ said, "There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stampted with a signet-ring. These expressions are:

سُبْحَانَکَ اَللّٰهُمَّ وَبِحَمْدِکَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُکَ وَ اَتُوْبُ اِلَیْکَ

(Glory be to You, O Allah, and I begin with praise of You, there is no God but you; I ask for Your forgiveness and turn to You in repentance)." (Abu Dawood)

Commentary: This is a brief but comprehensive expression which glorifies and praises Allah. It also affirms that He is One and Alone, and it also has words of forgiveness and repentnece for the supplicant.

I have seen some close slaves of Allah who, after every little while, particularly after speaking with someone, repeated this expression from the depth of their hearts. Their sincerity was apparent from their faces and their voices, and their listeners were impressed by their words.

Indeed, the expression is deep in meaning and choice ofits word-sequence. if uttered sincerely before Allah then His mcercy and favours would definitely descend on him. It is among the main gifts of the Prophet ﷺ. May Allah enable us to realise its value and cause us to benefit from it.

(۱۱۹۵/۱۵۲) عَنْ عَبْدِاللهِ بْنِ عُمَرَ قَالَ قَلَّمَا کَانَ النَّبِیُّ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ یَقُوْمُ مِنْ مَجْلِسٍ حَتّٰی یَدْعُوْ بِهٰؤُلَاءِ الدَّعْوَاتِ لِاَصْحَابِه "اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْیَتِکَ مَاتَحُوْلُ بِه بَیْنَنَا وَبَیْنَ مَعْصِیَتِکَ، وَمِنْ طَاعَتِکَ مَاتُبَلِّغُنَا بِه جَنَّتَکَ وَمِنَ الْیَقِیْنِ مَاتُهَوِّنُ بِه عَلَیْنَا مُصِیْبَاتِ الدُّنْیَا، وَ مَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْیَیْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلٰی مَنْ ظَلَمَنَا وَانْصُرْنَا عَلٰی مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِیْبَتَنَا فِیْ دِیْنِنَا وَلَا تَجْعَلِ الدُّنْیَا اَکْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَیْنَا مَنْ لَا یَرْحَمُنَا. (رواه الترمذی)

(1195/152) Sayyidina Abdullah ibn Umar ؓ said that it was very rare that the Prophet ﷺ got up from an asembly and did not pray for his Companions ؓ also when he prayed for himself.

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْیَتِکَ مَاتَحُوْلُ بِه بَیْنَنَا وَبَیْنَ مَعْصِیَتِکَ، وَمِنْ طَاعَتِکَ مَاتُبَلِّغُنَا بِه جَنَّتَکَ وَمِنَ الْیَقِیْنِ مَاتُهَوِّنُ بِه عَلَیْنَا مُصِیْبَاتِ الدُّنْیَا،

وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلٰى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلٰى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيْبَتَنَا فِيْ دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

"O Allah! Grant us so much fear of You as obstructs us from disobedience to You (so that our steps do not go towards disobedience from fear of You).

And grant us much obedience and worship so that by virtue of which You may send us to Paradise (and they become a means to our entry into Paradise).

And give us so much of belief in fate and decree as makes the worldly hardships light for us.

And let us use our ears, eyes and other senses and organs as long as You keep us alive. (So that until) we die we benefit from Your favours and blessings of the eyes, ears and so on) and retain them even after we die (so that we leave behind such things and deeds as are useful even after we are no more).

And (O Owner and Protector) let us retaliate against him who oppresses us (Your believing slaves).

And help us against him who displays enmity to us (and give us an upperhand against him)

And let us not misfortunes befall us in our religion (and protect us from religious problems and trials)

And do not make the world our chief goal and the limit of our knowledge and sight.

And (O Allah!) do not set him over us as authority who does not show mercy to us." (Tirmizi)

Commentary: This again is one of the most comprehensive supplications of the Messenger of Allah ﷺ. The truth is that we lack the words whereby we may express the value and esteem of his supplications.

May Allah grant light to the graves for the Companions ؓ and their successors in every age who preserved these supplications for the *Ummah*! And may He enable us to recognise their worth and benefit from them. *Aameen*!

Supplication On Going To The Market

Man needs to go to the market to buy or sell and faces there possibilities of gain or loss. More than anywhere else, the market contains what may cause him to be neglectful and, therefore, it is called شر البقاع, the worst of places. So, whenever the Messenger of Allah ﷺ had to go there he was careful to pay more attention to *Zikr* (remembrance of Allah) and to make the following supplication.

(١١٩٦/١٥٣) عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم إِذَا دَخَلَ السُّوْقَ قَالَ "بِسْمِ اللهِ اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَ خَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا اَللّٰهُمَّ إِنِّيْ اَعُوْذُ بِكَ اَنْ اُصِيْبَ فِيْهَا صَفْقَةً خَاسِرَةً. (رواه البيهقى فى الدعوات الكبير)

(1196/153) Sayyidina Buraydah ؓ has reported that when the Prophet ﷺ went to the market, he was in the habit of making this supplication:

بِسْمِ اللهِ اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَ خَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا اَللّٰهُمَّإِنِّيْ اَعُوْذُ بِكَ اَنْ اُصِيْبَ فِيْهَا صَفْقَةً خَاسِرَةً

"In the Name of Allah. O Allah, I ask You for the good of this market and the good of what it has, and I seek refuge in You from its evil and the evil of what it contains. O Allah! I seek refuge in You lest I strike a bad bargain in it and incur loss.

(Bayhaqi)

Zikr in The Evil Atmosphere of The Market Fetches Extraordinary Reward

(١١٩٧/١٥٤) عَنْ عُمَرَاَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم قَالَ مَنْ دَخَلَ السُّوْقَ فَقَالَ "لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَحَيٌّ لَايَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ." كَتَبَ اللهُ لَهٗ اَلْفَ اَلْفِ حَسَنَةٍ وَ مَحَاعَنْهُ اَلْفَ اَلْفِ سَيِّئَةٍ وَرَفَعَ لَهٗ اَلْفَ اَلْفِ دَرَجَةٍ وَبَنَالَهٗ بَيْتًا فِي الْجَنَّةِ. (رواه الترمذى وابن ماجه)

(1197/154) Sayyidina Umar ؓ said that the Messenger of

Allah ﷺ said that if anyone goes to the market and (umimpressed by the louId and worldly atmosphere there, sincerely) says:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَايَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

"There is no God but Allah, Alone; no partner has He, to Him belongs the dominion, and all praise is for Him; He gives life and causes death while He is Living and never dies; in His Hand is all the good and He is Omnipotent."

Then Allah records for him millions of good deeds, obliterates from him millions of evil deeds, raises him millions of degrees and builds him a house in Paradise. (Tirmizi, Ibn Majah)

Commentary: Certainly, markets are places of negligence and sin, and haunts of the devils. The slave of Allah is worthy of being rewarded heavily if he chants such devotional expressions in the evil, devilish atmosphere of the market and remembers Allah much. In this way he counters the wicked atmosphere. He will recieve credit for millions of pious deeds, millions of his wrongs will be erased from his record's his ranks will be raised millions elevations and a beautiful palace will be built for him in Paradise.

In the market, a person sees so many things which divert him from Allah and make him forget that the world and what it contains will persih. He is attracted to those things which look to him beautiful and advantageous. He draws himself towards a big and successful trader or wealthy man in the hope that relations with him will further his ends. These are the thoughts and temptations that lead hearts and sights astray. The Messenger of Allah ﷺ has suggested a cure and protective measure against this malady, the *Kalimah tawheed*:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَايَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

"There is no God but Allah. He is Alone. He has no partner. The dominion belongs to Him. All praise is for Him. He gives life and death and He is the Ever-living Who does not die. He holds all the good and He is powerful over all things."

These phrases directly deal a blow on the misleading thoughts and devilish promptings which one gets in the markets. These phrases refresh the following facts:

1. Allah is True. It is worthy of Him that we should love Him dearly with heart and should, and worship Him. We must make Him alone the aim of our life, and not associate anyone with Him.
2. Only He is the Sovereign over all the creation. His Command and rule holds supreme without any other partnership and only He is the Absolute Owner and Ruler of the entire universe.
3. Only He deserves praise. Anything else that appeals to us and seems worthy of praise are His Own creation and making and their beauty is bestowed on them by Him alone.
4. Only He owns the attribute حی لا یموت (Ever living, who does not die). Everyone and everything besides Him will perish and He alone holds the life and death of everyone.
5. He has in His Hand all the good and no one else has authority and control over anything.
6. He alone is Omnipotent. He has power and authority over everything; every change and turn of events is determined by Him.

Therefore, the person who remembers Allah in this way in the hustle and bustle of the market is one who raises the banner of Allah in the land of the devil and lights the light of guidance in the darkness of misguidance. He thus deserves the bounties promised to him in the *hadith*.

The words of the *hadith* الف الف are not translated *a million* but millions. We agree with those commentators who say that here a specific number is not indicted but the words الف الف refer to excess. But Allah knows best.

Supplication On Seeing Anything In Distress

Sometimes we see slaves of Allah who are distresed and in very strained circumstances. They are in a very bad condition. The Messenger of Allah ﷺ has commended us to praise Allah and

thank Him for preserving us from that condition when we see anyone so afflicted. He has assured us that if we do that then Allah will keep us safe from that misfortune.

(١١٩٨/١٥٥) عَنْ عُمَرَ بْنِ الْخَطَّابِ وَاَبِىْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم مَا مِنْ رَجُلٍ رَاٰى مُبْتَلىً فَقَالَ "اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِمَّنْ خَلَقَ تَفْضِيْلًا" اِلَّا لَمْ يُصِبْهُ ذَالِكَ الْبَلَاءُ كَائِنًا مَّا كَانَ.
(رواه الترمذى ورواه ابن ماجه عن ابن عمرؓ)

(1198/155) Sayyidina Umar Ibn Al-Khattab ﷺ and Sayyidina Abu Hurayrah ﷺ have reported that the Messenger of Allah ﷺ said: "If anyone sees a person who is afflicted and in distress and says:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

(Praise belongs to Allah Who protected me from that which has afflicted you and made me to excel many others whom He has created with a marked excellence).

That affliciton, whatever it be will not smite him." (Tirmizi)

Commentary: As if by way of, Imam Tirmizi has transmitted from Imam Baqir ﷺ the son of Imam Zayn al-Aabideen ﷺ that he said, "If anyone sees a person in distress, he must first ask for Allah's protection from that misfortune and then make this supplication inaudibly in such a way that the unfortunate person does not hear him otherwise his grief will increase."

It is stated about Shaykh Shibli عليه الرحمة that when he found anyone who was forgetful of Allah and unmindful of the Hereafter and occupied wholly in worldy affairs he made the above supplication, namely:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

"Praise belongs to Allah Who has protected me from what has afflicted you and has shown me favour and many whom He has created with marked favour."

Supplications Before & After Meals

Eating and drinking are necessary for man to continue living. Whenever the Prophet ﷺ got any thing to eat or drink, he regarded that as a gift from Allah and praised and thanked Him for that. He exhorted his companions to behave likewise.

(١١٩٩/١٥٦) عَنْ اَبِیْ سَعِيْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اَكَلَ اَوْ شَرِبَ قَالَ "اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ."

(رواه ابو داؤد والترمذی)

(1199/156) Sayyidina Abu Sa'eed Al-Khudri ﷺ has said that when the Prophet ﷺ ate or drank something, he said:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"Praise belongs to Allah Who fed us and gave us drink and made us Muslims." (Abu Dawood, Tirmizi)

(١٢٠٠/١٥٧)عَنْ مُعَاذِ بْنِ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ طَعَامًا ثُمَّ قَالَ "اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ" غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ. (رواه الترمذی)

(1200/157) Sayyidina Mu'az Ibn Anas ﷺ said that the Messenger of Allah ﷺ said, that if anyone eats food and says:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ

"Praise belongs to Allah Who has fed me this food and provided me with it through no might or power on my part."

He will be forgiven his former sins because of his gratitude. (Tirmizi)

Commentary: Some actions are very minor to look at but they are esteemed highly by Allah and very heavy in the balance. Their reward is exceptional. This *hadith* tells us of such people who eat their food and then affirm sincerely that their Lord had given them the food and their own skill or ability had nothing to do with its procurement. They affirm that Allah had given the food to them merely out of His mercy and favour and He is worthy of all praise. When they do that Allah values so much that He forgives all their past sins.

Sunan Abu Dawood carries this *hadith* with an addition:
If anyone wore a garment and praised Allah in these words:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَاَخَّرَ.

"All praise belogns to Allah Who has clothed me with this and provided me with it through no might or power on my part."

will be forgiven his former and latter sins.

In fact the confession by a slave of Allah that whatever he has is a bounty from the Lord and he himself has no ability to get those things is the essence of servitude. It is viewed by Allah very highly, and is one of those deeds against which past sins are pardoned. May Allah enable us to understand these things and to practice the teachings.

Supplication For The Host

(١٢٠١/١٥٨) عَنْ جَابِرٍ قَالَ صَنَعَ اَبُوْ الْهَیْثَمِ التَّیِّهَانُ طَعَامًا فَدَعَا النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاَصْحَابَهٗ فَلَمَّا فَرَغُوْا قَالَ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَثِیْبُوْا اَخَاكُمْ قَالُوْا یَا رَسُوْلَ اللّٰهِ وَمَا اثَابَتُه؟ قَالَ اِنَّ الرَّجُلَ اِذَا دُخِلَ بَیْتُهٗ وَ اُكِلَ طَعَامُهٗ وَشُرِبَ شَرَابُهٗ فَدَعَوْا لَهٗ فَذَالِكَ اِثَابَتُهٗ. (رواه ابوداؤد)

(1201/158) Sayyidina Jabir ﷺ has reported that Abu Al-Haytham ibn At-Tayyihan prepared food at his house and invited the Prophet ﷺ and his Companions ﷺ to the meal. When they had partaken of the food, the Prophet ﷺ said: "Repay your brother." They said, "Messengr of Allah ﷺ! How may we repay him?" He said, "When we visit a brother and eat and drink with him and if we pray for his welfare and for blessings on him then that is the return from fellow-men to him." (Abu Dawood)

(١٢٠٢/١٥٩) عَنْ اَنَسٍ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ جَاءَ اِلٰی سَعْدِ بْنِ عُبَادَةَ فَجَاءَهٗ بِخُبْزٍ وَزَیْتٍ فَاَكَلَ ثُمَّ قَالَ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ "اَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ ' وَاَكَلَ طَعَامَكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَیْكُمُ الْمَلَائِكَةُ. (رواه ابوداؤد)

(1202/159) Sayyidina Anas ﷺ has narrated that the Prophet ﷺ

visited Sayyidina Sa'd ibn Ubadah ﷺ He presented before him cooked bread and olive oil. He ate it and then prayed for him thus:

اَفْطَرَعِنْدَكُمُ الصَّائِمُوْنَ ' وَاَكَلَ طَعَامَكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ

"May the fasting slaves of Allah break their fast with you. May the righteous pious eat your meals and may the angels of Allah keep praying for you." (Abu Dawood)

(١٢٠٣/١٦٠)عَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍقَالَ نَزَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِيْ فَقَرَّبْنَا اِلَيْهِ طَعَامًا وَّ وَطْبَةً فَاَكَلَ مِنْهَا ثُمَّ اُتِيَ بِتَمْرٍ فَكَانَ يَاكُلُهُ وَيُلْقِي النَّوٰى بَيْنَ اِصْبَعَيْهِ وَيَجْمَعُ السَّبَّابَةَ وَالْوُسْطٰى ثُمَّ اُتِيَ بِشَرَابٍ فَشَرِبَهُ فَقَالَ اَبِيْ وَاَخَذَ بِلِجَامِ دَابَّتِهٖ اُدْعُ اللّٰهَ لَنَا فَقَالَ "اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ وَارْحَمْهُمْ." (رواه مسلم)

(1203/160) Sayyidina Abdullah ibn Busr ﷺ said, the Messenger of Allah ﷺ was a guest of my father, Busr Aslami, once. So, we presented before him food and *watbah*[1], He ate that and then dates were presented to him. He ate them and took the seeds with the middle finger and the fore-finger and threw them away with these fingers. Then he was given something to drink and he drank it. As he was departing, my father held the reins of his beast and said to him, 'Please pray for us!' So, he made this supplication:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ وَارْحَمْهُمْ

"O Allah! Bless them in the provision You have bestowed on them. Forgive them, and have mercy on them. (Muslim)

Commentary: These *ahadith* tell us that just as we are required to praise Allah and thank Him after we have eaten and drunk so too we must supplicate Allah for His slave who serves us with meal. The Messenger of Allah ﷺ made a supplication after eating with Sayyidina Ubadah ﷺ as is seen in the *hadith* narrated by Sayyidina Anas ﷺ (May the fasting men break their fast with you...........). He also made a supplication at the house of Sayyidina Busr Aslami ﷺ Abdullah ibn Busr ﷺ (O Allah! Bless them the provision You have given them...........). Perhaps, the difference in

[1]. A prepartion from dates, cheese and butter, Muslim p. 1127 H. M 5070

the words and request of the two supplications is because of the difference in the religious standing of the two men. Sayyidina Sa'd ibn Ubadah ﷺ was very close to him and front-ranking Companion ﷺ. The Prophet ﷺ prayed for him:

> "May Allah always send fasting men to you to break their fasts, and may pious and righteous men always eat your food, and may the angels pray for blessings on you."

This supplication was more suited for the religious standing of Sayyidina Sa'd ibn Ubadah ﷺ.

Sayyidina Busr Aslami ﷺ did not belong to the same rank. So, the supplication made by the Prophet ﷺ was worthy for him in accordance with his rank — *may they have goodness and blesings and may they recieve forgiveness and mercy.* But Allah knows best.

Supplication On Donning New Garments

Dress too is a great blessing of Allah and like food and drink it is a basic necessity of man. The Messenger of Allah ﷺ has instructed us that when Allah lets one of us have a new garment and he puts it on, he must remeber the favour of Allah and praise and thank Him and he must give away in cahrity the old clothes that he is discarding. He has assured us that one who follows this advice will be protected and his secrets concealed by Allah in this life and the next.

(١٢٠٤/١٦١) عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ لَبِسَ ثَوْبًا جَدِيْدًا فَقَالَ "اَلْحَمْدُلِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَيَاتِیْ" ثُمَّ عَمِدَ اِلَى الثَّوْبِ الَّذِیْ اَخْلَقَ فَتَصَدَّقَ بِهٖ كَانَ فِیْ كَنَفِ اللهِ وَ فِیْ حِفْظِ اللهِ وَفِیْ سَتْرِ اللهِ حَيًّا وَّمَيِّتًا. (رواه احمد والترمذی وابن ماجه)

(1204/161) Sayyidina Umar ﷺ reported that the Messenger of Allah ﷺ said: "If anyone puts on a new garment and says:

اَلْحَمْدُلِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَيَاتِیْ

"(Praise be to Allah Who clad me with something with which I cover my shame and adorn myself in my lifetime),

and takes the garment which he has worn out and gives it in

charity then he will remain in Allah's protection, guardianship and cover as long as he is alive and after death.

(Ahmad, Tirmizi, Ibn Majah)

Supplication On Beholding Oneself in The Mirror

(١٢٠٥/١٦٢) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَظَرَ فِي الْمِرْاٰةِ قَالَ "اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَوّٰى خَلْقِيْ وَاَحْسَنَ صُوْرَتِيْ وَزَانَ مِنِّيْ مَاشَانَ مِنْ غَيْرِيْ." (رواه البزار)

(1205/162) Sayyidina Anas ﷺ said that it was the practice of the Prophet ﷺ that when he saw the mirror, he siad:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَوّٰى خَلْقِيْ وَاَحْسَنَ صُوْرَتِيْ وَزَانَ مِنِّيْ مَاشَانَ مِنْ غَيْرِيْ

"Praise belongs to Allah Who has formed my person well, made me fair of favour, and adorned in me that which He made unsigthtly in other than me." (Bazzar)

Commentary: The spirit of this *du'a* like that of all other supplications is that the man who sees in himself the beauty and fairness must regard it as given by Allah. He must praise and thank Allah for that. This behaviour will increase in him love for Allah and servitude for Him, and he will be safe from the wrong conduct of egotism and arrogance.

Supplications At the Time of Wedding

Marriage too is one of the necessaties of a person's life. On the face of it, its purpose might seem merely to satisfy one's animal instincts and there is a great possibility of a man forgetting Allah in looking after the urge. however, the Prophet ﷺ has taught the *ummah*, that they must remember Allah even at the time of consummation of marriage. It is in the Hands of Allah to allot good or bad to His slaves who must persist in making supplications to Him. The Messenger of Allah ﷺ gave this aspect of life also the colour of religion."

(١٢٠٦/١٦٣) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا تَزَوَّجَ اَحَدُكُمْ اِمْرَاَةً اَوِشْتَرٰى خَادِمًا فَلْيَقُلْ "اَللّٰهُمَّ اِنِّيْ

اَسْئَلُکَ خَيْرَهَا وَخَيْرَمَاجَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِکَ مِنْ شَرِّهَا وَشَرِّمَا جَبَلْتَهَا عَلَيْهِ.

(رواه ابو داؤد وابن ماجه)

(1206/163) Sayyidina Abdullah ibn Amr Ibn A-Aas ﷺ has reported that the Prophet ﷺ said, "If anyone of you marries a woman or buys slave to serve him then he must make the following supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ خَيْرَهَا وَخَيْرَمَاجَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِکَ مِنْ شَرِّهَا وَشَرِّمَا جَبَلْتَهَا عَلَيْهِ

O Allah! I seek of You, her goodness and the good of the nature upon which You creatd her, and I beg Your protection from her mischief and the mischieveous nature upon which You created her. (Abu Dawood, Ibn Majah)

(١٢٠٧/١٦٤) عَنْ اَبِیْ هُرَيْرَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ کَانَ اِذَا رَفَّأَالْاِنْسَانَ اِذَا تَزَوَّجَ قَالَ "بَارَکَ اللّٰهُ لَکَ وَبَارَکَ عَلَيْکُمَا وَجَمَعَ بَيْنَکُمَا فِیْ خَيْرٍ."

(رواه احمدو الترمذی وابو داؤد وابن ماجة)

(1207/164) It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ congratulated the bridegroom with this supplication:

بَارَکَ اللّٰهُ لَکَ وَبَارَکَ عَلَيْکُمَا وَجَمَعَ بَيْنَکُمَا فِیْ خَيْرٍ

"May Allah bless you and shower His blessings on both of you and may He grant you both a pleasant and prosperous life." (May you both see eye to eye in affairs of the world and the hereafter and may the evil not make mischief between you."

(Ahmad, Tirmizi, Abu Dawood Ibn Majah)

Supplication At The Time of Sexual Intercourse

(١٢٠٨/١٦٥) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ اَحَدَکُمْ اِذَا اَرَادَ اَنْ يَّاْتِیَ اَهْلَهٗ قَالَ "بِسمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا" فَاِنَّهٗ اِنْ يُّقَدَّرْ بَيْنَهُمَا وَلَدٌ فِیْ ذَالِکَ لَمْ يَضُرَّهٗ شَيْطَانٌ اَبَدًا.

(رواه البخاری ومسلم)

(1208/165) Sayyidina Ibn Abbas ﷺ has said that the Messenger of Allah ﷺ said, "If one of you says, when he has sexual relations with his wife:

بِسْمِ اللهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

(In the Name of Allah, O Allah! Protect me from the devil and protect what you bestow upon us from the devil).

and if it is destined that they should have a child then the devil will never be able to harm him." (Bukhari and Muslim)

Commentary: Shaykh Abdul Haq Muhaddith Dahalvi رحمة الله عليه in commenting on this *hadith* has written:

"It may be gathered from this *hadith* that if one does not make supplication to Allah in this manner (forgetting Allah and behaving like an animal) at the time of having sexual intercourse then children born out of such intercourse will not be protected from the mischief of the devil."

He has written further,

"The basic reason why the children of our times are misbehaved and ill-mannered is the omission to make supplication at the time of couplation."

May Allah enable us to hold the teachings of the Prophet ﷺ in this respect and to derive benefit from them.

Supplication Before & After Journey

The traveller to a new place may face many dangers and varying situations. The Messenger of Allah ﷺ has instructed us what we should ask Allah for when we embark on a journey and at the time of departure we must picture ourselves embraking on the unavoidable journey to the Hereafter, the most important journey. We must make preparations for that journey.

(١٢٠٩/١٦٦) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوٰى عَلٰى بَعِيْرِهٖ خَارِجًا إِلَى السَّفَرِ كَبَّرَ ثَلٰثًا ثُمَّ قَالَ "سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَاكُنَّا لَهٗ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ إِنَّا نَسْئَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِلَنَا بُعْدَهٗ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ وَالْمَالِ،

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِي الْاَهْلِ وَالْمَالِ." وَاِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيْهِنَّ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ.

(رواه مسلم)

(1209/166) Sayyidina Abdullah Ibn Umar ﷺ has reported that when the Messenger of Allah ﷺ began a journey and sat down on a camel, he first called out thrice الله اكبر (Allah is greatest). Then, he said:

سُبْحَانَ الَّذِیْ سَخَّرَلَنَا هٰذَا وَمَاكُنَّا لَهٗ مُقْرِنِیْنَ وَاِنَّا اِلیٰ رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ اِنَّا نَسْئَلُکَ فِیْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰی وَمِنَ الْعَمَلِ مَا تَرْضٰی اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاَطْوِلَنَا بُعْدَهٗ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِی السَّفَرِ وَالْخَلِيْفَةُ فِی الْاَهْلِ وَالْمَالِ' اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فی الْاَهْلِ وَالْمَالِ

"Glory be to Allah Who is without blemish Who has subjugated this creature (for our journey). By oursleves we were unable to subdue it (through our skill and strength and He did it out of mercy towards us). After all we are to return to our Lord. O Allah! We ask You in this journey of ours for righteousness and piety and a conduct which pleases You. O Allah! make this journey easy for us and, through Your mercy and power, roll up its distance for us.

O Allah! Only You are our Friend and Companion in this journey (and the greatest support lies in Your Cmpanionship). And, behind us, only You are the One to look after our family members and wealth and property (and in this regard too we rely on You and trust You).

O Allah! I seek refuge in You from the toil of this journey and from beholding a sad sight in the journey, and from finding a bad reverse in my wealth and household on returning from the journey."

And when returned, he said the same words again and added:

اٰئِبُوْنَ تَائِبُوْنَ' عَابِدُوْنَ لِرَبِّنَا حَامِدُوْن

"We are now returning, repenting to Allah, worshipping Him and praising our Lord." (Muslim)

Commentary: Every phrase of this supplication carries a deep meaning. The *hadith* begins by telling us that the Messenger of Allah ﷺ said *Allahu Akbar* three times on settling himself on the camel. People rode on camels in those days and both rider and the on lookers could be impressed by the height and the former (riders) could have taken it into his head. The Prophet ﷺ dealt three blows to such a fancy by calling out الله اكبر (Allah is the Greatest) and making it clear to everyone that greatness belongs to Allah alone.

He then said:

سُبْحَانَ الَّذِیْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِیْنَ (الزخرف ۴۳:۱۳)

"Glorified and without blemish is Allah Who has subjugated this beast to our use otherwise we had no ability to subdue it."

These words confirm that the speaker is unable on his own to seize control of his conveyance and us it for his own good; only Allah gives him control over it by His mercy.

The Prophet ﷺ said after that:

وَاِنَّآ اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ (الزخرف ۴۳:۱۴)

And, after all, we are to return to You.

This is to say that just as we are undertaking this journey today, in the same way we shall journey away from this world one day and travel to our God Who is our True Goal. That journey will be the real journey and we should never be careless in preparing ourselves for that journey and in thinking about it.

He then followed it with this supplication O Allah, enable me to be pious and righteous in this journey and to conduct myself in a manner that earns Your pleasure." In deed, this is the main concern of those who believe in Allah and the Hereafter and it, therefore was the Prophet's ﷺ first supplication.

He then requested Allah to make his journey easy and make him travel through the distance quickly. He placed reliance on Allah, saying:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِی السَّفَرِ وَالْخَلِیْفَةُ فِی الْاَهْلِ وَالْمَالِ

O Allah! You are my Companion in the journey and The Surpervisor over my household and property."

It places trust in Allah's Companionship as well as in His supervision over his family members and possessions whom he has left behind.

The Prophet ﷺ then sought refuge in Allah from the hardship in the journey as well as the toil of travelling and of return journey. It is to say that His protection looked upon during the journey and upon returning too.

The concluding part of the *hadith* tells us that when he set forth for the return journey, the Prophet ﷺ presented the same request before Allah and at the final words he added:

آئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْن

"We are now returning home, repenting our shortcomings and mistakes and worshipping our Lord and Master with praise for Him."

We must imagine what his feelings would have been for Allah in solitude when this was his condition on riding the camel and journeying!

How fortunate are the people who own the treasure left behind by their Prophet ﷺ! And how unfortunate they ninety-nine percent of whom any more than that, are simply unware of this treasure and so cannot use it!

(١٢١٠/١٦٧) عَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَخْرُجُ مِنْ بَيْتِهٖ يُرِيْدُ سَفَرًا اَوْغَيْرَهٗ فَقَالَ حِيْنَ يَخْرُجُ "اٰمَنْتُ بِاللهِ، اِعْتَصَمْتُ بِاللهِ تَوَكَّلْتُ عَلَى اللهِ، لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ" اِلَّا رُزِقَ خَيْرَ ذَالِكَ الْمَخْرَجِ وَصُرِفَ عَنْهُ شَرُّ ذَالِكَ الْمَخْرَجِ." (رواه احمد)

(1210/167) Sayyidina Uthman ﷺ has said that the Messenger of Allah ﷺ said, "If a Muslim goes out of his house with an intention to travel or without such an intention and says on leaving his house:

اٰمَنْتُ بِاللهِ، اِعْتَصَمْتُ بِاللهِ تَوَكَّلْتُ عَلَى اللهِ، لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

(I have believed in Allah and I hold fast to Him placing trust in Him and I am confident that no power or might can help me without the Command of Allah)

then he will surely receive the blessings on emerging from his

house and he will be protected from its evil." (Ahmad)

Supplication During Transit

(١٢١١/١٦٨) عَنْ خَوْلَةَ بِنْتِ حَكِيْمٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ نَزَلَ مَنْزِلاً فَقَالَ "اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ" لَمْ يَضُرَّهُ شَيْئٌ حَتّٰى يَرْتَحِلَ مِنْ مَنْزِلِهِ. (رواه مسلم)

(1211/168) Sayyidah Khawlah ibnt Hakeem رضى الله عنها said that she heart the Messenger of Allah ﷺ say that one who stops durign his journey and says:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

"I seek refuge in the perfect words of Allah from the mischief of what He has created,"

no harm will be fall him for as long as he remains in that place. (Muslim)

Supplication On Entering A Town

(١٢١٢/١٦٩) عَنْ اِبْنِ عُمَرَ قَالَ كُنَّا نُسَافِرُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاِذَا رَاٰى قَرْيَةً يُرِيْدُ اَنْ يَدْخُلَهَا قَالَ "اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا" ثَلٰثَ مَرَّاتٍ "اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا." (رواه الطبراني في الاوسط)

(1212/169) Sayyidina Abdullah ibn Umar ﷺ has said that they used to travel with the Porphet ﷺ. It was his practice that when he saw a town or city which he intended to enter, he said three times:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

"O Allah grant us blessing and prosperity in this town."

He then said:

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا

"O Allah! Let the best produce of this place be our sustenance and put in the hearts of these people love for us and let its pious people be lovable to us." (Tabarani)

Commentary: These three things can be the most significant

concern of any visitor to a new settlement. Praise be to Allah! How brief yet complete this supplication is!

Supplication For & Advice To a Traveller

(١٢١٣/١٧٠) عَنْ اَبِیْ هُرَیْرَةَ قَالَ اِنَّ رَجُلاً قَالَ یَا رَسُوْلَ اللّٰهِ اِنِّیْ اُرِیْدُ اَنْ اُسَافِرَ فَاَوْصِنِیْ قَالَ عَلَیْکَ بِتَقْوَی اللّٰهِ وَالتَّکْبِیْرِ عَلیٰ کُلِّ شَرَفٍ فَلَمَّا وَلَّی الرَّجُلُ قَالَ "اَللّٰهُمَّ اَطْوِلَهُ الْبُعْدَ وَ هَوِّنْ عَلَیْهِ السَّفَرَ". (رواه الترمذی)

(1213/170) It is related by Sayyidina Abu Hurayrah ﷺ that someone came to the Messenger of Allah ﷺ and submitted to him that he intended to proceed on a journey and requested him to give him some advice and instructions. The Messenger of Allah ﷺ instructed him to maintain fear of Allah (and be mindful of not earning His wrath keeping himself away from even minor lapses and negligence). The next thing he advised him to do was to call out *Allahu Akbar*, (Allah is the Greatest) on every rising ground. As the man turned away, the Prophet ﷺ made this supplication for him:

اَللّٰهُمَّ اَطْوِلَهُ الْبُعْدَ وَ هَوِّنْ عَلَیْهِ السَّفَرَ

"O Allah , roll up the (long) distance for him and make the journey easy for him." (Tirmizi)

(١٢١٤/١٧١) عَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ اِلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَقَالَ یَارَسُوْلَ اللّٰهِ اِنِّیْ اُرِیْدُ سَفَرًا فَزَوِّدْنِیْ فَقَالَ زَوَّدَکَ اللّٰهُ التَّقْوٰی قَالَ زِدْنِیْ قَالَ وَغَفَرَ ذَنْبَکَ قَالَ زِدْنِیْ بِاَبِیْ اَنْتَ وَ اُمِّیْ قَالَ وَیَسَّرَلَکَ الْخَیْرَ حَیْثُ مَاکُنْتَ. (رواه الترمذی)

(1214/171) Sayyidina Anas ﷺ has reported that a man came to the Prophet ﷺ and submitted to him, "Messenger of Allah ﷺ! I intend to make a journey so give me provisions (meaning make supplications for me which might assist me in my journey). "He said, "May Allah let piety be your provision for the journey (and may you find that wealth with you all through the journey)." That man requested him to give him more and the Prophet ﷺ obliged him, "And may Allah forgive you your sins." But, that man insisted, saying. "May my father and

mother be ransomed to you, say more! "So, the Prophet ﷺ added. "May Allah give you abundance of good wherever you go and are." (Tirmizi)

(١٢١٥/١٧٢) عَنْ عَبْدِاللهِ الْخَطْمِيِّ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ اَنْ يَّسْتَوْدِعَ الْجَيْشَ قَالَ اَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ. (رواه ابوداؤد)

(1215/172) It is narrated by Sayyidina Abdullah al-Khutami ﷺ that the Prophet ﷺ used to say when he bid farewell to an army:

اَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ

"I entrust to Allah your religion, your trustworthy character and you final deeds." (Abu Dawood)

Commentary: In this passage the word *amanah* is rendered truswortbiness. It refers to that character and condition in man which requires him to give the rights of Allah and His creatures in a correct manner. We may briefly interpret it as *the consciousness of the responsibilities of worship.*

The main asset of a Believer is made up of his trustworthy nature, his religion and his pious deeds. This is why the Messenger of Allah ﷺ entrusted these thing of the warriors to Allah and prayed to Him to protect them.

In the same way, it was the habit of the Prophet ﷺ that when he bid farewell to anyone, he held his hand in his and said:

اَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ

"I entrust your religion , your trustworthiness and your last deed to Allah. May He protect them."(Tirmizi has transmitted it from Ibn Umar).

We learn from this *hadith* that it was a custom of the Prophet ﷺ that when he bid farewell to anyone he shook hands with him. Allah knows best.

Supplication In Times of Severe Danger

(١٢١٦/١٧٣) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىْ قَالَ قُلْنَا يَوْمَ الْخَنْدَقِ يَارَسُوْلَ اللهِ هَلْ مِنْ شَيْئٌ نَقُوْلُهُ فَقَدْ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ قَالَ نَعَمْ "اَللّٰهُمَّ اسْتُرْعَوْرَاتِنَا

وَاٰمِنْ رَوْعَاتِنَا" قَالَ فَضَرَبَ اللّٰهُ وُجُوْهَ اَعْدَائِهِ بِالرِّيْحِ هَزَمَ اللّٰهُ بِالرِّيْحِ.

(رواه احمد)

(1216/173) It is reported by Sayyidina Abu Sa'eed al-Khudri ﷺ that on the day of the Battle of Trenches الخندق they asked the Messenger of Allah ﷺ if there was anything they could repeat and supplicate with for their hearts were in their mouths. He told them that they should make this supplication to Allah:

اَللّٰهُمَّ اسْتُرْعَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

"O Allah! cover our openings (on the borders with the enemy) and give us security from fears."

Abu Sa'eed ﷺ added that Allah sent a violet wind in the faces of His enemies and He routed them thus. (Ahmad)

Commentary: Of the most difficult days that the Messenger of Allah ﷺ and his companions ﷺ faced were some days during the Battle of Trench (الخندق *Al-Khunduq*). The Qur'an has also mentioned them:

(Recall) when they came upon you from above and you from below you, and when (your) eyes swerved and (your) heats reached (your) throats, you were imaging vain thoughts about Allah. There it was that the Believers were tried, and they were shaken with a severe shaking. (Al-Ahzab, 33:10-11)

اِذْجَآؤُكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَ تَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا.

(الاحزاب ٣٣: ١٠، ١١)

It was in these conditions that Sayyidina Abu Sa'eed Al-Khudri ﷺ requested the Prophet ﷺ if they could supplicate Allah in any way and the Messenger of Allah ﷺ taught him the brief supplication:

اَللّٰهُمَّ اسْتُرْعَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

as we have seen.

After that, violent wind was released by Allah which caused severe confusion in the enemy forces and they were compelled to flee.

(١٢١٧/١٧٤) عَنْ اَبِیْ مُوْسیٰ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا خَافَ قَوْمًا قَالَ "اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ.

(رواه احمد وابو داؤد)

(1217/174) It is reported by Sayyidina Abu Musa Al-Ash'ari ﷺ that when the Prophet ﷺ faced the treat of an enemy attack, he made supplication to Allah in these words:

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ

"O Allah , we put You in front of them and we seek refuge in You from their evils." (Ahamd, Abu Dawood)

Supplication At The Time of Worry & Anxiety

(١٢١٨/١٧٥)عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ عِنْدَ الْكَرْبِ "لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوَاتِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمِ.

(رواه البخاری و مسلم)

(1218/175) Sayyidina Ibn Abbas ﷺ has said that when the Messenger of Allah ﷺ was anxious he would say:

لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوَاتِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمِ

"There is no God but Allah, the Incomparably Great, the Clement. There is no God but Allah, Lord of the mighty Throne. There is no God but Allah, Lord of the heavens, Lord of the earth, Lord of the noble Throne." (Bukhari and Muslim)

(١٢١٩/١٧٦) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَرَبَهُ اَمْرٌ يَقُوْلُ "يَاحَيُّ يَاقَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ." وَقَالَ "اَلِظُّوْابِيَا ذَاالْجَلَالِ وَالْاِكْرَامِ.

(رواه الترمذی)

(1219/176) It is reported by Sayyidina Anas ﷺ that when anything caused anxiety to the Messenger of Allah ﷺ he made this supplication:

يَاحَيُّ يَاقَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

"O Living One, O Eternal One! In Your mercy I seek help!"

and he said to the other people:

اَلِظُّوْابِيَا ذَاالْجَلَالِ وَالْاِكْرَامِ

"Attach yourselves to *ya zal jalaliwa al-ikram* (O the Lord of Majesty and Bounty)." (Tirmizi)

(١٢٢٠/١٧٧) عَنْ اَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُعَلِّمُكَ كَلِمَاتٍ تَقُوْلِيْنَهُنَّ عِنْدَالْكَرْبِ؟ "اَللّٰهُ اَللّٰهُ رَبِّيْ لَا اُشْرِكُ بِهٖ شَيْئًا." (رواه ابو داؤد)

(1220/177) Sayyidah Asma ibnt Umais رضی الله عنها said that the Prophet ﷺ said to her, "Shall I not teach you the words that you may say in times of anxiety?" (*Insha Allah* you will find peace on reciting them)." He taught her to say:

اَللّٰهُ اَللّٰهُ رَبِّيْ لَا اُشْرِكُ بِهٖ شَيْئًا

"Allah, Allah! My Lord, I do not ascribe any associate with Him." (Abu Dawood)

(١٢٢١/١٧٨) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَثُرَ هَمُّهٗ فَلْيَقُلْ "اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِيْ قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاءُكَ اَسْئَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِيْ كِتَابِكَ اَوِاسْتَأْثَرْتَ بِهٖ فِيْ مَكْنُوْنِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ الْعَظِيْمِ، رَبِيْعَ قَلْبِيْ وَجِلَاءَ هَمِّيْ وَغَمِّيْ" مَا قَالَهَا عَبْدٌ قَطُّ اِلَّا اَذْهَبَ اللّٰهُ هَمَّهٗ اَبْدَلَهٗ بِهٖ فَرَجًا. (رواه رزين)

(1221/178) Sayyidina Abdullah ibn Mas'ud ؓ has said that the Messenger of Allah ﷺ said that if anyone is afflicted by much care and worry, he should present his supplication to Allah thus:

اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِيْ قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاءُكَ اَسْئَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِيْ كِتَابِكَ اَوِاسْتَأْثَرْتَ بِهٖ فِيْ مَكْنُوْنِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ الْعَظِيْمِ، رَبِيْعَ قَلْبِيْ وَجِلَاءَ هَمِّيْ وَغَمِّيْ

"O Allah! I am Your slave, the son of Your bondsman and the son of Your bondwoman; and I am within Your grarsp. My forelock is in Your Hand. Your Command is effective on me; Your decree is equitable concerning me. I ask You by every name You have, by which You have called Yourself, or which You have sent down in Your Book[1], or preferred to keep to Yourself among Your guarded secrets, to make the Qur'an the spring of my heart and the means of dispelling my anxiety and grief."

The Messenger of Allah ﷺ said, "No slave of Allah ever says it but Allah takes away his grief and gives him joy and abundance instead." (Razin)

Commentary: Every phrase of this supplication taught by the Propcht ﷺ is full of a slave's emotions of servitude. It begins with an expression and confirmation of his own and his parent's servitude. He affirms, "I am Your slave. My father too is Your slave and my mother, again, is Your bondwoman, so I am Your slave down generations. You are my Master and Lord as also Master and Lord of my parents. I am always in Your hands. Whatever You decree concerning me is fair and equitable and applicable. Neither I nor anyone else can raise an objection.

This supplication further quotes the supplicant as confessing that he has no deed or anything else against which he might ask Allah for anything. Hence, he goes on to say, I ask You by Your own names which you have called Yourself by, or revealed in Your Books, or kept to Yourslef concealed as secret, which no one knows except You. So, I ask You by these Names to make Your Book, the Qur'an, the Spring of my heart and remove my anxieties through its blessings.

The Messenger of Allah ﷺ declared, "If anyone makes a supplication in this manner then his anxieties will be dispelled surely."

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[1]. There is a phrase here in other Books: او علمته احدا من خلقک meaning (or which You have taught any of Your creation).

Supplications When Faced With Problems, Difficulties & Distress

In his life, man does encounter problems and difficulties now and then. There is an aspect of good in these problems in that the trial trains the Believers and they get closer to Allah and their link with Him becomes stronger. The supplications that the Prophet ﷺ taught us to be made on such occasions are not only a means of removing problems and difficulties but also insturmental in achieving nearness to Allah.

(١١٢٢/١٧٩) عَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ ذِى النُّوْنِ الَّذِىْ دَعَا بِهَا وَهُوَ فِىْ بَطْنِ الْحُوْتِ "لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ." لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِىْ شَيْئٍ قَطُّ اِلَّا اسْتَجَابَ اللهُ لَهٗ. (رواه احمد والترمذى والنسائى)

(1122/179) Sayyidina Sa'd ibn Abu Waqqas رضي الله عنه has reported that the Messenger of Allah ﷺ said, "When *Zu Al-Noon* (the Prophet of Allah, Yunus عليه السلام) was swallowed by a fish in the ocean, his suppliction and call was:

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ

[There is no God except You. You are without blemish. Surely I am who has wronged himself. (Only You can be asked for mercy and help, and You have never wronged anyone).]

If a Muslim supplicates Allah in these words when he encounters difficulties, Allah certainly accepts his supplication."

(Ahmad, Tirmizi, Nasa'i)

Commentary: This supplication of Prophet Yunus عليه السلام is found in the Holy Qur'an (in *Surah Al-Ambiya*) in the same words On the face of it, the expression simply declares the unity of Allah and glorifies Him and contains a confession of the supplicant that he is wrong and blameworthy; but, in reality it is the supplicant's repentance and request for forgiveness and his turning to Allah in the best possible manner. It has an unusual ability to draw the merey of Allah to the supplicant.

(١١٢٣/١٨٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعْتُمْ فِى الْاَمْرِ الْعَظِيْمِ فَقُوْلُوْا "حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ." (رواه ابن مردويه)

(1123/180) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said, "When a heavy and difficult affair is before you, say:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ (آل عمران ٣:١٧٣)

(Allah is Sufficient for us, and He is an excellent Guardian)[1]

(Ibn Mardawiyeh)

Commentary: This too is an expression from the Qur'an. It is transmitted by *Bukhari* that Sayyidina Abdullah ibn Abbas ﷺ said that when the idolaters put Prophet Ibrahim ﷺ in the fire, he had these very words on his lips:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ (آل عمران ٣:١٧٣)

Allah is Sufficient for us, and He is an excellent Guardian

This must be the call on the tongues of every Muslim in times of difficulty and problems.

(١١٢٤/١٨١) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدٌ "اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ اِكْفِنِىْ كُلَّ مُهِمٍّ مِنْ حَيْثُ شِئْتَ مِنْ اَيْنَ شِئْتَ" اِلَّا اَذْهَبَ اللهُ تَعَالٰى هَمَّهٗ. (رواه الخرائطى فى مكارم الاخلاق)

(1124/181) Sayyidina Ali ﷺ said that the Messenger of Allah ﷺ stated that a slave of Allah (who is surrounded by distress and problem) barely make the following supplication when Alah removes his problems and solves his difficulty. The supplication is:

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ اِكْفِنِىْ كُلَّ مُهِمٍّ مِنْ حَيْثُ شِئْتَ مِنْ اَيْنَ شِئْتَ

"O Allah! Lord of the seven heavens and Lord of the great Throne, suffice me in every difficulty and solve them as You desire and wherever You desire." (Al-Khara'iti)

(١١٢٥/١٨٢) عَنْ عَلِيٍّ قَالَ قَالَ لِىْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا عَلِىُّ اِذَا حَزَبَكَ اَمْرٌ فَقُلْ "اَللّٰهُمَّ احْرُسْنِىْ بِعَيْنِكَ الَّتِىْ لَا تَنَامُ وَاكْنُفْنِىْ بِكَنَفِكَ

[1]. Aal Imran, 3:173

الَّذِیْ لَا یُرَامُ وَاغْفِرْلِیْ بِقُدْرَتِکَ عَلَیَّ فَلا اَهْلِکَ وَاَنْت رَجَایْ رَبِّ کَمْ مِنْ نِعْمَةٍ اَنْعَمْتَهَا عَلَیَّ قَلَّ لَکَ عِنْدَهَا شُکْرِیْ وَکَمْ بَلِیَّةٍ اِبْتَلَیْتَنِیْ بِهَا قَلَّ لَکَ عِنْدَهَا صَبْرِیْ فَیَامَنْ قَلَّ عِنْدَ نِعْمَتِهٖ شُکْرِیْ فَلَمْ یَحْرِمْنِیْ وَیَامَنْ قَلَّ عِنْدَ بَلِیَّتِهٖ صَبْرِیْ فَلَمْ یَخْذُلْنِیْ وَیَامَنْ رَاٰنِیْ عَلَی الْخَطَایَا فَلَمْ یَفْضَحْنِیْ یَا ذَالْمَعْرُوْفِ الَّذِیْ لَایَنْقَضِیْ اَبَدًا وَ یَاذَالنَّعْمَاءِ الَّتِیْ لَاتُحْصٰی اَبَدًا اَسْئَلُکَ اَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ وَّبِکَ اَدْرَأُ فِیْ نُحُوْرِالْاَعْدَاءِ وَالْجَبَّارِیْنَ

(رواه الدیلمی فی مسند الفردوس)

(1225/182) Sayyidina Ali ﷺ said that the Messenger of Allah ﷺ said to him. "O Ali! If you are faced with a difficult affair, make this supplication to Allah:

اَللّٰهُمَّ اِحْرُسْنِیْ بِعَیْنِکَ الَّتِیْ لَاتَنَامُ وَاکْنُفْنِیْ بِکَنْفِکَ الَّذِیْ لَا یُرَامُ وَاغْفِرْلِیْ بِقُدْرَتِکَ عَلَیَّ فَلاَ اَهْلِکَ وَاَنْت رَجَایْ رَبِّ کَمْ مِنْ نِعْمَةٍ اَنْعَمْتَهَا عَلَیَّ قَلَّ لَکَ عِنْدَهَا شُکْرِیْ وَکَمْ بَلِیَّةٍ اِبْتَلَیْتَنِیْ بِهَا قَلَّ لَکَ عِنْدَهَا صَبْرِیْ فَیَامَنْ قَلَّ عِنْدَ نِعْمَتِهٖ شُکْرِیْ فَلَمْ یَحْرِمْنِیْ وَیَامَنْ قَلَّ عِنْدَ بَلِیَّتِهٖ صَبْرِیْ فَلَمْ یَخْذُلْنِیْ وَیَامَنْ رَاٰنِیْ عَلَی الْخَطَایَا فَلَمْ یَفْضَحْنِیْ یَا ذَالْمَعْرُوْفِ الَّذِیْ لَایَنْقَضِیْ اَبَدًا وَیَاذَالنَّعْمَاءِ الَّتِیْ لَاتُحْصٰی اَبَدًا اَسْئَلُکَ اَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ وَّبِکَ اَدْرَأُ فِیْ نُحُوْرِالْاَعْدَاءِ وَالْجَبَّارِیْنَ

"O Allah! Watch me with Your eye that never sleeps and never even winks, protect me with Your strength which none can assail and show mercy to me with Your power over me (and forgive me, the helpless sinner that I am, my sins) so that I may not perish while You are my Hope.

How many a bounty there is with which You have favoured me! Yet little has been my gratitude for that ! And , how many a trial have You passed me through for which little has been my patience! So, O You, my Generous Lord, for Whose bounties my gratitude has been little, yet You have not deprived me (of Your boundless favours).

And, O You, against whose trial I showed little patience, yet You did not abandon me (and continued to favour me). And, O You, my Kind Lord, Who saw me committing sin yet did not disgrace me (before the creation and concealed my faults). O

Possessor (and Dispenser) of good that will never end, and O Possessor (and Dispenser) of favours that can never be counted. I beseech You to shower blessings on (our chief, Your Prophet and Messenger) Muhammad ﷺ. (O Allah, my Lord), it is with Your strength alone that I face enemies and oppressors."(Dailami)

Commentary: Let us ponder over each phrase of this supplication taught to us by the Messenger of Allah ﷺ. The entire appeal and request is from the tongue of a humble slave.

May Allah cause us to understand and esteem, and then benefit from the truth of these words. *Aameen*!

Supplication Against A Tyrant Ruler

It happens in a man's life, particularly if he is a pious and righteous man, that he falls down in the eyes of a ruler who is angered at and displeased with him. He naturally fears that he would be subject to oppression and punishment. The Prophet ﷺ has taught us a supplication to be made at such times.

(١٢٢٦/١٨٣) عَنْ اِبْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَخَوَّفَ اَحَدُكُمُ السُّلْطَانَ فَلْيَقُلْ "اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ كُنْ لِيْ جَارًا مِنْ شَرِّ فُلَانِ ابْنِ فُلَانٍ وَّ شَرِّ الْجِنِّ وَالْاِنْسِ وَاَتْبَاعِهِمْ اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ اَوْ اَنْ يَّطْغٰى عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ. (رواه الطبرانی فی الکبیر)

(1226/183) It is narrated by Sayyidina Abdullah Ibn Mas'ud ؓ that the Messenger of Allah ﷺ said that if anyone of you fears oppression and wrong at the hands of the ruler then he must make the following supplication:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ كُنْ لِيْ جَارًا مِنْ شَرِّ فُلَانِ ابْنِ فُلَانٍ وَّ شَرِّ الْجِنِّ وَالْاِنْسِ وَاَتْبَاعِهِمْ اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ اَوْ اَنْ يَّطْغٰى عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ

"O Allah! Lord of the seven heavens and Lord of the great Throne, be my Protector from the mischief of such-and-such, and the mischief of all mischievous jinns and men and their henchmen — and take me in Your protection — lest any of

them oppress me or exceed against me. Honoured is he who is in Your protection. Indeed, Your praise is great! And, there is none worthy of worship except You (You alone are the God).

(Tabarani)

Supplication For Relief From Debt

(١٢٢٧/١٨٤) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ قَالَ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ذَاتَ یَوْمٍ الْمَسْجِدَ فَاِذَا هُوَ بِرَجُلٍ مِّنَ الْاَنْصَارِ یُقَالُ لَهٗ اَبُوْ اُمَامَةَ فَقَالَ یَا اَبَا اُمَامَةَ مَالِیْ اَرَاکَ جَالِسًا فِی الْمَسْجِدِ فِیْ غَیْرِ وَقْتِ الصَّلٰوةِ قَالَ هُمُوْمٌ لَزِمَتْنِیْ وَدُیُوْنٌ یَارَسُوْلَ اللّٰهِ قَالَ اَفَلَا اُعَلِّمُکَ کَلَامًا اِذَا قُلْتَهٗ اَذْهَبَ اللّٰهُ هَمَّکَ وَقَضٰی عَنْکَ دَیْنَکَ قَالَ قُلْتُ بَلٰی یَارَسُوْلَ اللّٰهِ قَالَ قُلْ اِذَا اَصْبَحْتَ وَاِذَا اَمْسَیْتَ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِکَ مِنَ الْعَجْزِ وَالْکَسَلِ وَاَعُوْذُبِکَ مِنَ الْجُبْنِ وَالْبُخْلِ وَاَعُوْذُ بِکَ مِنْ غَلَبَةِ الدَّیْنِ وَقَهْرِ الرِّجَالِ" قَالَ فَفَعَلْتُ ذَالِکَ فَاَذْهَبَ اللّٰهُ هَمِّیْ وَقَضٰی دَیْنِیْ.

(رواه ابو داؤد)

(1227/184) Sayyidina Abu Sa'eed Al-Khudri ﷺ narrated that one day the Messenger of Allah ﷺ came to the mosque and found an Ansar Companion, by the name of Abu Umamah ﷺ, already seated there. So, the Prophet ﷺ asked him, "O Abu Umamah! Why is it that you are sitting in the mosque while it is not yet time of prayer?" The Companion ﷺ said, "Messenger of Allah! I have a burden of debts over me, and I am drowned in anxiety." The Prophet ﷺ said to him, "Shall I not teach you words which if you repeat, Allah will relieve you of your anxieties and pay all your debts?"

Abu Umamah ﷺ said that he ask the Prophet ﷺ to teach him those words. So, he said that he should make this supplication in the morning and in the evening:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِکَ مِنَ الْعَجْزِ وَالْکَسَلِ وَاَعُوْذُبِکَ مِنَ الْجُبْنِ وَالْبُخْلِ وَاَعُوْذُ بِکَ مِنْ غَلَبَةِ الدَّیْنِ وَقَهْرِ الرِّجَالِ

"O Allah! I seek refuge in You from care and grief. I seek refuge in You from incapacity and slackness. I seek refuge in You from being overcome by debt and being put in subjection by men."

Sayyidina Abu Umamah ﷺ said that he followed the guidance of the Prophet ﷺ (making the supplication his daily exercise in the morning and evening). His care was removed and his debts were settled. (Abu Dawood)

Commentary: The Companion who is mentioned in the *hadith* as (Sayyidina) Abu Umamah ﷺ is not the same persn as Sayyidina Abu Umamah Bahili ﷺ, the well-known Companion.

(١٢٢٨/١٨٥) عَنْ عَلِيٍّ اَنَّهُ جَاءَهُ مُكَاتَبٌ فَقَالَ اِنِّيْ عَجَزْتُ عَنْ كِتَابَتِيْ فَاَعِنِّيْ قَالَ اَلَا اُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيْهِنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ كَبِيْرٍ دَيْنًا اَدَّاهُ اللّٰهُ عَنْكَ قُلْ "اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ."

(رواه الترمذی والبیهقی فی الدعوات الکبیر)

(1228/185) Sayyidina Ali ﷺ has narrated that a *mukatab*, (a slave who had a contract with his master to pay for his freedom) came to him and said that he was unable to fulfil his contract so requested help. Sayyidina Ali ﷺ asked him, "Shall I not teach you the supplication which the Messenger of Allah ﷺ had taught me? If you had a debt as large as a huge mountan, Allah would pay it for you." (The brief words are:)

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

"O Allah! Grant me so much of what you make lawful as is enough for me so that I may dispense with what You make unlawful. And make me able, by Your benevolence, to be independent of all except You." (Tirmizi, Bayhaqi)

Commentary: *Mukatab* is a slave whose Master has agreed to set him free if he pays a certain sum of money. When the slave will pay the specified amount he would be emancipated.

It was one such *Mukatab* who came to Sayyidina Ali ﷺ with his predicament that he was helpless and could not buy his freedom. Sayyidina Ali ﷺ did not help him monetarily but taught him a valuable supplication which he had learnt from the Messenger of Allah ﷺ.

We learn from this event that if we are unable to help a needy person monetarily then we must help him by guiding him to such a

supplication. This too is a way to support and serve someone.

Supplication In Times Of Sorrow And Happiness

(١٢٢٩/١٨٦) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَاٰىٓ مَا يَسُرُّهُ بِهِ قَالَ "اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ" وَاِذَا رَاٰى شَيْئًا مِّمَّا يَكْرَهُ قَالَ "اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ." (رواه ابن النجار)

(1229/186) Sayyidah Ayshah رضی اللہ عنہا said that when the Prophet ﷺ saw what pleased him he said:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ

"All praise belongs to Allah by Whose favours and grace the good things are perfected."

And when he saw something that displeased, he said:

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

"All praise belongs to Allah under all circumstance."

(Ibn An Najjar)

Commentary: Whatever happens in this world, happens with the will of Allah whether it is pleasing to us or displeasing. Allah is All-Wise and his decision is never without wisdom. Therefore, he is always worthy of praise.

Supplication At the Time of Anger

(١٢٣٠/١٨٧) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ اِسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى عُرِفَ الْغَضَبُ فِىْ وَجْهِ اَحَدِهِمَا فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ لَاَعْلَمُ كَلِمَةً لَوْ قَالَ لَذَهَبَ غَضَبُهُ "اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ."

(رواه الترمذی)

(1230/187) Sayyidina Mu'az ibn Jabal ﷺ said that two men were disputing with each other in the presence of the Prophet ﷺ until anger was apparent on the countenance of one of them. The Messenger of Allah ﷺ said, "I know of certain words of supplication which if he repeats, his anger would subside. These words are:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"I seek refuge in Allah from the accursed devil." (Tirmizi)

Commentary: There is no doubt at all that if a man who is severely angry says these words consciously and with a spirit of supplication then Allah will cool down the heat of his anger. His anger will not produce evil consequences. the Qu'an says:

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ

(حٰم السجده ٤١:٣٦)

"If a provocation from Satan should provoke you (and arouse in you fiery anger) then seek refuge in Allah. Surely, He is the Hearer, the Knower.

(Ha-mim Al-Sajdah 41: 36)

But it is also true that when in his anger man loses control over himself and fails to recognise the difference between good and bad, he rarely remembers the directions of the Prophet ﷺ. At such times, well-wishers must intervene and draw the angry person's attention to the instructions of the Prophet ﷺ judiciously.

Supplications On Visiting The Sick

The Messenger of Allah ﷺ has declared that visiting the sick and helping them out are very commendable deeds of worship. He has exhorted Muslims to adopt this behaviour. Besides, his practice and words teach us that we must visit the sick and pray for his recovery. Obviously, the patient will feel comforted by this behaviour. We have narrated many *ahadith* on this topic in the chapter *Kitab Al-Jana'iz* (Book of Funerals) in the third volume. We reproduce here some more *ahadith* on this subject.

(١٢٣١/١٨٨) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَكٰى مِنَّا اِنْسَانٌ مَسَحَهٗ بِيَمِيْنِهٖ ثُمَّ قَالَ "اَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاءُكَ شِفَاءً لَا يُغَادِرُ سُقْمًا.

(رواه البخاری و مسلم)

(1231/188) Sayyidah Ayshah رضی اللہ عنہا said that if one of us complained (of an illness), the Messenger of Allah ﷺ wiped him (over the body) with his right hand saying the while:

اَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاءُكَ شِفَاءً لَا يُغَادِرُ سُقْمًا

"Remove the harm, Lord of men. And give him healing, You only are the Healer. There is no healing but Yours, a healing that leaves no illness behind." (Bukhari and Muslim)

(۱۲۳۲/۱۸۹) عَنْ اَبِیْ سَعِیْدٍ الْخُدْرِیِّ قَالَ اِنَّ جِبْرَئِیْلَ اَتَی النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَقَالَ یَا مُحَمَّدُ اِشْتَکَیْتَ فَقَالَ نَعَمْ قَالَ " بِسْمِ اللّٰہِ اَرْقِیْکَ مِنْ کُلِّ شَیْئٍ یُؤْذِیْکَ مِنْ شَرِّ کُلِّ نَفْسٍ وَّ حَاسِدٍ، اَللّٰہُ یَشْفِیْکَ بِسْمِ اللّٰہِ اَرْقِیْکَ".

(رواہ مسلم)

(1232/189) It is narrated by Sayyidina Abu Sa'eed Al-Khurdri ﷺ that once Jibril ﷺ came to the Prophet ﷺ (When he was a' en ill). He siad, "Do you have a complaint, Muhammad?" The Prophet ﷺ affrimed that he was ill, Jibril ﷺ made this supplication (and breathed over the Prophet ﷺ):

بِسْمِ اللّٰہِ اَرْقِیْکَ مِنْ کُلِّ شَیْئٍ یُؤْذِیْکَ مِنْ شَرِّ کُلِّ نَفْسٍ وَّ حَاسِدٍ، اَللّٰہُ یَشْفِیْکَ بِسْمِ اللّٰہِ اَرْقِیْکَ

"In the Name of Allah, I am applying a charm to you (and I am blowing over you) from every thing that may harm you, from the evil of every evil eye, or eye of an envious one. May Allah heal you. In the Name of Allah, I am applying a charm to you (and I am blowing over you)." (Muslim)

(۱۲۳۳/۱۹۰) عَنْ عَائِشَۃَ رَضِیَ اللّٰہُ عَنْہَا قَالَتْ کَانَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِذَا اشْتَکٰی نَفَثَ عَلٰی نَفْسِہٖ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْہُ بِیَدِہٖ فَلَمَّا اشْتَکٰی وَجْعَہُ الَّذِیْ تُوُفِّیَ فِیْہِ کُنْتُ اَنْفُثُ عَلَیْہِ بِالْمُعَوِّذَاتِ الَّتِیْ کَانَ یَنْفُثُ وَاَمْسَحُ بِیَدِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ. (رواہ البخاری ومسلم)

(1233/190) Sayyidah Ayshah رضی اللہ عنہا has said when the Prophet ﷺ had a complaint (of illness) he would breathe on himself (ejecting saliva), reciting the *Mu'awwizat*, (*Surah al-Falaq*, and *surah an-Naas*, and wipe himself with his hand. When he suffered from the pain of which he died, she would blow on him ejecting salvia and recite the *Mu'awwizat*, as he

did, and would take the Prophet's ﷺ hand to rub over his body.
(Bukhari, Muslim)

Commentary: The *Mu'awwizat*, in this *hadith* means the two surah of the Qur'an, *al-falaq* and *an-Naas*. It is also possible that this word refers to the supplictions with which refuge in Allah is sought and which he often said in illness and blew over the sick. Some of these supplications have been mentioned above.

Supplication On Sneezing

It may seem to us that if a man sneezes, it is nothing of importance. But the Prophet ﷺ has recommended to us that we must make a supplication on sneezing too. Accordingly, it is one of the means of establishing closer links with Allah.

(١٢٣٤/١٩١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُ لِلّٰهِ وَلْيَقُلْ لَهٗ اَخُوْهُ اَوْصَاحِبُهٗ يَرْحَمُكَ اللهُ فَاِذَا قَالَ لَهٗ يَرْحَمُكَ اللهُ فَلْيَقُلْ يَهْدِيْكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ. (رواه البخارى)

(1234/191) It is reported by Sayyidina Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "When one of you sneezes, he must say الحمد لله (All praise belongs to Allah). And, his brothers who are near to him should say يرحمک الله (May Allah have mercy on you!) . On hearing them the person who had sneezed must say,

يَهْدِيْكُمُ اللهُ وَيُصْلِحُ بَالَكُم

"(May Allah guide you and correct your affairs)". (Bukhari)

Commentary: If someone sneezes without being ill with cold or a similar illness then it cleans his brain and makes him feel light. If he does not discharge mucus with sneeze then he might suffer from some kind of brain disease.

That is why the sneezer must praise Allah and thank Him, the least he must say is الحمد لله (All praise belongs to Allah). Some versions suggest that he should say:

الحمد لله على كل حال

(All praise belongs to Allah under all circumstances)

and some others that he should say:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ (الفاتحه ١:١)

(All praise belongs to Allah, Lord of the worlds).

The one who hears him must respond يرحمک الله (May Allah have mercy on you!). This would be a supplication for the sneezer. Hence, he must now respond with a prayer for the second man and the Messenger of Allah ﷺ has said that he should say:

يهديكم الله و يصلح بالكم

"(May Allah guide you and correct your affairs!)."

Glory be to Allah! A sneeze is a means of getting blessings on the sneezer and those people who are around him and of increasing his relationship with Allah.

If anyone gets a bout of sneezes because of cold or any other illness then neither is he required to say الحمد لله every time nor are those around bound to respond to him with يرحمک الله (if he says الحمد لله every time).

(١٢٣٥/١٩٢) عَنْ سَلْمَةَ بْنِ الْاَكْوَعِ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ يَرْحَمُكَ اللهُ ثُمَّ عَطَسَ اُخْرىٰ فَقَالَ الرَّجُلُ مَزْكُوْمٌ. (رواه مسلم و فى رواية للترمذى انه قال له في الثالثة انه مذكوم)

(1235/192) Sayyidina Salamah ibn al-Akwa' ﷺ has narrated that someone sneezed and the Prophet ﷺ who was there, said يرحمک الله. He sneezed again and the Prophet ﷺ said, "This man has a cold so it is not necessary to say يرحمک الله everytime."

(Muslim)

Commentary: A *hadith* in *Tirmizi* tells us that the Prophet ﷺ said this when the man had sneezed three times.

Another Companion Ubayd Ibn Rifa'ah ﷺ has said that the Messenger of Allah ﷺ said:

شَمِّتِ الْعَاطِسَ ثَلٰثًا فَمَا زَادَ فَاِنْ شِئْتَ فَشَمِّتْهُ وَاِنْ شِئْتَ فَلَا

"Say يرحمک الله to the sneezer (upto) three times. Beyond that say it, if you like, or do not say it, if you like".

(Abu Dawood, Tirmizi)

(١٢٣٦/١٩٣) عَنْ نَافِعٍ اَنَّ رَجُلًا عَطَسَ اِلٰى جَنْبِ ابْنِ عُمَرَ فَقَالَ اَلْحَمْدُ لِلّٰهِ

وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ قَالَ ابْنُ عُمَرَ وَاَنَا اَقُوْلُ اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ وَلَيْسَ هٰكَذَا، عَلَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَقُوْلَ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ. (رواه الترمذی)

(1236/193) Sayyidina Nafi' ﷺ the attendant of Sayyidina Abdullah ibn Umar ﷺ has related that someone who was sitting next to Sayyidina Abdullah ibn Umar ﷺ sneezed and said :

الحمد لله والسلام على رسول الله

"All praise belongs to Allah, and peace be on the Messenger of Allah ﷺ."

Sayyidina Abdullah ibn Umar ﷺ said, " I too agree that all praise belongs to Allah and peace be on His Messenger ." (That is, the expression is very auspisious without doubt, there being praise of Allah and blessigns on the Prophet ﷺ)." But it is not correct to say it on this occasion. The Prophet ﷺ has taught us to say on this occasion:

الحمد لله على كل حال

(All praise belongs to Allah under all circumstances). (Tirmizi)

Commentary: We learn of an important principle from the saying of Sayyidina Abdullah ibn Umar ﷺ. It is tha it is not correct to make additions to the supplications taught by the Messenger of Allah ﷺ even by invocating blessings on him although by itself that is a commendable act. May Allah cause us to esteem the Prophet ﷺ in a proper way and to abide by his teachings correctly.

Supplication During Thunder & Lightening

Thunder and lightening are signs of Allah's glory and might. When a slave of Allah faces them, he must supplicate Allah very humbly for mercy and compassion, and forgiveness of his sins. This is exactly what the Prophet ﷺ has taught us and what he practiced.

(١٢٣٧/١٩٤) عَنْ اِبْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا سَمِعَ

صَوْتَ الرَّعْدِ وَالصَّوَاعِقِ قَالَ "اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَالِكَ. (رواه احمد والترمذى)

(1237/194) According to Sayyidina Abdullah ibn Umar ﷺ when the Prophet ﷺ heard thunder-clap or a thunder-bolt he supplicated Allah in these words:

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَالِكَ

'O Allah! exterminate us not with Your wrath and destroy us not with Your punishment, but preserve us before that."

(Ahmad, Tirmizi)

Supplication When The Wind Blows Violently

A strong wind or strom has brought punishment with it, sometimes and has come as mercy, sometimes (as a prelude to rain). Therefore, pious slaves of Allah must sit down to make supplications to Allah when a strong wind blows, fearing the wrath of Allah. They must pray that the winds should not be a fore runner for loss and destruction, but they should be the herald of the mercy of Allah. This is what the Messenger of Allah ﷺ did.

(١٢٣٨/١٩٥)عَنِ ابْنِ عَبَّاسٍ قَالَ مَاهَبَّتْ رِيحٌ قَطُّ اِلَّاجَثَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رُكْبَتَيْهِ وَقَالَ اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَّلَا تَجْعَلْهَا عَذَابًا اَللّٰهُمَّ اجْعَلْهَا رِيَاحًا وَّلَا تَجْعَلْهَا رِيْحًا. (رواه الشافعى والبيهقى فى الدعوات الكبير)

(1238/195) Sayyidina Abdullah Ibn Abbas ﷺ has narrated that never did a wind blow but the Prophet ﷺ bowed down n his knees before Allah and made this supplication:

اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَّلَا تَجْعَلْهَا عَذَابًا اَللّٰهُمَّ اجْعَلْهَا رِيَاحًا وَّلَا تَجْعَلْهَا رِيْحًا

"O Allah, let this wind be a herald of mercy and life and let it not be a haribnger of punishment and death. Let it be what the Qur'an calls رياحا (*Riyah*), a blessed wind, not ريحا (*Reeh*), an accursed wind.

(Bayhaqi)

Commentary: Some of the verses of the Qur'an describe the wind which was sent to destroy the disobedient people as Reeh. Other verses of the Qur'an describe the wind that was sent as mercy as

Riyah. On this basis the Prophet ﷺ made this supplication when a strong wind blew, "O Allah, let it not be *Reeh* that is the wind of punishment but let it be *Riyah*, the wind of mercy."

(١٢٣٩/١٩٦) عَنْ عَائِشَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا عَصَفَتِ الرِّيْحُ قَالَ "اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ خَيْرَهَا وَخَيْرَمَافِيْهَا وَخَيْرَمَا أُرْسِلَتْ بِهٖ وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّمَافِيْهَا وَشَرِّمَا أُرْسِلَتْ بِهٖ" وَإِذَا تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهٗ وَخَرَجَ وَدَخَلَ وَاَقْبَلَ وَاَدْبَرَ فَإِذَامَطَرَتْ سُرِّيَ عَنْهُ فَعَرَفَتْ ذَالِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّه يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ قَالُوْ هٰذَا عَارِضٌ مُّمْطِرُنَا. (رواه البخاری ومسلم)

(1239/196) Sayyidah Ayshah رضی اللہ عنہا has said that when a strong wind blew and darkness enveloped the sky, the Prophet ﷺ made this supplication:

اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ خَيْرَهَا وَخَيْرَمَافِيْهَا وَخَيْرَمَا أُرْسِلَتْ بِهٖ وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّمَافِيْهَا وَشَرِّمَا أُرْسِلَتْ بِهٖ

"O Allah! I ask You for this wind and the good of what it contains, and the good of that with which it is sent. And I seek refuge in You from the evil of this wind and the evil of what it contains, and the evil of that with which it is sent."

When clouds gathered over head (which might spell good and evil or mercy and punishment), the Messenger of Allah ﷺ feared Allah's wrath and the colour of his face changed. He went out now, and came in now; he paced forward now and retrace his steps now. When the rain was over peacefully, this condition in him ended. Sayyidah Ayshah رضی اللہ عنہا observed this condition and asked him, "Why does this condition come over you?" He said, "On seeing the clouds above in the sky, I feel the danger lest these clouds may be of the kind that came over the people of Aad who saw them moving towards the valley and said that they would rain down and irrigate their fields (although they were the clouds of punishment that brought them destrcution and annihilation). (Bukhari)

Supplication When Clouds Are Overhead & It Rains

(١٢٤٠/١٩٧) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَبْصَرْنَا شَيْئًا مِنَ السَّمَاءِ تَعْنِي السَّحَابَ تَرَکَ عَمَلَهُ وَاسْتَقْبَلَهُ وَقَالَ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ شَرِّمَا فِيْهِ." فَإِنْ كَشَفَهُ حَمِدَاللّٰهَ وَإِن مَطَرَتْ قَالَ "اَللّٰهُمَّ سَقْيًا نَافِعًا." (رواه ابو داؤد والنسائی وابن ماجة والشافعی واللفظ له)

(1240/197) It is reported by Sayyidah Ayshah رضی الله عنها that when they perceived clouds rising in the sky, the Prophet ﷺ ceased to work in what he was occupied and turning toward the cloud would say to Allah:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ شَرِّمَا فِيْهِ

"O Allah! I seek refuge in You from the evil of that which is in these clouds."

Then, when the clouds dispresed and the sky was clear, he praised Allah and thanked Him. But, if the clouds burst down in rain, he would say:

"O Allah, make it a wholesome drink." اَللّٰهُمَّ سَقْيًا نَافِعًا

(Abu Dawood, Nasa'i, Ibn Majah, Musnad Shafa'ee)

(١٢٤١/١٩٨) عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْمَطَرَقَالَ "اَللّٰهُمَّ صَيِّبًا نَافِعًا. (راہ البخاری)

(1241/198) Sayyidah Ayshah رضی الله عنها said that when he saw it rain, the Messenger of Allah ﷺ made this supplication to Allah:

"O Allah! Let it be a profitable downpour!" اَللّٰهُمَّ صَيِّبًا نَافِعًا

(Bukhari)

Commentary: It is again the same thing with rain that it plays havoc with people and land, causes destrcution all round, or it comes as mercy for the creation and a means of life for them.

Therefore, the pious people must pray to Allah to make the rain profitable and merciful.

Also, when the need of rain was felt the Messenger of Allah ﷺ supplicated Allah to send to them which is profitable and merciful.

Supplication For Rain

(١٢٤٢/١٩٩) عَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوَاكِيُ فَقَالَ "اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مَرِيْعًا نَافِعًا غَيْرَ ضَارٍ عَاجِلًا غَيْرَ اٰجِلٍ" قَالَ فَاَطْبَقَتْ عَلَيْهِمُ السَّمَاءُ. (رواه ابو داؤد)

(1242/199) Sayyidina Jabir ؓ said that he once saw the Messenger of Allah ﷺ raise he hands and pray for rain He was supplicating Allah, in these words:

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مَرِيْعًا نَافِعًا غَيْرَ ضَارٍ عَاجِلًا غَيْرَ اٰجِلٍ

O Allah, send us rain abudantly, good for the land, making the fields green, and fertile, profitable wholesomely, very harmless. (And, O Allah!) quickly, not delayed!" (Abu Dawood)

(١٢٤٣/٢٠٠) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَسْقٰى قَالَ "اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ. (رواه مالک وابو داؤد)

(1243/200) It is repoted by Sayyidina Amr ibn Shuaib ؓ that when the Prophet ﷺ supplicated Allah for rain, he said:

اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ

"O Allah, send down rain to Your slaves and the mute quadrupeds and animals created by You. Send Your mercy. And, enliven with rain Your lands which have died for want for rain." (Muwatta Imam Malik, Abu Dawood)

Commentary: What an appeal this supplication has! And, how well may it attaract the mercy of Allah to the supplicants!

Supplication on Observing The New Moon

(١٢٤٤/٢٠١) عَنْ طَلْحَةَ بْنِ عُبَيْدِاللهِ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَاَى الْهِلَالَ قَالَ "اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللهُ. (رواه الترمذی)

(1244/201) Sayyidina Talha ibn Ubaydullah ؓ has reported that when the Messenger of Allah ﷺ saw the new moon he said:

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّىْ وَرَبُّكَ اللّٰهُ

"O Allah, make the new moon rise on us with security, faith, safety and Islam. (O moon!) My Lord and Your Lord is Allah". (Tirmizi)

Commentary: Every month is a stage in a man's life. As a month ends and the new moon is signalling the beginning of the next month it seems to announce that a stage in every man's life has been passed and a new one begins. The most suitable supplication at this time can only be: "O Allah! Cause the new stage, which is the new month, to pass with peace, security, faith and Islam. and make us obedient to You."

Because there are people in the world who worship the moon, the Messenger of Allah ﷺ made part of the supplication as a declaration that moon is merely a creation of Allah and just as Allah is our Lord so too He is the Lord of the moon.

(۱۲۴۵/۲۰۲) عَنْ قَتَادَةَ بَلَغَهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم كَانَ اِذَا رَاٰى الْهِلَالَ قَالَ "هِلَالُ خَيْرٍ وَّرُشْدٍ" هِلَالُ خَيْرٍ وَّرُشْدٍ هِلَالُ خَيْرٍ وَّرُشْدٍ "اٰمَنْتُ بِالَّذِىْ خَلَقَكَ ثَلٰثَ مَرَّاتٍ ثُمَّ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ الَّذِىْ ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا. (رواه ابو داؤد)

(1245/202) Sayyidina Qatadah ؓ has reported having heard that the Messenger of Allah ﷺ when he saw the new moon, said three times:

"Moon of good and right guidance," هِلَالُ خَيْرٍ وَّرُشْدٍ

and added, again three times:

"I believe in Him Who created you." اٰمَنْتُ بِالَّذِىْ خَلَقَكَ

And then he said:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا

"All praise belongs to Allah Who has made *such-and-such* a month to pass and has brought *such-and-such* a month." (Abu Dawood)

Commentary: This is the second supplication on beholding the new moon. The Prophet ﷺ made either of the two supplications on seeing the new moon.

The saying هلال خير و رشد (Moon of good and right guidance) three times was perhaps to counter those people who considered some months to be inauspicious. These words reject such an idea and suspicion and they confirm that every month is a month of good, blessings and guidance.

By saying امنت بالذی خلقک (I have believed in Him Who has created you), the misled, polytheists who regard the moon as a deity are firmly belied.

The narrator of this *hadith*, Qatadah, is probably Qatadah ibn Di'amah As-Sadusi, the *taba'ee*. He must have heard the *hadith* from one of the Companions. Some of these people, the *tabaee*, or their successors even (known as the taba' taba'ee) related a *hadith* without naming the source of the narrators in the chain of transmissions, saying only that they had heard the *hadith*. These *ahadith* are called *balaghat* in the terminology of the science of *hadith*. There are many such in the Muwatta of Imam Malik رحمة الله عليه.

Supplication On The *Laylat-ul-Qadr*

We have presented already the *ahadith* on the significance of *Laylat ul-Qadr* in regard to the acceptance of *du'a*. these will be found in volume 4 in the Chapter *Kitab As-Sawm* (Book of Fasting). We reproduce here, too, the briefest of supplications of the Prophet ﷺ on this night.

(١٢٤٦/٢٠٣) عَنْ عَائِشَةَ قُلْتُ يَارَسُوْلَ اللهِ اِنْ وَافَقْتُ لَيْلَةَ الْقَدْرِ مَا اَدْعُوْبِهٖ؟ قَالَ قُوْلِیْ "اَللّٰهُمَّ اِنَّکَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّیْ. (رواه الترمذی)

(1246/203) It is narrated by Sayidah Ayshah رضی الله عنها that she asked the Messenger of Allah ﷺ what supplication should she make if she found out the *Laylat al-Qadr*. He said to her that she should make this supplication:

اَللّٰهُمَّ اِنَّکَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّی

"O Allah! You are Frogiving (for those who are sinful), You love to forgive. So, forgive me." (Tirmizi)

Supplication At *Arafah*

It is on the 9th *Zul Hajjah* that the pilgrims who perform Hajj stand on the plain of *Arafah* as guests of Allah. We have seen in the *ahadith* narrated in the Chapter on *Hajj* (*Kitaab Al-Hajj*) that mercy of Allah seems to rain on them heavily. That place is the most worthy place where supplications are answered. Let us read the *du'a* taught by the Messenger fo Allah ﷺ to us for this occasion.

(١٢٤٧/٢٠٤) عَنْ عَمْرِوْ بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الدُّعَاءِ يَوْمَ عَرَفَةَ وَاَفْضَلُ مَاقُلْتُ اَنَا وَالنَّبِيُّوْنَ قَبْلِيْ "لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ." (رواه الترمذی)

(1247/204) It is reported by Abdullah ibn Amr ibn Al-Aas ﷺ that the Messenger of Allah ﷺ said, "The best *du'a* on the day of *Arafah* and the best expression that I have recited and the Prophets عليهم السلام before me have recited in the following expression:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

"There is no deity except Allah. He is Alone. He has no partner. To Him belongs the dominion. All praise is for him. And, He is over all things Powerful." (Tirmizi)

Commentary: This expression does not look like a supplication because there is no requcst in it. However, if one says, "Only You are the Lord and worthy of worship, You alone are Omnipotent and Sovereign," then this is a kind of resignation and, therefore, a supplication. Indeed, it is the most eloquent one. According to some *ahadith* and some angles it is the most excellent of supplicactions. We have explained this expression somewhat earlier in this Book when the phrases of *Zikr* were discussed.

(١٢٤٨/٢٠٥) عَنْ عَلِيٍّ قَالَ اَكْثَرُ مَادَعَا بِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ فِي الْمَوْقِفِ "اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِيْ تَقُوْلُ وَ خَيْرًا مِّمَّا نَقُوْلُ اَللّٰهُمَّ لَكَ صَلٰوتِيْ وَنُسُكِيْ وَ مَحْيَایَ وَمَمَاتِيْ وَاِلَيْكَ مَآبِيْ وَلَكَ رَبِّ تُرَاثِيْ

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ وَسْوَسَةِ الصَّدْرِ وَ شَتَاتِ الْاَمْرِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ شَرِّ مَاتَجِیْئُ بِهِ الرِّیْحُ. (رواه الترمذی)

(1248/205) It is related by Sayyidina Ali ﷺ that the supplication the Prophet of Allah ﷺ made frequently on the day of Arafah was:

اَللّٰهُمَّ لَکَ الْحَمْدُ کَالَّذِیْ تَقُوْلُ وَخَیْرًا مِّمَّا نَقُوْلُ اَللّٰهُمَّ لَکَ صَلٰوتِیْ وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ وَاِلَیْکَ مَآبِیْ وَلَکَ رَبِّ تُرَاثِیْ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ وَسْوَسَةِ الصَّدْرِ وَ شَتَاتِ الْاَمْرِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ شَرِّ مَاتَجِیْئُ بِهِ الرِّیْحِ

"O Allah, praise belongs to You just as You mention, and better than what we utter. O Allah! My prayer (*as-Salah*), my sacrifice and *hajj* and every worship, my living and my dying are all for You. To You is my returning (after death) and (whatever I leave behind) for You is my heritage. O Allah! I seek refuge in You from the punishment in the grave, from the evil suggestions of the heart and from confusion in affairs. O Allah! I seek refuge in You from the evil of what the wind brings." (Tirmizi)

(۱۲۴۹/۲۰۶) عَنِ ابْنِ عَبَّاسٍ قَالَ کَانَ دُعَاءُ رَسُوْلِ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ فِیْ حَجَّةِ الْوَدَاعِ عَشِیَّةَ عَرَفَةَ "اَللّٰهُمَّ اِنَّکَ تَسْمَعُ کَلَامِیْ وَتَرٰی مَکَانِیْ وَتَعْلَمُ سِرِّیْ وَعَلَانِیَتِیْ لَایَخْفٰی عَلَیْکَ شَیْئٌ مِنْ اَمْرِیْ وَاَنَاالْبَائِسُ الْفَقِیْرُ الْمُسْتَغِیْثُ الْمُسْتَجِیْرُ الْوَجِلُ الْمُشْفِقُ الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِهٖ اَسْئَالُکَ مَسْئَلَةَ الْمِسْکِیْنَ وَاَبْتَهِلُ اِلَیْکَ اِبْتِهَالَ الْمُذْنِبِ الذَّلِیْلِ وَاَدْعُوْکَ دُعَاءَ الْخَائِفِ الضَّرِیْرَ وَدُعَاءَ مَنْ خَضَعَتْ لَکَ رَقَبَتُهٗ وَفَاضَتْ لَکَ عَبْرَتُهٗ وَذَلَّ لَکَ جِسْمُهٗ وَرَغِمَ لَکَ اَنْفُهٗ اَللّٰهُمَّ لَاتَجْعَلْنِیْ بِدُعَائِکَ شَقِیًّا وَکُنْ بِیْ رَؤُفًا رَحِیْمًا یَاخَیْرَ الْمَسْؤُلِیْنَ وَ یَا خَیْرَ الْمُعْطِیْنَ." (رواه الطبرانی فی الکبیر)

(1249/206) It is reported by Sayyidina Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ made the following supplication in the evening at *Arafah* during his farewell pilgrimage (*Hajjah Al-Wada'*):

اَللّٰهُمَّ اِنَّکَ تَسْمَعُ کَلَامِیْ وَتَرٰی مَکَانِیْ وَتَعْلَمُ سِرِّیْ وَعَلَانِیَتِیْ لَایَخْفٰی

عَلَيْکَ شَيْءٌ مِنْ اَمْرِیْ وَاَنَاالْبَائِسُ الْفَقِيْرُ الْمُسْتَغِيْثُ الْمُسْتَجِيْرُالْوَجِلُ
الْمُشْفِقُ الْمُقِرُّالْمُعْتَرِفُ بِذَنْبِهٖ اَسْئَلُکَ مَسْئَلَةَ الْمِسْکِيْنِ وَاَبْتَهِلُ اِلَيْکَ
اِبْتِهَالَ الْمُذْنِبِ الذَّلِيْلِ وَاَدْعُوْکَ دُعَاءَ الْخَائِفِ الضَّرِيْرِ وَدُعَاءَ مَنْ خَضَعَتْ
لَکَ رَقَبَتُهٗ وَفَاضَتْ لَکَ عَبْرَتُهٗ وَذَلَّ لَکَ جِسْمُهٗ وَرَغِمَ لَکَ اَنْفُهٗ اَللّٰهُمَّ
لَاتَجْعَلْنِیْ بِدُعَائِکَ شَقِيًّا وَکُنْ بِیْ رَؤُفًا رَحِيْمًا يَاخَيْرَالْمَسْئُوْلِيْنَ وَيَاخَيْرَ
الْمُعْطِيْنَ

"O Allah! You hear my speech and behold my situation. You know my secret and that which is manifest in me. Nothing is concealed from You of my affairs. And I am the miserable, needy, suppliant who seeks succour and protection, fearful and anxious. I acknowledge and confess my sins. I beg of You the begging of the destitute. I implore You the imploring of an abased sinner. And I pray to You the prayer of the fearful inflicted, whose neck is bowed down before You, whose eyes pour out tears before You, whose body has languished for You and whose nose cleaves to ground for You. O Allah! Do not make me, my Lord, unblest in my supplication to You. And be You to me Compassionate, Merciful. O You! The Best of those who are asked, and the Best of all bestowers!" (Tabarani)

Commentary: Every word of this supplication comes out from the core of the supplicant's heart and shows how deep an intimate knowledge does he possess. We cannot find an example of these eloquence of this passage in the literature of the world in any language and in their supplications and prayers to Allah.

Quite often did I get an opportunity to read out the supplications of the beloved Prophet ﷺ to educate and intelligent non-Muslims. Their reaction on listening to them and the translation was that only one who has been granted specialised knowledge by Allah can make such deep meaning, heart-rendering supplications. They were compelled to agree that only one having an intimate knowledge of Allah and possessed of His awareness can make such soul-inspiring supplications. This person also has a proper awareness of the soul and its relationship with Allah.

May Allah enable us to value and esteem the worth of the heritage of the Prophet ﷺ and to benefit from it.

COMPREHENSIVE SUPPLICATIONS

We have stated earlier in this Book of Supplications that the supplications of the Messenger of Allah ﷺ may be divided into three types as for as their subject-matter is concerned.

(i) Those that pertain to *As-Salah* (Prayer).

(ii) Those that relate to sepcified moments or specified occasions and situations, and

(iii) Those that do not fall in the forgoing two classes but are of a general nature.

We have narrated the supplications of the first two kinds in the preceding pages and now present the third kind before our readers. Most of these are compehensive and blancket type as far as the nature of their contents is concerned. Therefore, scholars of *hadith* tend to place them under the heading *Jami' ad-Do'waat* (All-embracing Supplications) in their collections. These supplictions are the choicest gift for the *Ummah*. May Allah inspire us to value them and to show gratitude, and to make these supplications the voice of our hearts and its palpitation. He who attains this position truelly gets every thing.

(١٢٥٠/٢٠٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اَصْلِحْ لِىْ دِيْنِىَ الَّذِىْ هُوَ عِصْمَةُ اَمْرِىْ وَاَصْلِحْ لِىْ دُنْيَاىَ الَّتِىْ فِيْهَا مَعَاشِىْ وَاَصْلِحْ لِىْ اٰخِرَتِىَ الَّتِىْ فِيْهَا مَعَادِى وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّىْ فِىْ كُلِّ خَيْرٍ وَّاجْعَلِ الْمَوْتَ رَاحَةً لِّىْ مِنْ كُلِّ شَرٍّ. (رواه مسلم)

(1250/207) Sayyidina Abu Hurayrah ؓ has said that the Messenger of Allah ﷺ used to make this supplication often:

اَللّٰهُمَّ اَصْلِحْ لِىْ دِيْنِىَ الَّذِىْ هُوَ عِصْمَةُ اَمْرِىْ وَاَصْلِحْ لِىْ دُنْيَاىَ الَّتِىْ فِيْهَا مَعَاشِىْ وَاَصْلِحْ لِىْ اٰخِرَتِىَ الَّتِىْ فِيْهَا مَعَادِى وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّىْ فِىْ كُلِّ

خَيْرٍ وَّاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍ

"O Allah! Put in order for me my religion on which lies the safety of my affairs. And put in order for me my worldly affairs in which lies my livelihood. And put in order my life to come which is my ultimate destination and where I have to live for ever. And make life for me a means of increase in all that is good, and cause death a rest for me from every evil. (Muslim)

Commentary: This is a very comprehensive suupplication. Its first sentence is:

اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيَ الَّذِيْ هُوَ عِصْمَةُ اَمْرِيْ

"O Allah ! Correct for me my religious life which is the support of my living. The good of my affairs depends on that."

Actually, it is religion alone, which is sound and on a right course, allows man to be safe from the wrath of Allah and His curse and punishment. He then entitles himself to His pleasure and mercy. The Islamic law then allows him protection of his life, porperty and honour, and they are respected. Thus, his security, peace, well-being and success depend on religion. This is to what the words عصمة امرى (safety of my affairs) refer.

correction, or putting to order, of religion implies that the man's faith and belief are correct. So are his thoughts, sentiments, deeds and manners. In every department of life, he abides by the Commands of Allah and shuns the temptations of his base self. Obviously, this attitude depends on the prompting of Allah and the ability given by Him. Hence, this request should be made to Allah by every believing person and he should make it the demand of his heart.

The second phrase of the *du'a* is:

وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ

"And correct for me my worldly life in which lies my livelihood."

To get one's worldly life corrected is to have one's needs like provision etc, in a proper lawful manner. Indeed, every Believer's second request to Allah must centre round these things.

The third phrase of the supplication is:

وَاَصْلِحْ لِىْ اٰخِرَتِىَ الَّتِىْ فِيْهَا مَعَادِى

"And let my next life be good for I have to return to it for ever."

Although correction of religion nccessarily means correction of the next life and success there, but the Messenger of Allah ﷺ has specifically included this phrase in the supplication. This could be because of the extra-ordinary importance of the Hereafter. The second reason is that even if a man is on a sound religious footing, he must continue to worry about the Hereafter and not become complacent about his chances. The Qur'an defines the nature of the pious people in these words:

وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رَاجِعُوْنَ (المؤمنون ٢٣: ٦٠)

And those who give whatever they give, while their hearts are full of fear that to their Lord they are to be returned.

(al-Mu'minoon,23:60)

The fourth and fifth phrases of the supplication are:

وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّىْ فِىْ كُلِّ خَيْرٍ وَّاجْعَلِ الْمَوْتَ رَاحَةً لِّىْ مِنْ كُلِّ شَرٍّ.

"And cause life for me a means of increase in piety and goodness and death a means of comfort and protection from every evil."

Every man has to pass though his life in this world, spend the alloted number of days and die. Man can use the life alloted to him by Allah to do good deeds and be pious, or to be wicked. His life may become a means of auspiciousness, or a means of loss and degradation. Everything is in the Hand of Allah. Therefore, where the Messenger of Allah ﷺ prayed for success and progress in religion, worldly life and Hercafter, he also included a supplication to Allah to make his life a means of increase in piety and auspiciousness, to enable him to spend the moments of his life in a way that pleased Alah and thus progress to higher stations in life. His supplication also included a request to make death a means of relief from evil and trials. If there is a rise in evil and wickedness, Allah may cause his death to prevent him being subjected to that trial.

This supplication too is an example of comprehensive supplications. The phraese are very brief but the meanings are very

significant and deep.

(١٢٥١/٢٠٨) عَنْ اَنَسٍ قَالَ كَانَ اَكْثَرَ دُعَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
"اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ."
(رواه البخاری و مسلم)

(1251/208) It is reported by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ frequently made this suppliation:

O Allah! Grant us what is good in this world, and what is good in the Hereafter, and save us from the chastisement of the Fire!"
(Bukhari and Muslim)

Commentary: Glory be to Allah! This is a very brief but complete supplication. Allah is asked for the blessings of this life and of the next too. Clearly this includes all the wishes of the two worlds. The *du'a* concludes with a request for protection from punishment in Hell. In short, the supplication in its few words *includes* whatever a man could want in this life and the next. Further, it is its distinction that it is a supplication from the Qur'an with the only difference that it begins in the Qur'an with the word ربنا (*Rabbana*, meaning "Our Lord") while in the *hadith* the word is اللهم (*Allahumma*, "O Allah"), both referring to the same Being.

Sayyidina Anas ﷺ has said that the Prophet ﷺ made this supplication very often. May Allah make us follow in the footsteps of the Prophet ﷺ and supplicate Allah in these words frequently.

(١٢٥٢/٢٠٩) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ
يَقُوْلُ "اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى." (رواه مسلم)

(1252/209) It is reported by Sayyidina Abdullah Ibn Mas'ud ﷺ that the Messenger of Allah ﷺ often made this supplication:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى

"O Allah! I ask you for guidance, piety, self-control and a complete independence from Your creatures." (Muslim)

Commentary: The Believer asks Allah for four things in this supplication:

(i) Guidance — that is to tread the Right Path and be steadfast on that path.

(ii) Piety and a Godfearing attitude — that is, fear of Allah should keep us away from disobedience, sin and forbidden things.
(iii) Self-control — to be chaste and to shun immorality.
(iv) Competence and independence from Allah's creatures — that is, the Believer must not feel dependent on anyone besides Allah in Whose obedience he must find satisfaction.

This is another example of a comprehensive supplication.

(١٢٥٣/٢١٠) عَنْ عَبْدِاللهِ بْنِ عَمْرٍو قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ "اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضٰى بِالْقَدْرِ." (رواه البيهقى فى الدعوات الكبير)

(1253/210) Sayyidina Abdullah Ibn Amr Ibn Al-Aas ﷺ has reported that the Messenger of Allah ﷺ used to make this supplication:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضٰى بِالْقَدْرِ

"O Allah! I ask You for health, chastity, integrity, good character and acceptance of what is decreed." (Bayhaqi)

Commentary: The first thing that the Prophet ﷺ has asked Allah for in this supplication is health. Sound health is indeed a great blessing from the point of view of this life and the next. A person comes to realise this fact when he is sometimes deprived of this blessing and falls ill. It is then that he knows that every moment of health was a great asset and a great blessing. The mystics feel the loss to a greater extent because heir schedule of devotional exercises gets upset when they fall ill. Their condition and dedicaion to Allah is some what distrubed. Such a thing causes them a spiritual restlessness.

Integrity or trustworthiness is used here for the Arabic word امانت (*Amanat*) which is an important word of the Qur'an having a wide meaning. It implies that the internal feelings of man are such that he is constantly thinking of ways and means to fulfil his responsibilities concerning Allah and fellow-men correctly.

As for good character and acceptance of what is decreed, these things are self-explanatory and need no more explanation. The Prophet ﷺ has prayed to Allah for sound health and with it for

chastity, integrity, good character and acceptance of what is decreed. These things are characteristics of faith and are its departments, and if anyone is deprived of them then he misses many things. Like other blessings of religion and the world they too are favoured by Allah on whom He wishes.

(١٢٥٤/٢١١) عَنْ عُمَرَ رَضِيَ اللهُ تَعَالىٰ عَنْهُ قَالَ عَلَّمَنِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْ "اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِّنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ صَالِحِ مَاتُؤْتِي النَّاسَ مِنَ الْاَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَالْمُضِلِّ." (رواه الترمذى)

(1254/211) Sayyidina Umar ﷺ has said that the Messenger of Allah ﷺ taught him a supplication and told him to make it to Allah in these words:

اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِّنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ صَالِحِ مَاتُؤْتِي النَّاسَ مِنَ الْاَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَالْمُضِلِّ

"O Allah! make my secret conduct better than my known conduct and make my known good and righteous. O Allah! I too ask You of the abundance that You bestow upon Your slaves of family, wealth and property, and children who are neither misled nor mislead anyone." (Tirmizi)

Commentary: The first part of this supplication requests Allah to make the outer nature of the supplicant good and righteous and his concealed or inner nature not only good and righteous but also better than the hidden nature in this respect.

The second part of the supplication requests that his family members, his children and his wealth and property may all be righteous, good and lawful. They may not be misled nor may they lead anyone astray.

(١٢٥٥/٢١٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ دُعَاءٌ حَفِظْتُهُ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا اَدَعُهُ "اَللّٰهُمَّ اجْعَلْنِيْ اُعَظِّمُ شُكْرَكَ وَاُكْثِرُ ذِكْرَكَ وَاَتَّبِعُ نُصْحَكَ وَاَحْفَظُ وَصِيَّتَكَ. (رواه الترمذى)

(1255/212) Sayyidina Abu Hurayrah ﷺ has narrated that he learnt a supplication from the Messenger of Allah ﷺ (and kept supplicating Allah in those words) and never omitted it.

اَللّٰهُمَّ اجْعَلْنِیْ اُعَظِّمُ شُکْرَکَ وَاُکْثِرُ ذِکْرَکَ وَاتَّبِعُ نُصْحَکَ وَاَحْفَظُ وَصِیَّتَکَ

"O Allah! Make me such as I may thank You for Your blessings regularly realising the importance of it, I may remember You much, I may follow Your counsel, and I may maintain and reserve Your Commands (and always abide by them). (Tirmizi)

(١٢٥٦/٢١٣) عَنْ اِبْنِ عَبَّاسٍ قَالَ کَانَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَدْعُوْ یَقُوْلُ رَبِّ اَعِنِّیْ وَلَا تُعِنْ عَلَیَّ وَانْصُرْنِیْ وَلَا تَنْصُرْ عَلَیَّ وَامْکُرْ لِیْ وَلَا تَمْکُرْ عَلَیَّ وَاهْدِنِیْ وَیَسِّرِ الْهُدٰی لِیْ وَانْصُرْنِیْ عَلٰی مَنْ بَغٰی عَلَیَّ رَبِّ اجْعَلْنِیْ لَکَ شَکَّارًا لَکَ ذَکَّارًا لَکَ رَهَّابًا لَکَ مِطْوَاعًا لَکَ مُخْبِتًا اِلَیْکَ اَوَّاهًا مُنِیْبًا رَبِّ تَقَبَّلْ تَوْبَتِیْ وَاغْسِلْ حَوْبَتِیْ وَاَجِبْ دَعْوَتِیْ وَثَبِّتْ حُجَّتِیْ وَسَدِّدْ لِسَانِیْ وَاهْدِ قَلْبِیْ وَاسْلُلْ سَخِیْمَةَ صَدْرِیْ. (رواه الترمذی و ابو داؤد)

(1256/213) It i· reported by Sayyidina Ibn Abbas ﷺ that the Messenger of Allah ﷺ used to make this supplication:

رَبِّ اَعِنِّیْ وَلَا تُعِنْ عَلَیَّ وَانْصُرْنِیْ وَلَا تَنْصُرْ عَلَیَّ وَامْکُرْ لِیْ وَلَا تَمْکُرْ عَلَیَّ وَاهْدِنِیْ وَیَسِّرِ الْهُدٰی لِیْ وَانْصُرْنِیْ عَلٰی مَنْ بَغٰی عَلَیَّ رَبِّ اجْعَلْنِیْ لَکَ شَکَّارًا لَکَ ذَکَّارًا لَکَ رَهَّابًا لَکَ مِطْوَاعًا لَکَ مُخْبِتًا اِلَیْکَ اَوَّاهًا مُنِیْبًا رَبِّ تَقَبَّلْ تَوْبَتِیْ وَاغْسِلْ حَوْبَتِیْ وَاَجِبْ دَعْوَتِیْ وَثَبِّتْ حُجَّتِیْ وَسَدِّدْ لِسَانِیْ وَاهْدِ قَلْبِیْ وَاسْلُلْ سَخِیْمَةَ صَدْرِیْ

"My Lrod help me and do not help my enemies against me, aid me to victory and do not aid my enemies to victory over me. Use Your plan for me and do not use You plan against me. Guide me and make it easy for me to walk on the Right Path. Aid me to victory against those who act wrongfully towards me. My Lord, make me grateful to You, one who constantly remembers You, full of fear towards You, fully obedient to You, humble before You, earnest in supplication and petient. My Lord, accept my repentance, wash away my sin, grant my supplication, strengthen my faith (which will be evidence for me

in the Hereafter), make my tongue true, guide my heart, and throw out the malice in my heart (and every lie).

(Tirmizi, Abu Dawood, Ibn Majah)

Commentary: It is very obvious that this supplication is comprehensive. The peculiarity of all the above supplications is that the Prophet ﷺ has presented himself before Allah as one who depends on Him for everything and all his affairs of this life. He has shown himself absolutely dependent and helpless in all matters so much so that he confirmed that he had no say even on his outer and his inner nature, and on his tongue and his heart. Also, in correcting and setting to order his character and sentiments, his deeds and his conditions he depended on the mercy and guidance of Allah. His sound health and illness was in Allah's Hand and he could be protected from his enemies and antagonists only by Allah, he was always helpless and dependent. While Allah was his Lord, Merciful and Sustainer, he was the supplicant who begged of Him. This was the perfect servitude of the Messenger of Allah ﷺ in relation to Allah and, without doubt, perfection ended with him and the seal was applied at this stage. This perfection was superior to all other perfections:

صلی اللہ تعالیٰ علیہ وآلہ وصحبہ وسلم

"(May blessings of Allah, the Exalted, be on him and his family, and his companions. And, likewise peace!)"

(۱۲۵۷/۲۱٤) عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهَا هٰذَا الدُّعَاءَ "اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَاَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْجَنَّةَ وَمَا قَرَّبَ مِنْهَا مِنْ قَوْلٍ وَّعَمَلٍ، وَاَعُوْذُبِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ وَّعَمَلٍ، وَاَسْئَلُكَ اَنْ تَجْعَلَ كُلَّ قَضَاءٍ تَقْضِيْهِ لِيْ خَيْرًا. (رواہ ابن ابی شیبہ وابن ماجہ)

(1257/214) Sayyidah Ayshah رضی اللہ عنہا has said that the Messenger of Allah ﷺ had taught her the following comprehensive supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ مِنَ الْخَیْرِ کُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَعُوْذُ بِکَ مِنَ الشَّرِّ کُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ مِنْ خَیْرِ مَا سَاَلَکَ مِنْهُ عَبْدُکَ وَنَبِیُّکَ وَاَعُوْذُبِکَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ عَبْدُکَ وَنَبِیُّکَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ الْجَنَّةَ وَمَا قَرَّبَ مِنْهَا مِنْ قَوْلٍ وَّعَمَلٍ وَاَعُوْذُبِکَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَیْهَا مِنْ قَوْلٍ وَّعَمَلٍ وَاَسْئَلُکَ اَنْ تَجْعَلَ کُلَّ قَضَاءٍ تَقْضِیْهِ لِیْ خَیْرًا

'O Allah , I ask You for all the good and blessings of this world and of the next, even those of which I know and which I know not. And I seek refuge in You against all evil and wickedness of this world and of the next, even those of which I know and which I know not. O Allah! I ask You for every good that Your close slave and Prophet ﷺ asked You for, and I seek refuge in You from everything from which Your close slave and Prophet ﷺ sought refuge. O Allah! I ask You for Paradise and I ask You for the word and deed that may take me near to it. And, O Allah! I ask You that You make every decree, which You have ordianed for me, a blessing for me. (Ibn Abi Sahybah, Ibn Majah)

Commentary: Let us ponder over every word of this supplication which encompasses every need a man could want. In a version of this *hadith*, the circumstance are also mentioned in which the Prophet ﷺ taught it to Sayyidah Ayshah رضی الله عنها One day Sayyidina Abu Bakr ؓ visited the Prophet ﷺ and wished to speak to him privately while Sayyidah Ayshah رضی الله عنها was also there and she was engaged in *As-Salah* (prayer) and making long supplication to Allah. In order to gain privacy with Sayyidina Abu Bakr ؓ, the Prophet ﷺ said to her, "Make a comprehensive supplication and hurry up!" She submitted that he may teach her one such supplication . So, the Prophet ﷺ taught her this supplication.

(۱۲۵۸/۲۱۵) عَنْ اَبِیْ اُمَامَةَ قَالَ دَعَا النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِدُعَاءٍ کَثِیْرٍ لَمْ نَحْفَظْ مِنْهُ شَیْئًا فَقُلْنَا یَارَسُوْلَ اللّٰهِ دَعَوْتَ بِدُعَاءٍ کَثِیْرٍ لَمْ نَحْفَظْ مِنْهُ شَیْئًا قَالَ اَلَا اَدُلُّکُمْ عَلٰی مَا یَجْمَعُ ذٰلِکَ کُلَّهٗ؟ تَقُوْلُ اَللّٰهُمَّ اِنَّا نَسْئَلُکَ مِنْ خَیْرِ مَا سَاَلَکَ مِنْهُ نَبِیُّکَ مُحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَنَعُوْذُبِکَ مِنْ شَرِّ مَا اسْتَعَاذَ

مِنْهُ نَبِيُّکَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَنْتَ الْمُسْتَعَانُ وَعَلَيْکَ الْبَلَاغُ وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ۔ (رواه الترمذی)

(1258/215) Sayyidina Abu Umamah said that the Prophet taught them many supplications which they could not remember so they said to the Prophet, "Messenger of Allah! You have made many supplications all of which we cannot remember (but wish to ask Allah for all that, so what should we do?)" The Prophet said, "I will teach you a supplication that will include all those other requests. Pray to Allah in these words."

اَللّٰهُمَّ اِنَّا نَسْئَلُکَ مِنْ خَيْرِ مَا سَأَلَکَ مِنْهُ نَبِيُّکَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَعُوْذُبِکَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّکَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَنْتَ الْمُسْتَعَانُ وَعَلَيْکَ الْبَلَاغُ وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

"O Allah! We ask You for all the blessings and good that Your Prophet, Muhammad, asked You for. and we seek refuge in You from all those things from which Your Prophet, Muhammad, sought refuge in You. Indeed, You are The One Whose help is sought, and hopes and aims depend on reaching Your mercy. And, endeavour to attain an objective depends on power and might which rest in Allah alone and no one else.

(Tirmizi)

Commentary: There are many people in the world who cannot commit to memory all the supplications attributed to the Prophet. This *hadith* shows them an easy way to make all those requests in these simple words: "O Allah! I ask You for whatever Your Prophet, Sayyidina Muhammad, asked Your for, and I seek refuge in You from whatever he sought Your protection."

Humble and lowly that I am, I wish to submit that there is no harm and nothing wrong in making this request in one's own language. Only, the request must be made to Allah sincerely with proper devotion. For, *du'a* is actually what comes from the heart.

(۱۲۵۹/۲۱۶) عَنْ اِبْنِ مَسْعُوْدٍ مَرْفُوْعًا "اَللّٰهُمَّ اِنَّا نَسْأَلُکَ مُوْجِبَاتِ رَحْمَتِکَ وَعَزَائِمَ مَغْفِرَتِکَ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ

وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ. (رواه الحاكم)

(1259/216) Sayyidina Abdullah ibn Mas'ud ﷺ has reported the following supplication from the Prophet ﷺ:

اَللّٰهُمَّ إِنَّا نَسْأَلُکَ مُوْجِبَاتِ رَحْمَتِکَ وَعَزَائِمَ مَغْفِرَتِکَ وَالسَّلَامَةَ مِنْ کُلِّ إِثْمٍ وَالْغَنِيْمَةَ مِنْ کُلِّ بِرٍّ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ

"O Allah! We ask You to make Your mercy on us definite, and (We ask You) for confirmation of Your forgiveness (through deeds of that type), and for safety from all sins, and to enable us to do pious deeds , and for honouring us with Paradise and delivering us from Hell." (Hakim)

(۱۲۶۰/۲۱۷) عَنْ اِبْنِ مَسْعُوْدٍ مَرْفُوْعًا "اَللّٰهُمَّ احْفَظْنِيْ بِالْإِسْلَامِ قَائِمًا وَاحْفَظْنِيْ بِالْإِسْلَامِ قَاعِدًا وَاحْفَظْنِيْ بِالْإِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِيْ عَدُوًّا وَلَا حَاسِدًا اَللّٰهُمَّ إِنِّيْ اَسْئَلُکَ مِنْ کُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِکَ وَاَعُوْذُ بِکَ مِنْ کُلِّ شَرٍّ خَزَائِنُهُ بِيَدِکَ." (رواه الحاكم)

(1260/217) Sayyidina Abdullah ibn Mas'ud ﷺ has reported that the following supplication from the Messenger of Allah ﷺ:

اَللّٰهُمَّ احْفَظْنِيْ بِالْإِسْلَامِ قَائِمًا وَاحْفَظْنِيْ بِالْإِسْلَامِ قَاعِدًا وَاحْفَظْنِيْ بِالْإِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِيْ عَدُوًّا وَلَا حَاسِدًا اَللّٰهُمَّ إِنِّيْ اَسْئَلُکَ مِنْ کُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِکَ وَاَعُوْذُ بِکَ مِنْ کُلِّ شَرٍّ خَزَائِنُهُ بِيَدِکَ

"O Allah! Protect me with Islam while I am standing, Protect me with Islam while I am sitting and Protect me with Islam while I am lying down (whether I am standing, sitting, or sleeping — in every condition, protect me with Islam). And let not an enemy or a jealous person feel happy over my plight. O Allah! I ask You for all the good and blessings whose treasures are in Your Hands, and I seek refuge in You from all the evil whose treasures are in Your Hands." (Hakim)

(۱۲۶۱/۲۱۸) عَنْ بُرَيْدَةَ مَرْفُوْعًا "اَللّٰهُمَّ اجْعَلْنِيْ شَکُوْرًا وَاجْعَلْنِيْ صَبُوْرًا وَاجْعَلْنِيْ فِيْ عَيْنِيْ صَغِيْرًا وَفِيْ اَعْيُنِ النَّاسِ کَبِيْرًا." (رواه البزار)

(1261/218) Sayyidina Buraydah ﷺ has reported the following *du'a* from the Messenger of Allah ﷺ:

اَللّٰهُمَّ اجْعَلْنِيْ شَكُوْرًا وَاجْعَلْنِيْ صَبُوْرًا وَاجْعَلْنِيْ فِيْ عَيْنِيْ صَغِيْرًا وَفِيْ اَعْيُنِ النَّاسِ كَبِيْرًا

"O Allah! Make me one who is grateful make me one who is patient and preseverant. And (O Allah! Let me (see myself) small in my sight but large and prominent in the eyes of other people." (Bazaar)

Commentary: The concluding part of this supplication is worth heeding. One must consider oneself lowly and humble but go on requesting Allah not to cause him despised and degraded in the sight of other people.

(۱۲۶۲/ ۲۱۹) عَنِ الْاَوْزَاعِي مُرْسَلًا "اَللّٰهُمَّ اِنِّيْ اَسْئَلُکَ التَّوْفِيْقَ لِمَحَابِّکَ مِنَ الْاَعْمَالِ وَصِدْقَ التَّوَكُّلِ عَلَيْکَ وَحُسْنَ الظَّنِّ بِکَ."
(رواه ابونعيم فى الحليه)

(1262/219) Imam Awza'ee has reorted the following supplication from the Prophet ﷺ in a mursal form:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُکَ التَّوْفِيْقَ لِمَحَابِّکَ مِنَ الْاَعْمَالِ وَصِدْقَ التَّوَكُّلِ عَلَيْکَ وَحُسْنَ الظَّنِّ بِکَ

"O Allah! I beseech You to enable to do those deeds which You love and to grant me sincere reliance on You and pure thoughts about You." (Abu Na'eem)

(۱۲۶۳/ ۲۲۰) عَنْ عَلِيٍّ مَرْفُوْعًا "اَللّٰهُمَّ افْتَحْ مَسَامِعَ قَلْبِيْ لِذِكْرِکَ وَارْزُقْنِيْ طَاعَتَکَ وَطَاعَةَ رَسُوْلِکَ وَعَمَلًا بِكِتَابِکَ. (رواه الطبرانى فى الاوسط)

(1263/220) It is reported by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ made the following supplication:

اَللّٰهُمَّ افْتَحْ مَسَامِعَ قَلْبِيْ لِذِكْرِکَ وَارْزُقْنِيْ طَاعَتَکَ وَطَاعَةَ رَسُوْلِکَ وَعَمَلًا بِكِتَابِکَ

"O Allah! Open the hearing of my heart to remember You (better. and to recieve Your guidance). And cause me to obey You and to obey Your Messenger ﷺ and to abide by Your Book, the Holy Qur'an. (Tabarani)

(١٢٦٤/٢٢١) عَنْ اَبِیْ هُرَیْرَةَ مَرْفُوْعًا "اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ صِحَّةً فِیْ اِیْمَانٍ وَّاِیْمَانًا فِیْ حُسْنِ خُلُقٍ وَنَجَاحًا تُتْبِعُهٗ فَلَاحًا وَّ رَحْمَةً مِّنْکَ وَعَافِیَةً وَمَغْفِرَةً مِّنْکَ وَرِضْوَانًا. (رواه الطبرانی فی الاوسط والحاکم فی المستدرک)

(1264/221) It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ made this supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ صِحَّةً فِیْ اِیْمَانٍ وَّاِیْمَانًا فِیْ حُسْنِ خُلُقٍ وَنَجَاحًا تُتْبِعُهٗ فَلَاحًا وَّ رَحْمَةً مِّنْکَ وَعَافِیَةً وَمَغْفِرَةً مِّنْکَ وَرِضْوَانًا

"O Allah! I ask You for sound health with faith, and for faith with good manners, and for success in receiving my objectives followed by success in the Hereafter and mercy from You and Your security and forgiveness with Your pleasure."

(Tabarani, Hakim)

(١٢٦٥/٢٢٢) عَنْ اِبْنِ عُمَرَ مَرْفُوْعًا "اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ اِیْمَانًا یُّبَاشِرُ قَلْبِیْ وَیَقِیْنًا صَادِقًا حَتّٰی اَعْلَمَ اَنَّهٗ لَایُصِیْبُنِیْ اِلَّا مَاکَتَبْتَ لِیْ وَرِضًا مِنَ الْمَعِیْشَةِ بِمَا قَسَمْتَ لِیْ. (رواه البزار)

(1265/222) Sayyidina Abdullah ibn Umar ﷺ has said that the Prophet ﷺ made the following supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ اِیْمَانًا یُّبَاشِرُ قَلْبِیْ وَیَقِیْنًا صَادِقًا حَتّٰی اَعْلَمَ اَنَّهٗ لَایُصِیْبُنِیْ اِلَّا مَاکَتَبْتَ لِیْ وَرِضًا مِنَ الْمَعِیْشَةِ بِمَا قَسَمْتَ لِیْ

"O Allah! I ask You for faith that settles deep in my heart and firm conviction with true belief so that I may know that nothing can afflict me beyond what You have decreed for me and that I may be pleased with the provision which You have appotioned for me."

(Bazzar)

(١٢٦٦/٢٢٣) عَنْ اَبِیْ هُرَیْرَةَ مَرْفُوْعًا "اَللّٰهُمَّ اَلْطُفْ بِیْ فِیْ تَیْسِیْرِ کُلِّ عَسِیْرٍ فَاِنَّ تَیْسِیْرَ کُلِّ عَسِیْرٍ عَلَیْکَ یَسِیْرٌ وَاَسْئَلُکَ الْیُسْرَ وَالْمُعَافَاةَ فِی الدُّنْیَا وَالْاٰخِرَةِ." (رواه الطبرانی فی الاوسط)

(1266/223) It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ made this supplication:

اَللّٰهُمَّ اَلْطُفْ بِیْ فِیْ تَیْسِیْرِ کُلِّ عَسِیْرٍ فَاِنَّ تَیْسِیْرَ کُلِّ عَسِیْرٍ عَلَیْکَ یَسِیْرٌ وَاَسْئَلُکَ الْیُسْرَ وَالْمُعَافَاةَ فِی الدُّنْیَا وَالْاٰخِرَةِ

"O Allah! be gracious to me in making all difficulties easy, for to make a difficulty easy is very easy for You. And, I ask You for ease and safety in the world and the Hereafter. (Tabarani)

(۱۲۶۷/۲۲۴) عَنْ مَالِکٍ قَالَ بَلَغَنِیْ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کَانَ یَدْعُوْ "اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ فِعْلَ الْخَیْرَاتِ وَتَرْکَ الْمُنْکَرَاتِ وَحُبَّ الْمَسَاکِیْنَ وَاِذَا اَرَدْتَ بِقَوْمٍ فِتْنَةً فَاقْبِضْنِیْ اِلَیْکَ غَیْرَ مَفْتُوْنٍ."

(مالک فی المؤطا)

(1267/224) It is stated by Imam Maalik رحمۃ اللہ علیہ that he learnt that the Prophet ﷺ made this supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ فِعْلَ الْخَیْرَاتِ وَتَرْکَ الْمُنْکَرَاتِ وَحُبَّ الْمَسَاکِیْنَ وَاِذَا اَرَدْتَ بِقَوْمٍ فِتْنَةً فَاقْبِضْنِیْ اِلَیْکَ غَیْرَ مَفْتُوْنٍ

"O Allah! I ask You to enable me to do good deeds and to shun bad deeds, and to love the poor. And when intend to try a people cause me to die without putting me to trial." (Imam Maalik)

Commentary: We have stated before that Imam Maalik رحمۃ اللہ علیہ was a *taba' taba'een* (a successor of the successors of the Companions — third generation) and he has related some *ahadith* without mentioning the chain of narrators, saying simply بلغنی (*Balaghni*) it has reached me). These *ahadith* are known as (Balaghaat Maalik) and Scholars of *hadith* have regrated them as worthy of acceptance. The foregoing *hadith* is one of them.

(۱۲۶۸/۲۲۵) عَنْ بُسْرِ بْنِ اَرْطَاةَ (مَرْفُوْعًا) "اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِی الْاُمُوْرِ کُلِّهَا وَاَجِرْنَا مِنْ خِزْیِ الدُّنْیَا وَعَذَابِ الْاٰخِرَةِ" (رواہ احمد وابن جهان والحاکم)

(1268/225) Sayyidina Busr ibn Artah has reported this supplication from the Prophet ﷺ:

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِی الْاُمُوْرِ کُلِّهَا وَاَجِرْنَا مِنْ خِزْیِ الدُّنْیَا وَعَذَابِ الْاٰخِرَةِ

"O Allah, let the conclusion of all our affairs be the best and deliver us from disappointment and disgrace in this world and torment in the Hereafter. (Ahmad, Ibn Hiban, Hakim)

Commentary: This is a very brief but very complete supplication.

(١٢٦٩/٢٢٦) عَنْ اُمِّ مَعْبَدِالْخُزَاعِيَةِ مَرْفُوْعًا "اَللّٰهُمَّ طَهِّرْ قَلْبِىْ مِنَ النِّفَاقِ وَعَمَلِىْ مِنَ الرِّيَاءِ وَلِسَانِىْ مِنَ الْكِذْبِ وَعَيْنِىْ مِنَ الْخِيَانَةِ فَاِنَّكَ تَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرِ. (رواه الحكيم الترمذى والخطيب)

(1269/226) Sayyidah Umm Ma'bad Khuza'iyah رضى الله عنها has reported that the Prophet ﷺ made the following supplication:

اَللّٰهُمَّ طَهِّرْ قَلْبِىْ مِنَ النِّفَاقِ وَعَمَلِىْ مِنَ الرِّيَاءِ وَلِسَانِىْ مِنَ الْكِذْبِ وَعَيْنِىْ مِنَ الْخِيَانَةِ فَاِنَّكَ تَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْر

"O Allah! Purge my heart from hypocrisy, my deeds from vain show, my tongue from falsehood, and my eyes from wrongful glances. For, indeed, You know the treacherous looks of the eyes and that which is concealed in breasts. Nothing about me is hidden from You." (Hakim, Tirmizi, Khateeb)

Commentary: It is very obvious that all these supplications are all-embracing and complete. They also do not demand futher explanation. Those who ponder over them and understand their inner meaning know that they are part of a treasure of intimate knowldege of Allah.

May Allah cause us to value the preciuous gift of the Messenger of Allah ﷺ which is presented for us. May we receive blessings and mercy of the Absolute Sovereign by making these supplications to Him.

(١٢٧٠/٢٢٧) عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا اَنْ نَقُوْلَ "اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الثَّبَاتَ فِى الْاَمْرِ وَاَسْئَلُكَ عَزِيْمَةَ الرُّشْدِ وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْئَلُكَ لِسَانًا صَادِقًا وَّقَلْبًا سَلِيْمًا وَّاَعُوْذُبِكَ مِنْ شَرِّ مَاتَعْلَمُ وَاَسْئَلُكَ مِنْ خَيْرِ مَاتَعْلَمُ وَاَسْتَغْفِرُكَ مِمَّا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ. (رواه الترمذى والنسائى)

(1270/227) Sayyidina Shaddad ibn Aws ﷺ has said that the Messenger of Allah ﷺ taught them to make supplication to Allah in these words:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَاَسْئَلُكَ عَزِيْمَةَ الرُّشْدِ وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْئَلُكَ لِسَانًا صَادِقًا وَّ قَلْبًا سَلِيْمًا وَّ اَعُوْذُبِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ مِمَّا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْب

"O Allah! I ask You for steadfastness and firm footedness in religious affairs. And I ask You for great mental ability and guidance. And I ask You to enable me to show gratitude for Your bounties and to be able to worship You with best devotion. And I ask You for a truthful tongue and sound heart. And I seek Your protection from every evil of which You know. And, I ask You of the good and blessings of which You know. And I seek forgiveness from what You know (of my sins). Surely, You are the All-Knowing, and nothing is hidden from You. (Tirmizi, Nasa'i)

Commentary: Just pay attention to the words of this supplication. This *du'a* includes every request that a Believer should make.

This supplication is reported by Ibn Asakir too with the addition that after exhorting Shaddad ibn Aws ﷺ to make this supplication, the Messenger of Allah ﷺ said:

"O Shaddad ibn Aws! When you see people hoarding gold and sivler ask their treasure, you must take this supplication as Your treasure."

(١٢٧١/٢٢٨) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ سَمِعْتُ دُعَاءَكَ اللَّيْلَةَ فَكَانَ الَّذِيْ وَصَلَ اِلَيَّ مِنْهُ اَنَّكَ تَقُوْلُ "اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْمَا رَزَقْتَنِيْ" قَالَ فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئًا (رواه الترمذى)

(1271/228) Sayyidina Abu Hurayrah ﷺ said that a man said to the Prophet ﷺ, "Messenger of Allah ﷺ, last night I heard you making a supplication. I received the words very well and you were saying:"

اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْمَا رَزَقْتَنِيْ

"O Allah! Forgive me my sin, and make my house spacious for me, and bless me in the provision You have provided me with."

The Prophet ﷺ asked him, "Did you find these words omit

anything?" (Tirmizi)

Commentary: A man gets everything from Allah when He blesses his provision for him, gives him a house to live in and then makes it spacious so that it is more than enough for him and then He forgives him so that he is safe in the Hereafter.

The Messenger of Allah ﷺ concluded his message with the question. "Did you find the words omit anything?" It meanse that whatever one could wish for is found in this brief supplication. The three small phrases in Arabic have omitted nothing.

(١٢٧٢/٢٢٩) عَنْ طَارِقٍ اَلْاَشْجَعِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَتَاهُ رَجُلٌ فَقَالَ كَيْفَ اَقُوْلُ حِيْنَ اَسْأَلُ رَبِّى قَالَ قُلْ "اَللّٰهُمَّ اغْفِرْلِىْ وَارْحَمْنِىْ وَعَافِنِىْ وَ ارْزُقْنِىْ" (وَجَمَعَ اَصَابِعَهُ الْاَرْبَعَ اِلَّا الْاِبْهَامَ) فَاِنَّ هٰؤُلَاءِ يَجْمَعْنَ لَكَ دِيْنَكَ وَدُنْيَاكَ. (رواه ابن ابی شیبه)

(1272/229) Sayyidina Tariq Al-Ashja'ee ؓ has narrated that someone came to the Messenger of Allah ﷺ and asked him, "Tell me when I ask my Lord for something what should I ask him for and how should I ask?" He said to him that he should say:

اَللّٰهُمَّ اغْفِرْلِىْ وَارْحَمْنِىْ وَعَافِنِىْ وَ ارْزُقْنِى

"O Allah! Forgive me my sins have mercy on me, give me comfort and peace, and provide me with sustenance."

Then he joined the four fingers of his hand leaving aside the thumb and said. "These four expressions are enough for all your needs of this world and the Hereafter." (Ibn Abi Shaybah)

Commentary: Indeed, if anyone gets from Allah in this life what he needs of sustenance and peace and comfort and is assured of forgiveness and mercy in the Hereafter then he has every thing one could wish for.

This supplication is again one of the brief and comprehensive supplication taught by the Prophet ﷺ.

There is a *hadith* in *Sahih Muslim* which tells us that when anyone embraced Islam, the Messenger of Allah ﷺ taught him how to offer prayers (*salah*) and urged him to make this supplication:

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَاهْدِنِیْ وَعَافِنِیْ وَ ارْزُقْنِی

(۱۲۷۳/۲۳۰) عَنِ ابْنِ عُمَرَ (مَرْفُوْعًا) اَللّٰهُمَّ عَافِنِیْ فِیْ قُدْرَتِکَ وَاَدْخِلْنِیْ فِیْ رَحْمَتِکَ وَاقْضِ اَجَلِیْ فِیْ طَاعَتِکَ وَاخْتِمْ لِیْ بِخَیْرِ عَمَلِیْ وَاجْعَلْ ثَوَابَهٗ الْجَنَّةَ. (رواه البیهقی فی السنن)

(1273/230) Sayyidina Abdullah Ibn Umar ﷺ has reported this suppliction from the Messenger of Allah ﷺ:

اَللّٰهُمَّ عَافِنِیْ فِیْ قُدْرَتِکَ وَاَدْخِلْنِیْ فِیْ رَحْمَتِکَ وَاقْضِ اَجَلِیْ فِیْ طَاعَتِکَ وَاخْتِمْ لِیْ بِخَیْرِ عَمَلِیْ وَاجْعَلْ ثَوَابَهُ الْجَنَّةَ

"O Allah, grant me security with Your power, admit me to Your mercy, enable me to spend my life in Your obedience and worship (so that I continue to obey and worship You till the last moments of my life), and let my life end with my best deed and make Paradise its reward." (Bayhaqi)

(۱۲۷٤/۲۳۱) عَنِ ابْنِ مَسْعُوْدٍ (مَرْفُوْعًا) "اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ مِنْ فَضْلِکَ وَرَحْمَتِکَ فَاِنَّهٗ لَایَمْلِکُهُمَا اِلَّا اَنْتَ." (رواه الطبرانی فی الکبیر)

(1274/231) Sayyidina Abdullah Ibn Mas'ud ﷺ has said that the Messenger of Allah ﷺ made this supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ مِنْ فَضْلِکَ وَرَحْمَتِکَ فَاِنَّهٗ لَایَمْلِکُهُمَا اِلَّا اَنْتَ

"O Allah! I ask You for Your favours and Your mercy for no one owns them except You." (Tabarani)

Commentary: We have pointed out earlier in this book The *Ma'riful Hadith* that the material bounties and blessigns of Allah received in this world are called in the terminology of the Qur'an فضل (*Fadl*) and the spiritual next-world blessings are called رحمة (*Rahmah*). Hence the supplication may be interpreted in this way:

"O Allah! You alone are the Owner of the blessings of this world and the next, the material and the spiritual. There is no one besides You who may give us anything. Hence, I request You alone for the blessings of both kinds."

(۱۲۷٥/۲۳۲) عَنْ اِبْنِ عُمَرَ (مَرْفُوْعًا) اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ عِیْشَةً نَقِیَّةً وَّمِیْتَةً

سَوِيَّةً وَّمَرَدًّا غَيْرَمُخْزِيّ وَّلَا فَاضِحٍ." (رواه البزار والحاكم والطبراني في الكبير)

(1275/232) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ made his supplication in these words:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ عِيْشَةً نَقِيَّةً وَّمِيْتَةً سَوِيَّةً وَّمَرَدًّا غَيْرَمُخْزِيّ وَّلَا فَاضِحٍ

"O Allah! I ask You for a pure, righteous life and a clear, straight death (without disgrace or an evil mark) and a return (to the original place) without regret and disgrace.

(Bazzaar, Hakim, Tabarani)

Commentary: There are only three stages in a man's life:

(i) The life of this world.

(ii) Death.

(iii) The life of the Hereafter.

The supplication covers all the three stages in very simple words and style.

(١٢٧٦/٢٣٣) عَنْ اَبِىْ هُرَيْرَةَ (مَرْفُوْعًا) اَللّٰهُمَّ انْفَعْنِىْ بِمَا عَلَّمْتَنِىْ وَعَلِّمْنِىْ مَايَنْفَعُنِىْ وَزِدْنِىْ عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ وَاَعُوْذُ بِاللهِ مِنْ حَالِ اَهْلِ النَّارِ." (رواه الترمذي وابن ماجه)

(1276/233) Sayyidina Abu Hurayrah ﷺ has narrated the following supplication from the Messenger of Allah ﷺ:

اَللّٰهُمَّ انْفَعْنِىْ بِمَا عَلَّمْتَنِىْ وَعَلِّمْنِىْ مَايَنْفَعُنِىْ وَزِدْنِىْ عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ وَاَعُوْذُ بِاللهِ مِنْ حَالِ اَهْلِ النَّارِ

"O Allah, Cause me to profit by what You have taught me (so that I am enabled to practice what I know) and give me the knowledge that will profit me and increase me in knowledge. All praise belongs to Allah in every condition and I seek refuge in Allah from the condition of the dwellers of the Fire."

(Tirmizi, Ibn Majah)

(١٢٧٧/٢٣٤) عَنِ ابْنِ عُمَرَ (مَرْفُوْعًا) اَللّٰهُمَّ لَاتَكِلْنِىْ اِلٰى نَفْسِىْ طَرْفَةَ عَيْنٍ وَّلَا تَنْزِعْ مِنِّىْ صَالِحَ مَااَعْطَيْتَنِىْ." (رواه البزار)

(1277/234) Sayyidina Abdullah Ibn Umar ﷺ has transmitted this invocation from the Messenger of Allah ﷺ:

اَللّٰهُمَّ لَاتَكِلْنِىْ اِلٰى نَفْسِىْ طَرْفَةَ عَيْنٍ وَّلَا تَنْزِعْ مِنِّىْ صَالِحَ مَااَعْطَيْتَنِىْ

"O Allah, do not leave me to my slef even for the twinkling of an eye and do not take away from me the good (deed or anythinglese) which You have bestowed on me." (Bazzaar)

Commentary: Whatever good man possesses is besotwed on him by Allah alone. If Allah turns away His sight from man for so much as a moment and leaves him to himself then he will deprive himself. Hence every knowing slave of Allah must make it his call: " O Allah, do not entrust me for a moment even to my self. Keep Your eyes on me always and ever be favourable to me."

(۱۲۷۸/۲۳۵) عَنْ عَائِشَةَ (مَرْفُوْعًا) "اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمُرِيْ." (رواه الحاكم)

(1278/235) The mother of the Faithful, Sayyidah Ayshah رضى الله عنها has reported that the Messenger of Allah ﷺ made the following suplication:

اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمُرِيْ

"O Allah! Let the greater share of my provision be during my old age and when my life is on the verge of being seized."Hakim

Commentary: Paucity of provision can be very telling in old age when one is at the fag end of one's life. The reason is that, at that age, one is not capable of doing much work. Besides, that period of one's life is just a step away from death and every Believer must hope to devote himself to Allah and prepare for the next world by giving up all other engagements. Therefore, this *du'a* of the Prophet ﷺ must be the heart beat of every Believer.

اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمُرِيْ

(۱۲۷۹/۲۳۶) عَنْ اَنَسٍ (مَرْفُوْعًا) "اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمُرِيْ اٰخِرَهٗ وَخَيْرَ عَمَلِيْ خَوَاتِيْمَهٗ وَخَيْرَ اَيَّامِيْ يَوْمَ اَلْقَاكَ فِيْهِ." (رواه الطبرانى)

(1279/236) Sayyidina Anas ﷺ has said that the Messenger of Allah ﷺ made supplication in the following words:

اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمُرِيْ اٰخِرَهٗ وَخَيْرَ عَمَلِيْ خَوَاتِيْمَهٗ وَخَيْرَ اَيَّامِيْ يَوْمَ اَلْقَاكَ فِيْهِ

"O Allah, cause the last portion of my life to be the best, and the best of my deeds to be the last ones, and the best of my days the

day on which I meet You." (Tabarani)

(١٢٨٠/٢٣٧) عَنْ اَبِىْ اُمَامَةَ (مَرْفُوْعًا) "اَللّٰهُمَّ اغْفِرْلَنَا وَارْحَمْنَا وَارْضَ عَنَّا وَتَقَبَّلْ مِنَّا وَاَدْخِلْنَا الْجَنَّةَ وَنَجِّنَا مِنَ النَّارِ وَاَصْلِحْ لَنَا شَاْنَنَا كُلَّهُ." قِيْلَ زِدْنَا قَالَ اَوَلَيْسَ قَدْ جَمَعْنَا الْخَيْرَ كُلَّهُ." (رواه احمد وابن ماجه والطبرانى فى الكبير)

(1280/237) Sayyidina Abu Umamah ﷺ has narrated the following supplication from the Messenger of Allah ﷺ:

اَللّٰهُمَّ اغْفِرْلَنَا وَارْحَمْنَا وَارْضَ عَنَّا وَتَقَبَّلْ مِنَّا وَاَدْخِلْنَا الْجَنَّةَ وَنَجِّنَا مِنَ النَّارِ وَاَصْلِحْ لَنَا شَاْنَنَا كُلَّهُ." قِيْلَ زِدْنَا قَالَ اَوَلَيْسَ قَدْ جَمَعْنَا الْخَيْرَ كُلَّه

"O Allah! Forgive us! Have mercy on us! And be pleased with us! Accept from us!Admit us to Paradise and protect us from Hell! And rectify our affairs!"

Someone said to the Prophet ﷺ, "Make more (supplication)," and he said, "Is it not that we have included the blessings, all of them?" (Ahmad, Ibn Majah, Tabarani)

Commentary: This supplication inculdes a request to Allah for forgiveness, His mercy, His pleasure and acceptance. It also includes a request for admittance to Paradise and deliverance from Hell. The final appeal is to correct and reform the suplicant's affairs and overall condition"

وَاَصْلِحْ لَنَا شَاْنَنَا كُلَّه

It leaves no human desire outside the scope of this supplication. If anyone asks more then that would only be an expansion of the basic requests contained in this invocation. That is why the Prophet ﷺ asked this supplication all that a man could need in this world and the next?)

(١٢٨١/٢٣٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُنْزِلَ عَلَيْهِ الْوَحْىُ يَوْمًا...... فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ "اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا وَاَعْطِنَا وَلَا تَحْرِمْنَا وَاٰثِرْنَا وَلَا تُؤْثِرْعَلَيْنَا وَاَرْضِنَا وَارْضَ عَنَّا." (رواه احمد والترمذى)

(1281/238) Sayyidina Umar Ibn Al-Khattab ﷺ has said that one day the Prophet ﷺ received a revelation (*wahi*). He turned

towards the *qiblah* and raised his hands and supplicated Allah in these words:

اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا وَاَعْطِنَا وَلَا تَحْرِمْنَا وَاٰثِرْنَا وَلَا تُؤْثِرْعَلَيْنَا وَاَرْضِنَا وَارْضَ عَنَّا

"O Allah! Increase us and do not decrease us (in numbers). Honour us and do not humilate us. Give us all kinds of Your bounties and do not withhold from us. Choose us and do not prefer others to us. Please us and be pleased with us."

(Ahmad, Tirmizi)

Commentary: This *hadith* goes on to say that the initial ten verses of the *surah Al-Mu'minoon* were revealed to him and he had found an extra-ordinary effect on himself because of that . That is why he made this supplication for his Companions and *Ummah*. This *hadith* also tells us that if a supplication has to be made with a greater devotion then the supplicant must face the *qiblah* and raise his hands.

(١٢٨٢/٢٣٩) عَنِ ابْنِ مَسْعُوْدٍ (مَرْفُوْعًا) "اَللّٰهُمَّ اَصْلِحْ ذَاتَ بَيْنِنَا وَاَلِّفْ بَيْنَ قُلُوْبِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَجَنِّبْنَا الْفَوَاحِشَ مَاظَهَرَمِنْهَا وَمَا بَطَنَ اَللّٰهُمَّ بَارِکْ لَنَا فِیْ اَسْمَاعِنَا وَاَبْصَارِنَا وَقُلُوْبِنَا وَاَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا اِنَّکَ اَنْتَ التَّوَّابُ الرَّحِيْمُ وَاجْعَلْنَا شَاكِرِيْنَ لِنِعْمَتِکَ مُثْنِيْنَ بِهَا قَابِلِيْهَا وَاَتِمَّهَا عَلَيْنَا .(رواه الطبرانی فی الكبيروالحاكم فی المستدرک)

(1282/239) Sayyidina Abdullah ibn Mas'ud ﷺ has reported that the Prophet ﷺ made the following supplication:

اَللّٰهُمَّ اَصْلِحْ ذَاتَ بَيْنِنَا وَاَلِّفْ بَيْنَ قُلُوْبِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَجَنِّبْنَا الْفَوَاحِشَ مَاظَهَرَمِنْهَا وَمَا بَطَنَ اَللّٰهُمَّ بَارِکْ لَنَا فِیْ اَسْمَاعِنَا وَاَبْصَارِنَا وَقُلُوْبِنَا وَاَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا اِنَّکَ اَنْتَ التَّوَّابُ الرَّحِيْمُ وَاجْعَلْنَا شَاكِرِيْنَ لِنِعْمَتِکَ مُثْنِيْنَ بِهَا قَابِلِيْهَا وَاَتِمَّهَا عَلَيْنَا

"O Allah! Correct our mutual relations and affairs, and reconcile our hearts, and guide us to path of peace. And deliver us from the dark, misled ways into light, and save us from all kinds of immoral acts — whatever is open of that and whatever is secret.

O Allah! Grant us blessings in our hearing, our sight, our hearts

and , indeed, in our spouses and our children. And relent towards us. You are the Ever-Relenting, the Most Merciful. And make us grateful for Your favours, make us appreciate and praise them and value and accept them. And (O Allah!) grant them to us fully and perfectly. (Tabarani, Hakim)

Commentary: This is the most comprehensive of supplications. It begins with a request to bring mutual relations on a correct line and join hearts in friendship. The truth is that if hearts are not compromised and people bear malice towards one another then they will find themselves losers from the religious angle as well as from the worldly point of view. The blessings of Allah, whether religious or worldly, material or spirirtual , can all be properly utilised if society is not be set with the evil of malice and hatred. Also, mutual harmony of hearts and happy relationship are by themselves commendable characteristics of the Believers.

The request for blessigns in eyes, ears, spouses and children implies constancy and continuance of these blessings without withdrawl. It is also a request for ability to recieve from them the benefit that Allah has placed in them.

The ability to value a blessing and be grateful for it and praise it is also a Divine blessing. One who is not given to appreciate a blessing is a deprived person. Hence, we must continue to ask for that; and in the manner of a helpless and needy person we must also request Allah to perfect His blessings on us.

(١٢٨٣/٢٤٠) عَنْ عَائِشَةَ (مَرْفُوْعًا) رَبِّ اَعْطِ نَفْسِیْ تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرٌ مَنْ زَكَّاهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا. (رواه احمد)

(1283/240) Sayyidah Ayshah رضی الله عنها has said that the Prophet ﷺ made the following supplication:

رَبِّ اَعْطِ نَفْسِیْ تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرٌ مَنْ زَكَّاهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا

"O my Lord! Bestow on my soul its piety (and remove its wrongs) Purify it, for You are the Best of those who purify. You alone are its Guardian and Master. (Ahmad)

(١٢٨٤/٢٤١) عَنْ اَبِیْ اُمَامَةَ (مَرْفُوْعًا) قُلْ "اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ نَفْسًا

مُطْمَئِنَّةً تُؤْمِنُ بِلِقَائِكَ وَتَرْضٰى بِقَضَائِكَ وَتَقْنَعُ بِعَطَائِكَ."

(رواه الضياء في المختاره والطبراني في الكبير)

(1284/241) Sayyidina Abu Umamah ﷺ has said that the Messenger of Allah ﷺ made supplication to Allah in these words:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ نَفْسًا مُطْمَئِنَّةً تُؤْمِنُ بِلِقَائِكَ وَتَرْضٰى بِقَضَائِكَ وَتَقْنَعُ بِعَطَائِكَ

"O Allah! I ask You for *nafs mutma'innah* (a peaceful soul) that finds happiness with You, and firmly believes in the meeting with You after its death, and is pleased with Your decrees, and is contented with what You bestow." (Al-Mukhtarab, Tabarani)

Commentary: The *Nafs mutma'innah* is described in the *hadith.* This blessigns is granted to the chosen slaves of Allah. May He grant it to us! *Aameen*

(١٢٨٥/٢٤٢) عَنِ الْحَارِثِ قَالَ قَالَ لِيْ عَلِيٌّ اَلَا اُعَلِّمُكَ دُعَاءً عَلَّمَنِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ بَلٰى قَالَ قُلْ "اَللّٰهُمَّ افْتَحْ مَسَامِعَ قَلْبِيْ لِذِكْرِكَ وَارْزُقْنِيْ طَاعَتَكَ وَطَاعَةَ رَسُوْلِكَ وَ عَمَلًا بِكِتَابِكَ."

(رواه الطبراني في الاوسط)

(1285/242) Sayyidina Al-Harith al-A'war said that Sayyidina Ali ﷺ said to him that he would teach him a supplication he had learnt from the Messenger of Allah ﷺ. And he said that it was:

اَللّٰهُمَّ افْتَحْ مَسَامِعَ قَلْبِيْ لِذِكْرِكَ وَارْزُقْنِيْ طَاعَتَكَ وَطَاعَةَ رَسُوْلِكَ وَعَمَلًا بِكِتَابِكَ

"O Allah! Open the ears of my heart that I might remember You (and recieve Your guidance and the Qur'an) and make me obey You and obey Your Messenger ﷺ and act according to Your Book, the Holy Qur'an." (Tabarani)

(١٢٨٦/٢٤٣) عَنْ اَبِيْ هُرَيْرَةَ (مَرْفُوْعًا) اَللّٰهُمَّ اجْعَلْنِيْ اَخْشَاكَ كَاَنِّيْ اَرَاكَ اَبَدًا حَتّٰى اَلْقَاكَ وَاَسْعِدْنِيْ بِتَقْوَاكَ وَلَا تُشْقِنِيْ بِمَعْصِيَتِكَ.

(رواه الطبراني في الاوسط)

(1286/243) Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ made this supplication:

اَللّٰهُمَّ اجْعَلْنِيْ اَخْشَاکَ کَاَنِّیْ اَرَاکَ اَبَدًا حَتّٰی اَلْقَاکَ وَاَسْعِدْنِیْ بِتَقْوَاکَ وَلَا تُشْقِنِیْ بِمَعْصِیَتِکَ

"O Allah! Make me such that fear You always as though I see You (full of Majesty and Authority) until I meet You (on my death). Make me fortunate by bestowing on me *taqwa* (Your fear and piety) and let me not be unfortunate by disobeying You." (Tabarani)

Commentary: The foregoing supplications, particularly the above one, are made up of brief phrases which request great blessings. These supplications are a heritage of the Prophet ﷺ. May Allah cause us to value and esteem these legacies of the Prophet ﷺ.

(١٢٨٧/٢٤٤) عَنِ ابْنِ عُمَرَ (مَرْفُوْعًا) اَللّٰهُمَّ ارْزُقْنِیْ عَیْنَیْنَ هَطَّالَتَیْنِ تَسْقِیَانِ الْقَلْبَ بِذُرُوْفِ الدَّمْعِ مِنْ خَشْیَتِکَ قَبْلَ اَنْ تَکُوْنَ الدَّمُ دَمْعًا وَالْاَضْرَاسُ جَمْرًا." (رواه ابن عساکر)

(1287/244) Sayyidina Ibn Umar رضي الله عنه has related that the Prophet ﷺ made the follwing supplication:

اَللّٰهُمَّ ارْزُقْنِیْ عَیْنَیْنَ هَطَّالَتَیْنِ تَسْقِیَانِ الْقَلْبَ بِذُرُوْفِ الدَّمْعِ مِنْ خَشْیَتِکَ قَبْلَ اَنْ تَکُوْنَ الدَّمُ دَمْعًا وَالْاَضْرَاسُ جَمْرًا

"O Allah! Let me have eyes that shed tears profusely and water the heart with tears that flow out of fear of Your punishment and wrath before the tears of many eyes become blood and the teeth of many wrong-doers become cinders." (Ibn Asakir)

Commentary: Those people who are blessed with true knowledge and insight consider an eye as alive and seeing only if it weeps — raining tears, as it were, — from fear of Allah. Their hearts are quenched with these tears and that is why they request Allah to give them eyes that weep.

(١٢٨٨/٢٤٥) عَنِ الْهَیْثَمِ الطَّائِیْ (مَرْفُوْعًا) اَللّٰهُمَّ اجْعَلْ حُبَّکَ اَحَبَّ الْاَشْیَاءِ اِلَیَّ کُلِّهَا وَاجْعَلْ خَشْیَتَکَ اَخْوَفَ الْاَشْیَاءِ عِنْدِیْ وَاقْطَعْ عَنِّیْ حَاجَاتِ الدُّنْیَا بِالشَّوْقِ اِلٰی لِقَائِکَ وَاِذَا اَقْرَرْتَ اَعْیُنَ اَهْلِ الدُّنْیَا مِنْ دُنْیَا هُمْ فَاَقْرِرْ عَیْنِیْ مِنْ عِبَادَتِکَ. (رواه ابو نعیم فی الحلیة)

(1288/245) Sayyidina Haytham ibn Maalik At-Taaiy ﷺ has reported that the Messenger of Allah ﷺ made this supplication:

اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ الْاَشْيَاءِ اِلَيَّ كُلِّهَا وَاجْعَلْ خَشْيَتَكَ اَخْوَفَ الْاَشْيَاءِ عِنْدِىْ وَاقْطَعْ عَنِّىْ حَاجَاتِ الدُّنْيَا بِالشَّوْقِ اِلٰى لِقَائِكَ وَاِذَا اَقْرَرْتَ اَعْيُنَ اَهْلِ الدُّنْيَا مِنْ دُنْيَا هُمْ فَاَقْرِرْ عَيْنِىْ مِنْ عِبَادَتِكَ

"O Allah! Make Your love dearer to me than every other thing and let Your fear be to me the most feared of all things. And cut off from me desire of everything worldly against the longing to meet You. And while You cool the eyes of the men of the world with what they crave of worldly possessions, cool my eyes with obedinece and worship (by making me interested in worship so that I involve myself deeply in it and so have my eyes cooled)".

(Abu Na'eem)

(١٢٨٩/٢٤٦) عَنْ اَبِىْ الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوٗدَ يَقُوْلُ "اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِىْ يُبَلِّغُنِىْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنْ نَفْسِىْ وَاَهْلِىْ وَمِنَ الْمَاءِ الْبَارِدِ" قَالَ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَكَرَ دَاوٗدَ يُحَدِّثُ عَنْهُ قَالَ كَانَ اَعْبَدَا لْبَشَرِ. (رواه الترمذى)

(1289/246) Sayyidina Abu Darda' ﷺ has said that the Messenger of Allah ﷺ said, "Of the invocations of Prophet Dawood عليه السلام this one stands out:"

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِىْ يُبَلِّغُنِىْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنْ نَفْسِىْ وَاَهْلِىْ وَمِنَ الْمَاءِ الْبَارِدِ

"O Allah! I ask You for Your love (so cause me to love You), and love of him who loves You, and love for deeds that will take me to Your love.

O Allah! Make Your love dearer to me than myself, my family and cold water."

Sayyidina Abu Darda' ﷺ added that the Messenger of Allah ﷺ said about Sayyidina Dawood عليه السلام whenever he mentioned him that he was the most worshipping human being. (Tirmizi)

Commentary: The Prophet ﷺ liked very much this supplication of Sayyidina Dawood عليه السلام for it reflected Prophet Dawood's enthusiastic love for Allah. That is why he taught it to his Companions رضي الله عنهم. Although the qualities and characeristics of all Prophets عليهم السلام are common yet there are certain traits in some Prophets عليهم السلام which distinguish them from others. Accrodingly, Prophet Dawood عليه السلام was known for greater devotion and much worship.

(١٢٩٠/٢٤٧) عَنْ عَبْدِاللهِ بْنِ يَزِيْدَ الْخَطِمِّيِ الْاَنْصَارِیْ عَنْ رَسُوْلِ اللهِ صَلَّی اللہُ عَلَیْہِ وَسَلَّمَ اَنَّهٗ کَانَ یَقُوْلُ فِیْ دُعَائِهٖ "اَللّٰهُمَّ ارْزُقْنِیْ حُبَّکَ وَحُبَّ مَنْ یَّنْفَعُنِیْ حُبُّهٗ عِنْدَکَ اَللّٰهُمَّ مَا رَزَقْتَنِیْ مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً لِیْ فِیْمَا تُحِبُّ وَمَا زَوَیْتَ عَنِّیْ مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِیْ فِیْمَا تُحِبُّ. (رواه الترمذی)

(1290/247) Sayyidian Abdullah ibn Yazid Al-Khatmi Ansari has stated that the following is one of the supplications of the Messenger of Allah:

اَللّٰهُمَّ ارْزُقْنِیْ حُبَّکَ وَحُبَّ مَنْ یَّنْفَعُنِیْ حُبُّهٗ عِنْدَکَ اَللّٰهُمَّ مَا رَزَقْتَنِیْ مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً لِیْ فِیْمَا تُحِبُّ وَمَا زَوَیْتَ عَنِّیْ مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِیْ فِیْمَا تُحِبُّ

"O Allah! Provide me with Your love and the love of those whose love will benefit me with You.

O Allah! With the things that I love and which You have provided me grant me strength to do what You love.

O Allah! With the hours available to me because of the things that I crave but which You have not provided me let me devote myself to do what You love." (Tirmizi)

Commentary: It is possible that man may use the things that he craves for, and which Allah gives him, in such a way that he begins to neglect Allah through deep involvement in them. It is also possible that he might distance himself from Allah because of his involvement in those things, may Allah forbid that. In the same way, if he does not get those things, he might involve himself in undesirable pursuit and waste his time.

Therefore, man must always pray to Allah that if he grants him

his wishes. He may also enable him to use them to earn His pleasure and nearness to Him. Again, if he does not get what he wants, Allah may make him use the spare time available to him to please Allah.

Without doubt, every supplication of the Messenger of Allah ﷺ and every phrase of it is a treasure of insight and intimate knowledge of Allah.

(١٢٩١/٢٤٨) عَنْ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ قَالَ لِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْ "اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ اَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ." (رواه الترمذى)

(1291/248) Sayyidina Imran ibn Husayn ؓ said that the Prophet ﷺ taught him the following supplication:

اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ اَعِذْنِيْ مِنْ شَرِّ نَفْسِي

"O Allah! Put in my heart that in which I find good for me, and save me from the mischief of my (base) self. And keep me in Your protection." (Tirmizi)

(١٢٩٢/٢٤٩) عَنْ أُمِّ سَلِمَةَ اَنَّ اَكْثَرَ دُعَاءِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ عِنْدَهَا يَامُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ. (رواه الترمذى)

(1292/249) It is narrated by the Mother of the Faithful, Sayyidah Umm Salamah رضی اللہ عنہا that whenever the Prophet ﷺ was with her, he made this supplication frequently.

يَامُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِك

"O Turner of hearts! Keep my heart steadfast on Your religion!" (Tirmizi)

Commentary: The *hadith* goes on to quote Sayyidah Umm Salamah رضی اللہ عنہا that she asked the Prophet ﷺ why was it that he made this *du'a* often. (Perhaps, she meant to say that he was safe from committing mistakes and there was no need for him to make such a request.) The Prophet ﷺ said to her, "Allah holds the heart of every man. It is in His Power to keep it on the Straight Path or to let it go astray." The Prophet ﷺ meant to assert that his conduct also depended on the Will of Allah and so he too needed to pray to Allah and request Him.

Surely, he who has intimate knowledge of his own self and of Allah will behave in this manner and he will never consider himself safe and protected. Indeed, this is the elevated station of Allah's slaves:

قربیاں را بیش بود حیرانی

(The more close one is, the more he is subject to censure.)

(١٢٩٣/٢٥٠) عَنْ اِبْنِ عُمَرَ (مَرْفُوْعًا) اَللّٰهُمَّ اِنِّيْ ضَعِيْفٌ فَقَوِّ فِيْ رِضَاكَ ضُعْفِيْ وَخُذْ اِلَى الْخَيْرِ بِنَاصِيَتِيْ وَاجْعَلِ الْاِسْلَامَ مُنْتَهٰى رِضَائِيْ اَللّٰهُمَّ اِنِّيْ ضَعِيْفٌ فَقَوِّنِيْ وَاِنِّيْ ذَلِيْلٌ فَاَعِزَّنِيْ وَاِنِّيْ فَقِيْرٌ فَارْزُقْنِيْ۔" (رواه الطبراني في الكبير)

(1293/250) Sayyidina Abdullah ibn Umar ﷺ has reported that the Prophet ﷺ made this supplication:

اَللّٰهُمَّ اِنِّيْ ضَعِيْفٌ فَقَوِّنِيْ وَاِنِّيْ ذَلِيْلٌ فَاَعِزَّنِيْ وَاِنِّيْ فَقِيْرٌ فَارْزُقْنِيْ

"O Allah! I am weak, give strength to my weakeness that I may seek Your pleasure. And turn me by my forelocks towards what is good (piety). And, make Islam the ultimate goal of my pleasure (so that I am extremely happy on entering it fully).

O Allah! I am weak, so turn my weakness into strength. I am humilated, so give me honour. And I am indigent and poor, so provide me with my necessities." (Tabarani)

(١٢٩٤/٢٥١) عَنِ ابْنِ مَسْعُوْدٍ (مَرْفُوْعًا) اِلَيْكَ رَبِّ فَحَبِّبْنِيْ وَفِيْ نَفْسِيْ لَكَ فَذَلِّلْنِيْ وَ فِيْ اَعْيُنِ النَّاسِ فَعَظِّمْنِيْ وَمِنْ سَيِّئِ الْاَخْلَاقِ فَجَنِّبْنِيْ۔"

(رواه ابن لال في مكارم الاخلاق)

(1294/251) Sayyidina Abdullah ibn Mas'ud ﷺ has said that the following supplication was among the Prophet's ﷺ supplications,

اِلَيْكَ رَبِّ فَحَبِّبْنِيْ وَفِيْ نَفْسِيْ لَكَ فَذَلِّلْنِيْ وَ فِيْ اَعْيُنِ النَّاسِ فَعَظِّمْنِيْ وَمِنْ سَيِّئِ الْاَخْلَاقِ فَجَنِّبْنِيْ

"O Allah! Make me dear to You. And, make me such that I consider myself humble before You and in the eyes of other slaves (of Yours) make me honourable, and protect me from bad manners and distance me from them." (Ibn Laal)

Commentary: It is the greatest asset of a slave of Allah if Allah loves him. Every Believer must cherish it with his heart. This supplication requests for this blessing right in its first words.

In the same way, it is also a greater favour of Allah on a slave if he regards himself as humble and lowly but his fellow-men regard him highly and give him respect. In the preceding pages, we have seen the supplication of the Messenger of Allah ﷺ:

اللهم اجعلنی فی عینی صغیرا و فی اعین الناس کبیرا

("O Allah! Let me be small in my own eyes but great in the eyes of men.)

(۱۲۹۵/۲۵۲) عَنْ جَابِرٍ قَالَ قَالَ لِیْ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ قُلْ "اَللّٰهُمَّ اَنْتَ الْخَلَّاقُ الْعَظِیْمُ اَللّٰهُمَّ اِنَّکَ سَمِیْعٌ عَلِیْمٌ، اَللّٰهُمَّ اِنَّکَ غَفُوْرٌ رَّحِیْمٌ، اَللّٰهُمَّ اِنَّکَ رَبُّ الْعَرْشِ الْعَظِیْمِ، اَللّٰهُمَّ اِنَّکَ الْجَوَادُ الْکَرِیْمُ فَاغْفِرْلِیْ وَارْحَمْنِیْ وَعَافِنِیْ وَرْزُقْنِیْ وَاسْتُرْنِیْ وَاجْبُرْنِیْ وَارْفَعْنِیْ وَاهْدِنِیْ وَلَا تُضِلَّنِیْ وَاَدْخِلْنِی الْجَنَّةَ بِرَحْمَتِکَ یَا اَرْحَمَ الرَّاحِمِیْنَ." تَعَلَّمْهُنَّ وَعَلِّمْهُنَّ عَقِبَکَ مِنْ بَعْدِکَ. (رواه الدیلمی)

(1295/252) Sayyidina Jabir ؓ has said that the Messenger of Allah ﷺ exhorted him to make this supplication:

اَللّٰهُمَّ اَنْتَ الْخَلَّاقُ الْعَظِیْمُ اَللّٰهُمَّ اِنَّکَ سَمِیْعٌ عَلِیْمٌ، اَللّٰهُمَّ اِنَّکَ غَفُوْرٌ رَّحِیْمٌ، اَللّٰهُمَّ اِنَّکَ رَبُّ الْعَرْشِ الْعَظِیْمِ، اَللّٰهُمَّ اِنَّکَ الْجَوَادُ الْکَرِیْمُ فَاغْفِرْلِیْ وَارْحَمْنِیْ وَعَافِنِیْ وَرْزُقْنِیْ وَاسْتُرْنِیْ وَاجْبُرْنِیْ وَارْفَعْنِیْ وَاهْدِنِیْ وَلَا تُضِلَّنِیْ وَاَدْخِلْنِی الْجَنَّةَ بِرَحْمَتِکَ یَا اَرْحَمَ الرَّاحِمِیْنَ

"O Allah! You are the Mighty Creator of everything. O Allah! You are All-Hearing, All-Knowing. O Allah You are the Forgiving, The Merciful. O Allah! You are the Lord of the great Throne! O Allah, You are The Most Generous, The Benevolent. Forgive me! Have mercy on me! Protect me! Provide me sustenance! Conceal my faults! Support me! Grant me honour and rank! Guide me a right! Do not let me go astray! And admit me to Paradise through Your mercy, O The Most Merciful of those who show Mercy."

Sayyidina Jabir ﷺ said further that the Messenger of Allah ﷺ exhorted him to make this supplication and said to him, "Learn it and teach it to those who will follow you." (Daylami)

Commentary: This is a very comprehensive supplication. He who does not learn it is indeed in a great loss.

May Allah cause us to realise the worth of these precious words. And, may He cause us to derive benefit from them. *Aameen*!

SEEKING REFUGE IN ALLAH

In the *ahadith* that transmit to us the supplications which the Messenger of Allah ﷺ made to Allah himself or taught his *Ummah*, most of them comprise requests for blessings in this life or the next, physical or spiritual, individual or collective. They contain a specified request to get a desire or a need fulfilled. The supplications that we have seen in this Book so far are of this nature, and are positive.

There are supplications apart from these in which no request is made for any favour or a specified desire or need but the Prophet ﷺ has taught us to seek refuge in Allah from an evil, a trial or a punishment in this world or the Hereafter.

We have seen that the supplications of the first type do not leave out request for any good, favour or blessing of this life or the Next. The Messenger of Allah ﷺ has not omitted any request to Allah in these supplications and every imaginable goodness and piety and desire is inculded. In the same way, we can safely say of the second type of supplications that he has sought protection of Allah from every imaginable evil, mischief, corruption, trial and calamity and has taught his *Ummah* accrodingly.

For those people who are intelligent and understand it, this is a bright and clear a miracle as can be. His supplications embrace all needs and desires of man. They may relate to this life or the next. They may relate to his spiritual life or physical. Or, they may have to do with an individual life or a collecitve life and have manifest or secret character. They may be of an affairmative and definite nature or they may be requests to avert and avoid something. We cannot point out to the most trivial need of man and say that the Prophet's ﷺ supplications do not include it; in fact, he has requested Alalh for the least imaginable needs in the best possible

manner and has taught his *Ummah* to use those words. The Qur'an, too, has within its contents supplications of these two types — requests for something of a definite nature and requests to avert something. Its last two chapters, the *sural Al-Falaq* and the *surah An-Naas* are entirely of the second type from the first word to the last, they teach us to seek refuge in Allah and are, therefore, called the *ma'uzatayn* and the text of the Qur'an concludes with these *surah.*

It is in following the style of the Qur'an which has concluded its text with these chapters of the nature of seeking to avert something that we have chosen to place the *ahadith* of this nature in our concluding pages. These *ahadith* are made up of such invocations which seek Allah's protection from evil, mischief, trial, corruption, bad deeds and bad manners and all those things which are disliked. Let us now see the *ahadith.*

(١٢٩٦/٢٥٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوْا بِاللهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشِّقَاءِ وَسُوْءِ الْقَضَاءِ وَشَمَاتَةِ الْاَعْدَاءِ.

(رواه البخارى و مسلم)

(1296/253) Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ said, "Seek refuge in Allah from severe calamity, the depth of misery, evil destiny, and triumphant mockery of enemies." (Bukhari and Muslim)

Commentary: On the face of it this *hadith* exhorts us to seek refuge from four things . However, we cannot find any evil, hardship, difficulty or anxiety of this world or the next which may be outside the purview of this classification.

The first kind is جهد البلاء (severity and pain of calamity). The البلا (*Al-Bala*) is used for every condition which is painful and worrying to man and and he is put to test because of it and it could be faced in religion or worldly life. It might be of a spiritual kind or physical, individual or collective. This one word embraces all problems, difficulties, calamities and trial.

The second kind is درک الشقاء (depth of misery) and the third kind سوء القضاء (evil desitiny). The *hadith* urges us to seek refuge from these two kinds too. The comibnation of the two types is very obvious . The man who recieves the protection of Allah from every

kind of misfortune and misery, and evil destiny, in fact , has every thing he could want.

The last kind from which we are asked to seek refuge is شماتة الاعداء (mockery of enemies on our reverses). Often happiness and mockery of enemies is very painful spiritually and it is very unbearable. This has been mentioned specifically although the first three kinds encompass it.

The correct and appropriate words of the supplication are thus:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ جَهْدِ الْبَلَاءِ وَدَرْکِ الشِّقَاءِ وَسُوْءِ الْقَضَاءِ وَشَمَاتَةِ الْاَعْدَاءِ.

"O Allah I seek Your protection from severity of a trial, from being overtaken by misery and misfortune, from evil destiny and from rejoicing of enemies and their mockery."

(١٢٩٧/٢٥٤) عَنْ اَنَسٍ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ." (رواه البخاری ومسلم)

(1297/254) It is reported by Sayyidina Anas ﷺ that the Prophet ﷺ supplicated Allah in these words:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

"O Allah! I sek refuge in You from anxiety and grief, inability and sloth, higardliness and cowardice, burden of indebtedness and coecion of men." (Bukhari and Muslim)

Commentary: In this supplication refuge is sought in Allah from eight things. Four of them — anxiety and grief, indebtedness and coercion of men — are such prblems that if a sensistive man is overpwered by any of them, he misses the joy of life and he is spiritually uneasy so that he finds himself incapable of doing many things. He cannot then achieve success in the world and his ability to improve his next life is hampered.

As for the remaining four things — inability sloth, cowardice and miserliness — they are weaknesses that take away from him boldness and hard-working nature. Again, he cannot hope to

achieve success in this life and the next and thus is unable to attain the position that could bring him the pleasure of Allah.

(١٢٩٨/٢٥٥) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَاثَمِ، اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ، اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِمَاءِ الثَّلْجِ وَالْبَرْدِ وَنَقِّ قَلْبِیَ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْبَيْنِیْ وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ."

(رواه البخاری ومسلم)

(1298/255) Sayyidah Ayshah رضی الله عنها has said that the Prophet ﷺ used to say:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ، اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِمَاءِ الثَّلْجِ وَالْبَرْدِ وَنَقِّ قَلْبِیَ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْبَيْنِیْ وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

"O Allah! I seek refuge in You from sloth (and slackness) and decrepitude (old, infirm age when one is unable to do anything at all) and from the burden of debt and all kinds of sin.

O Allah! I seek refuge in You from the punishment in Hell and the trial that leads to Hell, from the trial in the grave and the torment in the grave, from the evil of the trial of wealth and riches and the evil of the trial of poverty and destitution, and from the evil of the trial of *dajjal*.

O Allah! Wash away the stains of my sins with snow and hail water and purify my heart (of the filth of bad deeds and evil conduct) as a white garment is purified from filth, and put my sins as far away from me as You have put the East away from the West. (Bukhari and Muslim)

Commentary: Among other things, refuge in Allah is sought from هرم extreme old age. Life is requested to such an extent that the senses are not disturbed and one is able to precieve and think correctly (so that he continues to earn for the Hereafter); this is a

great blessing of Allah. But the old age that robs man from his abilities and capabilities is from what refuge in Allah is sought. The Qur'an refers to it as ارذل العمر[1] (Meanest of age, most abject age) and هرم is that age.

In this suppliction, Allah is requested to give protection from punishment in the Fire as well as from the trial of Fire, and from the punishment in the grave as well as from the trial in the grave. Punishment in the fire in the punishment that its denizens will be given for their serious crimes of disbelief and polytheism. Similarly, punishment in the grave is the punishment these people will receive in the grave.

However, there are other criminals who are not first rank criminals. Their crime is of a lesser degree than the ones punished in Hell and tormented in the grave. They will not be thrown in Hell like the denizens of Hell and they will not be punished in the grave with the first-degree punishment. However, they will have to face some of the torment of Hell-fire and the grave and that would be enough punishment for them. In the opinion of this humble writer this is what is meant by, فتنة النار and فتنة القبر (translated respectively as trial of the Fire and trial of the grave). The Messenger of Allah ﷺ has asked for Allah's protection from the torment in the grave as well as from the trial of the Fire and the trial of the fire and the torment in the grave, and he has taught us too to do so by the example of his own action.

The trial of *dajjal*, too, is among the great trials from which the Prophet ﷺ sought refuge in Allah, and asked the Believers to do likewise. May Allah protect us from the trial of *dajjal* (about which the Messenger of Allah ﷺ informed us) and from every other trial of similar nature. And may He keep us on the believing and Islamic course till we die. *Aameen*!

This *du'a* also includes a request to be protected from the trial of riches and the trial of poverty. Wealth and riches are not bad things. Rather it is a blessing of Allah for a man to possess wealth if he is enabled to give his rights as a wealthy man and to spend his wealth in a proper way. Sayyidina Uthman رضي الله عنه used his wealth in such a pious way that the Messenger of Allah ﷺ said about him,

[1]. An.Nahl, 16:70

مَاعَلٰى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذَا مَرَّتَيْنِ

"Uthman ﷺ may do anything after this, it will not count against him. Anything he does will not count against Uthman ﷺ after this". (Tirmizi)

In the same way, if poverty is accompanied by patience and contenment then it is a great blessing of Allah. The Prophet ﷺ chose for himself and his family the life of poverty and he extolled the life of poverty and the poor and described their merits.

However, if wealth makes a man arrogant and he spends it wrongly then he is following in the footsteps of Qaroon and will go to Hell. In the same way, if poverty and want are not faced with patience and contentment and forbidden deeds are committed to counter it then that is a punishment from Allah. It is about this attitude that the Prophet ﷺ said:

"Poverty may lead a man to disbelief." كَادَالْفَقْرُ اَنْ يَّكُوْنَ كُفْرًا

Hence, it is this evil and trial of riches and poverty from which refuge is sought and it is something from which one must seek protection thousands of times.

The supplication concludes with the request to wash away stains of sin, purify the heart and distance the supplicant from sins. Although it looks like a positive supplication with a request to receive something but in fact it is a supplication of the second type with a request to avert something. It seeks to avert sin.

(١٢٩٩/٢٥٦) عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ "اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوٰهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكّٰهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عِلْمٍ لَايَنْفَعُ وَمِنْ قَلْبٍ لَايَخْشَعُ وَمِنْ نَفْسٍ لَاتَشْبَعُ وَمِنْ دَعْوَةٍ لَايُسْتَجَابُ لَهَا." (رواه مسلم)

(1299/256) Sayyidina Zayd ibn Arqam ﷺ has quoted the Messenger of Allah ﷺ as saying:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوٰهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكّٰهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عِلْمٍ لَایَنْفَعُ وَمِنْ قَلْبٍ لَایَخْشَعُ وَمِنْ نَفْسٍ لَاتَشْبَعُ وَمِنْ دَعْوَةٍ لَایُسْتَجَابُ لَهَا

"O Allah, I seek reufge in You from incapacity and slackness, from cowardice and niggardliness, from extreme, infirm old age and torment in the grave.

O Allah! Cause my soul to fear You and purify it. You are the Best of those who purify it. You are its Patron and Master.

O Allah! I seek refuge in You from a knowldge that does not profit, from a heart that is not submissive, from a (greedy) soul that is not ever satisfied, and from a supplication that is not granted an answer." (Muslim)

Commentary: Through this supplication, the supplicant requests Allah for protection from knowledge that does not benefit, a heart that does not humble itself, a greedy soul that is never satisfied and a supplication that is not answered. Accordingly, it means that he requests Allah for knowledge that benefits, a heart that is submissive, a soul that is purged of greed and shows contentment, and a *du'a* that receives an answer.

(١٣٠٠/٢٥٧) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كَانَ مِنْ دُعَاءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ زَوَالِ نِعْمَتِکَ وَتَحَوُّلِ عَافِيَتِکَ وَفُجَاءَةِ نَقْمَتِکَ وَجَمِيْعِ سَخَطِکَ. (رواه مسلم)

(1300/257) Sayyidina Abdullah ibn Umar ﷺ said that one of the supplications of the Messenger of Allah ﷺ was:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ زَوَالِ نِعْمَتِکَ وَتَحَوُّلِ عَافِيَتِکَ وَفُجَاءَةِ نَقْمَتِکَ وَجَمِيْعِ سَخَطِکَ

"O Allah! I seek refuge in You from the decline of Your favours, withdrawl of Your protection (from me), sudden punishment from You, and all (kinds of) Your displeasure." (Muslim)

Commentary: We can see from this supplication of the Messenger of Allah ﷺ indeed, from all supplications of this nature — that, although he was a Prophet ﷺ and Messenger and had attainded a very close rank with Allah, yet he was very fearful of the decree of

Allah and vicissitudes of fate. He always considered himself dependent on the protection of Allah. "The more one is close, the more answerable he is!"

قربیا را بیش بود حیرانی

(۱۳۰۱/۲۵۸) عَنْ اَبِیْ هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ کَانَ یَقُوْلُ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ."

(رواه ابوداؤد والنسائی)

(1301/258) It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ used to make this supplication:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ

"O Allah! I seek refuge in You from schism (mutual discord and grave disagreement), hypocrisy and evil character."

(Abu Dawood, Nasa'i)

Commentary: The Arabic word شقاق (*shiqaq*) is a violent disagreement that leads the gruops to separate form each other. They follow diverse courses.

Hypocrisy implies a contradiction between one's external and intnernal attitudes. Besides religious pretence, it is also found in man's practical life.

These three things — discord, hypocirsy and bad characrter — destroy a man's religion as well as his worldly life. Although the Prophet ﷺ was innocent and safe from these destructive things yet he asked for Allah's protection from them. May Allah cause us to endeavour to keep away from these things just as behaves a Believer to attempt to shun them. And may He cause us to seek protection of Allah from these weaknesses. *Aameen*!

(۱۳۰۲/۲۵۹) عَنْ شَکَلِ بْنِ حُمَیْدٍ قَالَ قُلْتُ یَا نَبِیَّ اللّٰہِ عَلِّمْنِیْ تَعَوُّذًا اَتَعَوَّذُ بِہٖ فَاَخَذَ بِکَفِّیْ وَقَالَ قُلْ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ شَرِّ سَمْعِیْ وَمِنْ شَرِّ بَصَرِیْ وَمِنْ شَرِّ لِسَانِیْ وَمِنْ شَرِّ قَلْبِیْ وَمِنْ شَرِّ مَنِیِّیْ." (رواه ابوداؤد والترمذی والنسائی)

(1302/259) It is reported by Shakal ibn Humayd ﷺ that he asked the Prophet of Allah ﷺ to teach him a *ta'awwuz* by which he might seek refuge in Allah. The Prophet ﷺ held his

hand in his and said to him that he should say:

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنۡ شَرِّ سَمۡعِیۡ وَمِنۡ شَرِّ بَصَرِیۡ وَمِنۡ شَرِّ لِسَانِیۡ وَمِنۡ شَرِّ قَلۡبِیۡ وَمِنۡ شَرِّ مَنِیِّی

"O Allah! I seek Your protection from the evil in what I hear, from the evil of what I see, from the evil of my tongue, from the evil of my heart and from the evil arising from my sexual passion." (Abu Dawood, Tirmizi, Nasa'i)

Commentary: The evil of hearing, sight, speech or tongue, thinking or heart and sexual passion is that one is led to use them against the Commands of Allah. The result is the wrath of Allah and His punishment. Therefore, we must always ask for Allah's protection from the mischief of these things. We can save ourselves only if He saves us therwise we will be involved in the mischief and suffer destrcution.

(١٣٠٣/٢٦٠) عَنۡ اَبِیۡ هُرَیۡرَةَ اَنَّ رَسُوۡلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیۡهِ وَسَلَّمَ کَانَ یَقُوۡلُ "اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنَ الۡجُوۡعِ فَاِنَّهٗ بِئۡسَ الضَّجِیۡعُ وَاَعُوۡذُبِکَ مِنَ الۡخِیَانَةِ فَاِنَّهَا بِئۡسَتِ الۡبِطَانَةُ." (رواه ابوداؤد والنسائی وابن ماجه)

(1303/260) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ used to say:

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنَ الۡجُوۡعِ فَاِنَّهٗ بِئۡسَ الضَّجِیۡعُ وَاَعُوۡذُبِکَ مِنَ الۡخِیَانَةِ فَاِنَّهَا بِئۡسَتِ الۡبِطَانَة

"O Allah! I seek refuge in You from hunger, for it is an evil bedfellow, and I seek refuge in You from treachery, for it is an evil intimate friend." (Abu Dawood, Nasa'i, Ibn Majah)

Commentary: If a man is hungry, he cannot sleep and he keeps changing sides. This is why hunger is described in the *hadith* as an evil bedfellow (a companion of the bed). And, treachery or an act of betrayal is done always in secret. Only the perfidious person knows that he has behaved unfaithfully. That is why treachery is termed بطانة (*bitanah*) .

By seeking refuge in Allah from hunger and treachery, the Messengr of Allah ﷺ has demonstrated extraordianary servitude which, indeed, is a mark of his distinction. There is for us a great

lesson in it.

(١٣٠٤/٢٦١) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ "اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّئِ الْاَسْقَامِ."

(رواه ابوداؤد والنسائى)

(1304/261) Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ used to make this supplication:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّئِ الْاَسْقَامِ

"O Allah! I seek refuge in You from (white) leprosy, black leprosy (elephantiatis), madness, and from all evil diseases."

(Abu Dawood, Nasa'i)

Commentary: Leprosy, elephantiatis, madness and other foul diseases are such that people tend to keep away from those who are afflicted with any of them. The patient, therfore, becomes disheartened and prefers death to life rather than endure the stare of the people.

Without doubt, every one must seek protection of Allah from these maladies. However, minor and ordinary ailments are a form of mercy from Allah from certain points of view.

(١٣٠٥/٢٦٢) عَنْ اَبِى الْيُسْرِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُوْا "اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّىْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ مِنْ اَنْ يَّتَخَبَّطَنِىَ الشَّيْطَانُ عِنْدَالْمَوْتِ وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ فِىْ سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا."

(رواه ابو داؤد والنسائى)

(1305/262) Sayyidina Abu Al-Yasar ﷺ has said that the Messenger of Allah ﷺ used to make this supplication:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّىْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ مِنْ اَنْ يَّتَخَبَّطَنِىَ الشَّيْطَانُ عِنْدَالْمَوْتِ وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ فِىْ سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا

"O Allah! I seek refuge in You from the falling down (of a heavy object) over me. And I seek refuge in You from (my own) falling down (from a height), and from drowning (in a sea, or

the like) and burning in fire, and descrepitude. And I seek refuge in You from the devil harming me in the hour of death. And I seek refuge in You fiom dying while retreating from the battle-field. And I seek refuge in You from dying of the sting of a poisonous creature." (Abu Dawood, Nasa'i)

Commentary: To die under the weight of a collapsing heavy object, or by falling down from a height, or from being drowned or burnt, or from the sting of a venemous creature like a snake are all examples of sudden and unexpected death. Besides, man has an instinctive fear of these things. Also, a sudden death — as any of these — does not allow the dying man to prepare himself by refreshing his faith, repenting to Allah or seeking His forgiveness (which he normally is allowed in other forms of death which are called natural). Therefore, a Believer must always seek protection of Allah from a death which is sudden and unexpected.

In the same way, every Believer must seek refuge in Allah lest he die while fleeing from the battle-field. On the same count, refuge must also be sought from being misled and prompted by the devil at the time of death. For, all depends on how life ends, on a pious note or otherwise.

In other *ahadith*, anyone who dies in one of these ways of sudden death from which refuge is sought in this supplication, is given the glad tidings of martyrdom and he is raised to the status of a *shaheed* (martyr). However, there is no contradiction in these two things — the suppplication and the *ahadith*.

Given man's weakness, we must all seek Allah's protection from these forms of death. However, if anyone dies in one of these ways through Divine decree, we must remember that Allah is The Most Merciful of those who show mercy. We must expect that He will grant the dying man an honorary martyrdom because of his sudden death; if his belief and deeds allow for it then we must be certain that the Gracious, Compassionate Lord will definitely give him that status.إنه غفور رحيم (Surely, He is the Forgiving, the Merciful).

(١٣٠٦/٢٦٣) عَنْ قُطْبَةَ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ."

(رواه الترمذی)

(1306/263) Sayyidina Qutbah ibn Maalik ﷺ has said that the Prophet ﷺ used to make this supplication:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ مُنْکَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ

"O Allah! I seek refuge in You from despised morals, deeds and passions." (Tirmizi)

(١٣٠٧/٢٦٤) عَنْ عَائِشَةَ قَالَتْ کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ "اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ شَرِّمَا عَمِلْتُ وَمِنْ شَرِّمَالَمْ اَعْمَلْ." (رواه مسلم)

(1307/264) Sayyidah Ayshah رضی الله عنها has said that the Messenger of Allah ﷺ would say these words of *du'a*:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ شَرِّمَا عَمِلْتُ وَمِنْ شَرِّمَالَمْ اَعْمَلْ

"O Allah, I seek refuge in You from the evil of what I have done and from the evil of what I have not done." (Muslim)

Commentary: Common people like us seek refuge in Allah from the evil of their bad deeds (that they have done) and from the evil of the omission of the good deeds that they should have done. But the *Aarifeen* (the devout, the mystics) fear even after doing very good deeds and shuning evil deeds lest they begin to think of themselves as pious, righteous and holy (which is wrong for people of Allah). Hence they seek refuge from the evil of not doing bad deeds. It is very true that حسنات الابرار سیئات المقربین
(The commendable of the pious are the evil of those who are close).

Refuge From Illness & Evil Influence

(١٣٠٨/٢٦٥) عَنْ اِبْنِ عَبَّاسٍ کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یُعَوِّذُ الْحَسَنَ وَالْحُسَیْنَ وَیَقُوْلُ "اُعِیْذُ کُمَا بِکَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ کُلِّ شَیْطَانٍ وَّهَامَّةٍ وَمِنْ کُلِّ عَیْنٍ لَامَّه." وَیَقُوْلُ هٰکَذَا کَانَ اِبْرَاهِیْمُ یُعَوِّذُ اِسْحٰقَ وَاِسْمٰعِیْلَ. (رواہ الترمذی و ابوداؤد)

(1308/265) Sayyidina Abdullah Ibn Abbas ﷺ has said that the Messenger of Allah ﷺ used to blow on (both his grandsons) Hasan and Husayn (رضی الله عنهما) (after reciting these words:)

"اُعِیْذُ کُمَا بِکَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ کُلِّ شَیْطَانٍ وَّهَامَّةٍ وَمِنْ کُلِّ عَیْنٍ لَامَّةٍ."

وَيَقُوْلُ هٰكَذَا كَانَ اِبْرَاهِيْمُ يُعَوِّذُ اِسْحٰقَ وَاِسْمٰعِيْلَ

"I place you both in the protection of the perfect words of Allah from the influence of every devil and every stinging, venemous insect, and from every evil eye."

And he said that Prophet Ibrahim ﷺ sought refuge for Sayyidina Ishaq ﷺ Sayyidina Isma'il ﷺ in this way.

(Tirmizi, Abu Dawood)

Commentary: To blow on children after reciting these words is the *sunnah* (practice) of the Prophet ﷺ and before him of the Prophet ﷺ Sayyidina Ibrahim ﷺ. Surely , these are very blessed expressions.

(١٣٠٩/٢٦٦) عَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ الثَّقَفِيْ اَنَّهُ شَكٰى اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجْعًا يَجِدُهُ فِيْ جَسَدِهٖ مُنْذُ اَسْلَمَ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَکَ عَلَى الَّذِیْ يَاَلَمُ مِنْ جَسَدِکَ وَقُلْ بِسْمِ اللّٰهِ ثَلٰثًا وَقُلْ سَبْعَ مَرَّاتٍ "اَعُوْذُ بِاللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ." (رواه مسلم)

(1309/266) Sayyidina Uthman ibn Abu Al-Aas Thaqafi ﷺ has said that he complained to the Messenger of Allah ﷺ that he felt pain in his body since the time he had embraced Islam. So, the Messenger of Allah ﷺ said to him, "Place you hand where it pains you on your body, and say: بسم الله (In the Name of Allah) three times, and say again seven times:

اَعُوْذُ بِاللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ

(I seek refuge in Allah and in His Power from the evil that I find and (the evil) that I fear." (Muslim)

Commentary: This is a precious gift of the Prophet ﷺ for every kind of bodily pain. It is action comibned with *ta'awwuz* and it is very effective.

SEEKING FORGIVENESS & REPENTING

One of the kinds of supplication is *istighfar* which is to seek forgiveness of Allah for sins and wrongs. *Tawabah*, or repentance, is inseparable from it. In fact, they are interwined with each other. We might define *tawabah* in this way. Suppose a man has committed a sin or an act of disobedience or done somthing undesirable and then he is fearful of the consequences of his wrong. *Tawabah* is this man's being sorry and repentant for his behaviour and his resolve to keep away from that mistake and to be obedient to Allah and seek His Pleasure.

It follows, therefore, that a man who has these feelings of repentance will ask Allah to forgive him his sins so that he will not have to face punishment and adverse consequences. In the same way, if he asks to be forgiven, he will be sorry for his mistake and will resolve not to approach the sin ever again. That is why, the two — *istighfar* and *tawabah* are said to be inseparable and complementary to each other.

We can try to understand *tawabah* and *istighfar* by an example. Suppose someone is desperate and decides to end his life and swallows a phial of poison. Soon the effects tell on him. His stomach, his intestines and his whole body protest with pain that is severe and unbearable. He is restless. Death stares him in the face and he realises his folly. In his regret, he longs to be saved. He hopes to get back his life and is willing to swallow any antidote his doctor might suggest. He is also willing to vomit out the poison and pursue all means to that end. Surely, he will resolve and commit himself not to repeat his folly ever again.

It is in the same way that a believing person sometimes falls into the trap of the devil or succumbs to his own base soul and negligetnly commits sin. But, when Allah enables him to wake up

with his believing, faithful feelings, he realises his folly. He sees that he has been disobedient to his Master and Patron, and has destroyed himself. He laments that instead of receiving the mercy and favour of Allah, he has made himself worthy of His Wrath and punishment. He imagines the torment he would face in the grave and on the day of Gathering if he died in his sinful condition. He asks himself, "How will I face my Lord? How will I endure the chastisement of the next world?"

In short, when Allah helps him regain his believing attitude, he knows thatt his Master is very Merciful and Compassionate, and he has full faith in Him. He is sure that Allah forgives the most sinning man happily once he turns to Him and seeks His forgiveness. So, he implores Him and prays to Him to forgive him — considering it as an antidote for the poison he had swallowed by sinning. At the same time, he resolves never again to disobey his Master or approach sin. This attitude of a slave of Allah is called *istighfar* and *tawabah* (to seek Allah's forgiveness and to repent to Him).

Tawbah & Istighfar Are Means to Highest Station

We have stated earlier that the station of servitude and worship is the highest station the people who are approved by Allah and are near to Him can hope to attain. And *du'a* is the best form of expression of servitude and worship to Allah. In fact, according to saying of the Prophet ﷺ it is مخ العبادة (*pith of worship*[1]). Therefore, of all deeds of man, the most noble is *du'a* or supplication. We have cited the saying of the Messenger of Allah ﷺ at its appropriate place:

لَيْسَ شَيْئٌ اَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَآءِ

"Nothing is more honourable in the sight of Allah than supplication[2]"

When a man seeks forgiveness for himself and repents to Allah, he feels himself very humble and intensely on the wrong and he is very regretful. The filth of the sin over him, he feels ashamed to

1. Narrated by Sayyidina Anas رضى الله عنه (Tirmizi)
2. Narrated by Sayyidina Abu Hurayrah رضى الله عنه (Tirmizi, Ibn Majah)

face his Master and realising his evil-doing he begs to be forgiven and repents.

Hence, the feeling of servitude and humility and being at fault is highest and most marked at the time of seeking forgivneess and repentance and the like of it is not witnessed at the time of making any other supplication. In fact, one cannot expect to have the same feeling when making any other supplication except *istighfar* and *tawbah*. For this very reason *istighfar* and *tawbah* are the highest forms of worship and the highest station near Allah. The slave who seeks forgiveness of Allah and repents to Him not only earns that but is also given the glad tidings of Allah's special favour and love.

We will see the *ahadith* that tell us that the Prophet ﷺ himself sought forgiveness of Alah and repented to Him always. If we pay attention to what has been said about *istighfar* and *tawbah* in the forgoing lines, we will find it easy to understand why he asked for forgiveness and repented.

The truth is that the common belief is baseless and wrong that only the sinners and disobedient must ask to be forgiven and repent and only they need to do it. The men close to Allah, even His Prophets عليهم السلام, who are innocent of sin and safe from it continue to feel that they lag behind in worshipping Allah as they realy should. Hence, they go on making *istighfar* and *tawbah* and regard all their deeds, including *as-salah* (prayer), as deficient and seeking forgiveness for that .

In volume three of this Book we have seen a *hadith* narrated by Sayyidina Thauban رضي الله عنه telling us that after the Prophet ﷺ finished his prayer with the salutation, he repeated three times:

"I seek forgiveness of Allah." استغفر الله ، استغفر الله، استغفر الله

The reason he sought forgiveness after prayer was that he felt that he had not done justice to prayer. But, Allah knows best.

Nevertheless, *tawbah* and *istighfar* are a means to gaining pardon and mercy for the sinners and the disobedient. For those who are men of Allah, close to Him and innocent, they are limitlessly instrumental in raising them in rank and nearness.

May Allah enable us to understand these facts and to benefit from them. *Aameen*

Let this introduction be follwed by *ahadith* on *istighfar* and

tawbah. Let us begin with the *ahadith* that tell us about Prophet's ﷺ own practice of *istighfar* and *tawbah*.

The Lovable Example of The Prophet ﷺ In This Regard

(١٣١٠/٢٦٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "وَاللّٰهِ اِنِّىْ لَاَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ فِى الْيَوْمِ اَكْثَرَ مِنْ سَبْعِيْنَ مَرَّةً. (رواه البخارى)

(1310/267) Sayyidina Abu Hurayrah ؓ has said that the Messenger of Allah ﷺ said, "By Allah, I seek forgiveness of Allah and turn to Him in repentance more than seventy times a day." (Bukhari)

Commentary: It is in keeping with the degree of his realisation of the Majesty and Greatness of Allah that a slave discharges his obligations of servitude to Him. The Messenger of Allah ﷺ had perfected this attitude in him so that he as perpetually under the impression that he had not done justice to worship of Allah, and he frequently asked Allah to pardon him and he frequently repented to Allah. He made this known to his *Ummah* in order that they may follow his example.

(١٣١١/٢٦٨) عَنِ الْاَغَرِّ الْمُزَنِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاۤاَيُّهَا النَّاسُ تُوْبُوْا اِلَى اللّٰهِ فَاِنِّىْ اَتُوْبُ اِلَيْهِ فِى الْيَوْمِ مِائَةَ مَرَّةً. (رواه مسلم)

(1311/268) It is reported by Sayyidina Al-Agharr Al-Muzani ؓ that the Messenger of Allah ﷺ said, "O People! turn to Allah, in repentance, for I turn in repentance to Him a hundred times a day." (Muslim)

Commentary: The words more than seventy times in the preciding *hadith* and a hundred times in this *hadith* are used only to represent frequency. It was only a way of expression in ancient Arabic to use such words, the Prophet ﷺ sought forgiveness and repented many more times than the figures in two *hadith*. This will be obivious from the hadith of Abudllah ibn Umar ؓ which we will see.

(١٣١٢/٢٦٩) عَنِ ابْنِ عُمَرَ قَالَ اِنَّا كُنَّا لَنَعُدُّ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ فِيْ الْمَجْلِسِ يَقُوْلُ رَبِّ اغْفِرْلِيْ وَتُبْ عَلَيَّ إِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ مِائَةَ مَرَّةٍ. (رواه احمد والترمذی وابو داؤد و ابن ماجه)

(1312/269) Sayyidina Ibn Umar ﷺ said, "We counted that the Messenger of Allah ﷺ would say a hundred times during every meeting:

رَبِّ اغْفِرْلِيْ وَتُبْ عَلَيَّ إِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ

"O My Lord! Forgive me and relent towards me. Indeed, You are The Relenting, the Forgiving."

(Ahmad, Tirmizi, Abu Dawood, Ibn Majah)

Commentary: Sayyidina Abudllah ibn Umar ﷺ does not mean to say that the Prophet ﷺ repeated this expression in a meeting by way of a devotional exercise. Rather, he means to say that the Prophet ﷺ would be sitting with them in an assembly and they would be discussing different subjects with him and conversing with one another, and the Prophet ﷺ interpersed the talk with remembrance of Allah in those words. The Companions ﷺ would on their own reckon that he said these words a hundred times. But, Allah knows best.

(١٣١٣/٢٧٠) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ "اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اِسْتَبْشَرُوْا وَاِذَا اَسَاؤُا اسْتَغْفَرُوْا. (رواه ابن ماجه والبیهقی فی الدعوات الکبیر)

(1313/270) Sayyidah Ayshah رضی اللہ عنها has reported that the Prophet ﷺ used to say:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اِسْتَبْشَرُوْا وَاِذَا اَسَاؤُا اسْتَغْفَرُوْا

"O Allah, place me among those who, when they do good, are glad, and when they do evil ask for forgiveness."

(Ibn Majah, Bayhaqi)

Commentary: If anyone is enabled to do good deeds which entitle him to enter Paradise and gain the pleasure of Allah then it is a sign that Allah has favoured him. Hence, it is his duty that he must be happy and thank Allah for enabling him to do the good deeds. The Qur'an says:

قُلْ بِفَضْلِ اللّٰهِ وَ بِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا. (یونس ١٠:٥٨)

Say, In the bounty of Allah, and His mercy — therein let them therefore rejoice. (Yunus,10:58)

In the same way, if any one makes a mistake or commits a sin, minor or major, he must feel sorry for that and immediately ask Alalh to forgive him. He who has these two characteristics is indeed very fortunate. The Messenger of Allah ﷺ prayed for himself often:

"O Allah! Let me have these two characteristics!"

The Stain of Sins Washed Away By *Tawbah & Istighfar*

(١٣١٤/٢٧١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤْمِنَ اِذَا اَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءُ فِيْ قَلْبِهِ فَاِنْ تَابَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ وَاِنْ زَادَ زَادَتْ حَتّٰى تَعْلُوَا قَلْبَهُ فَذَالِكُمُ الرَّانُ الَّذِىْ ذَكَرَاللهُ تَعَالٰى "كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّاكَانُوْا يَكْسِبُوْنَ. (رواه احمدوالترمذى وابن ماجه)

(1314/271) Sayyidina Abu Hurayrah ؓ has said that the Messenger of Allah ﷺ said, "When a believer commits a sin, he gets a black spot in his heart. If he repents and seeks forgivenes for the sins, the black spot clears away and his heart is polished. But, if he fails to repent and ask for pardon and commits more sin, extending his footsteps in the valley of sin, the blackness increases till it gains ascendancy over his heart. That is the rust and blackness which Allah, the Exalted, has mentioned in the verse:

كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّاكَانُوْا يَكْسِبُوْنَ٥ (المطففين ١٤:٨٣)

"Certainly not! But what they have been committing has spread like rust over their hearts. (Al-Mutaffifeen, 83:14)

Commentary: The Qur'an has said about the evil-doing people:

كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّاكَانُوْا يَكْسِبُوْنَ٥ (المطففين ١٤:٨٣)

Which means that their evil-doing has brought rust and darkness on their hearts. We learn from this saying of the Messenger of Allah ﷺ that it is not only the infidels whose hearts become dark because of sin but the Muslims when they commit sin also get dark spots on their hearts because of the inauspiciousness.

However, if a Muslim sincerely repents and asks to be forgiven, the blackness and darkness vanish and his heart is cleansed to its original condition.

If he does not repent after committing sin, or persists in his sinful attitude, then the darknes spreads till it has covered the whole heart.

Indeed, it is very unfortunate for any Muslim that his heart is covered with darkness because of sins, there being no bright spot on his heart. We seek refuge in Allah from it.

(١٣١٥/٢٧٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَنِىْ اٰدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ. (رواه الترمذى وابن ماجه والدارمى)

(1315/272) Sayyidina Anas said that the Messenger of Allah said, "All the sons of Aadam are sinners. (There is none who has never sinned or done any wrong.) But, the best of sinners are those who are given to repentance and who turn to Allah."

(Tirmizi, Ibn Majah, Darami)

Commentary: It is in the nature of man that he sins and errors and none of the children of Sayyidina Aadam is an exception. But, those slaves are really comendable who regret after having slipped into sin and ask Allah to forgive them. Through *istighfar* and *tawbah* they seek His pleasure and mercy.

(١٣١٦/٢٧٣) عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهٗ. (رواه ابن ماجه والبيهقى فى شعب الايمان)

(1316/273) Sayyidina Abdullah Ibn Mas'ud has quoted the Messenger of Allah as saying: He who repents of a sin is exactly like him who has not committed any sin."

(Ibn Majah, Bayhaqi)

Commentary: The *hadith* means to confirm that after a sincere repentance there are no traces of sin, and no stains at all. Acording to some versions, "a man who repents and asks forgiveness for his sins becomes as sinless as he was at birth." (كيوم ولدته امة).

We will also see those *ahadith* shortly which tell us that the consequences of *tawbah* do not rest simply at sins being pardoned and their traces being wiped out but the repentant becomes the

beloved of Allah Who is very pleased with his repentance.

اللهم اجعلنا من التوابين

(O Allah! Cause us to be among the repentants.)

Sins disclose Allah's Forgiving Attribute

(١٣١٧/٢٧٤) عَنْ اَبِىْ اَيُّوْبَ اَنَّهُ قَالَ حِيْنَ حَضَرَتْهُ الْوَفَاةُ كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُوْلُ لَوْلَا اَنَّكُمْ تُذْنِبُوْنَ لَخَلَقَ اللهُ خَلْقًا يُذْنِبُوْنَ يَغْفِرَ لَهُمْ. (رواه مسلم)

(1317/274) It is stated about Sayyidina Abu Ayyub Ansari ﷺ that he revealed at the time of his death, "I have been concealing something from you which I had heard from the Messenger of Allah ﷺ. I had heard him say: If all of you become sinless (like the angels) and you do not commit sin at all then Allah will surely create another creation who would sin and He would then forgive them (and in this way disclose His attribute of forgiving)." (Muslim)

Commentary: It would be very foolish and senseless to suppose that Allah needs sins (to be committed) and that He loves them, and the Messenger of Allah ﷺ has, by this aying, encouraged the sinners. May Allah forbid us from imagining such ignorant deeds. The purpose of sending the Prophets عليهم السلام is to save people from sin and to exhort them to do good deeds.

Actually, this *hadith* aims at disclosing the forgiving attribute of Allah. And it means to tell us that just as to know that He is *Al-Khaliq* (the Creator), a creation was brought about, His attribute *Ar-Razzaq* (the Sustainer, the Provider) is known by the creation whom He feeds and His attribute *Al-Hadi* (One Who gives guidance) is known through His creation whom He guides, so to know his attribute *Al-Ghaffar* (the Forgiving) a creation had to be there who committed sin and asked for His forgiveness and whom He forgave.

Hence, it has been decreed from the first day that there would be sinners in this world and those of them who would be enabled would seek His forgiveness and Allah would also pardon them their sins. In this way His attribute of Forgiving will be known.

Sayyidina Abu Ayyub Ansari ﷺ did not disclose this saying of the Prophet ﷺ in his life time because people with little understanding might have got a wrong impression from it. By disclosing it at the last moment of his life to those close to him, he delivered his trust which the Prophet ﷺ has reposed in him.

The same thing was narrated by Sayyidina Abu Hurayrah ﷺ in a *hadith* transmitted by *Bukhari* and *Muslim.*

Those Who Persist in Sin And Then Make *Istighfar*

(١٣١٨/٢٧٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ عَبْدًا اَذْنَبَ ذَنْبًا فَقَالَ رَبِّ اَذْنَبْتُ فَاغْفِرْهُ فَقَالَ رَبُّهُ اَعَلِمَ عَبْدِىْ اَنَّ لَهُ رَبًّا يَّغْفِرُ الذَّنْبَ وَيَاخُذُ بِهٖ غَفَرْتُ لِعَبْدِىْ ثُمَّ مَكَثَ مَاشَاءَ اللهُ ثُمَّ اَذْنَبَ ذَنْبًا قَالَ رَبِّ اَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ فَقَالَ اَعَلِمَ عَبْدِىْ اَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَاخُذُ بِهٖ غَفَرْتُ لِعَبْدِىْ ثُمَّ مَكَثَ مَاشَاءَ اللهُ ثُمَّ اَذْنَبَ ذَنْبًا قَالَ رَبِّ اَذْنَبْتُ ذَنْبًا اٰخَرَ فَاغْفِرْهُ لِىْ فَقَالَ اَعَلِمَ عَبْدِىْ اَنَّ لَهُ رَبًّا يَّغْفِرُ الذَّنْبَ وَيَاخُذُ بِهٖ غَفَرْتُ لِعَبْدِىْ فَلْيَفْعَلْ مَاشَاءَ.

(رواه البخاری و مسلم)

(1318/275) Sayyidina Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said that a man committed a sin and (addressing Allah) said, "Lord, I have sinned. Forgive me my sin." So his Lord said, "Does My slave know that he has a Lrod Who forgives sin and punishes for it? I have forgiven My slave."

After that he remained away from sin for such time as Allah willed but then commited a sin and said, "My Lord, I have sinned, so forgive me my sin." His Lord said, "Does My slave know that he has a Lord Who forgives sin and punishes for it? I have forgiven him."

Then after remaining away from sin till such time as Allah willed he committed a sin again and said, "My Lord, I have committed another sin, so forgive me." His Lord said, "Does my slave know that he has a Lord who forgives sin and punish for it? I have forgiven My slave, so let him do what he likes."

(Bukhari and Muslim)

Commentary: Some scholars of *hadith* have suggested that the

man about whom the Prophet ﷺ has spoken in this *hadith* could have been one of his own *ummah* or he might have been one of the earlier people of a Prophet ﷺ before Prophet Muhammad ﷺ. However, in my humble opinion, this narration is not about any particular man but it is simply about a character which can match tens of thousands or millions of Allah's slaves. Although these people believe in Allah and the Hereafter, they do happen to commit sin for which they repent and ask Allah to forgive them. But, they fail again and again and fall into sin. Every time they repent with a sincere heart and ask Allah to forgive them. Allah deals with these slaves of His as mercifully as shown in this *hadith.*

When he asked for forgiveness and the last time, Allah forgive him and said غفرت لعبدى وليفعل ما شاء 'I have forgiven My slave, so let him do what he likes." Certainly, this does not imply that he was allowed to commit sin. Rather, the Master of the slave lets him know of his mercy and compassion, saying that no matter how many times he commited sin and returned to Him with a request for forgiveness, He will forgive him and "you will not be destroyed by the poison of your sin because you make a sincere *istighfar*, rather the *istighfat* will aways lead you to higher ranks."

Those slaves of Allah who are inclined to servitude with interest can see how such an announcement by Allah can give peace to a Believer's heart. He will grow sentiments of obedience and faithfulness for his Master.

The version of this *hadith* in *Sahih Muslim* is very clear that the Prophet ﷺ related the entire *hadith* as from Allah. Hence, this is a *hadith qudsi.*

(١٣١٩/٢٧٦)عَنْ اَبِیْ بَكْرِنِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اَصَرَّ مَنِ اسْتَغْفَرَ وَاِنْ عَادَ فِي الْيَوْمِ سَبْعِيْنَ مَرَّةً۔ (رواه الترمذى وابوداؤد)

(1319/276) Sayyidina Abu Bakr ﷺ has said that the Messenger of Allah ﷺ said, "He is not a confirmed sinner who seeks forgiveness (after committing sin) even if he returns (to his sin) seventy times a day." (Tirmizi, Abu Dawood)

Commentary: Anyone who stubbornly persists on sin without fear or worry and continues with this behaviour without compunction is indeed a very unfortunate person. He faces a very serious

consequence and culprit of his kind is not worthy of the mercy of Allah.

This *hadith* makes it clear that one who makes *istighfar* for his sins is not a confirmed sinner of the above type; even if he returns to his sin now and then he is not a stubborn siner. However, *istighfar* is not what only the tongue utters. Rather, it is what comes from the heart which the tongue conveys. If *istighfar* is of this kind from the core of the heart then the sinner deserves the mercy of Allah even after committing sin again and again for seventy times a day and he is not a stubborn sinner.

Tawbah Is Accepted Upto a Certain Time

(١٣٢٠/٢٧٧) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللهَ يُقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ. (رواه الترمذی وابن ماجه)

(1320/277) Sayyidian Abdullah ibn Umar ﷺ has reported the Messenger of Allah ﷺ as saying," Allah accepts a slave's repentance till he is in the final stages of life and the *ghirghir* of death is heard from him. (Tirmizi, Ibn Majah)

Commentary: With the throes of death, a sound emits from the throat of the dying man as his soul leaves his body. It is described in the *hadith ghirghir*. That is the last thing and there is no hope for life after that. This condition is the definite sign of death.

The *hadith* tells us that if a person makes *tawbah* before this condition gets over him then his *tawbah* (repentance) will be accepted by Allah. With the beginning of the sound in his throat his link with this world severs and joins with the other world. So, if a disbeliever or an athiest expresses belief at that time or a sinner repents then Allah does not approve that. Only that faith and *tawbah* are reliable and acceptable which are owned before signs of death are apparent and as long as there is hope of life. The Qur'an has also made it very clear:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ حَتّٰىٓ إِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْاٰنَ. (النساء: ٤:١٨)

And repentance is not (accepted) by Allah of those who do evil until,when death comes to one of them he says, "Now I repent". (An-Nisa, 4:18)

Istighfar Is the Best Gift for The Dead

(١٣٢١/٢٧٨) عَنْ عَبْدِاللهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَاالْمَيِّتُ فِي الْقَبْرِ اِلَّا كَالْغَرِيْقِ الْمُتَغَوِّثِ يَنْتَظِرُ دَعْوَةً تَلْحَقُهُ مِنْ اَبٍ اَوْ اُمٍّ اَوْ اَخٍ اَوْصَدِيْقٍ فَاِذَا لَحِقَتْهُ كَانَ اَحَبَّ اِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيْهَا وَاِنَّ اللهَ تَعَالٰى لَيُدْخِلُ عَلٰى اَهْلِ الْقُبُوْرِ مِنْ دُعَاءِ اَهْلِ الْاَرْضِ اَمْثَالَ الْجِبَالِ وَاِنَّ هَدِيَّةَ الْاَحْيَاءِ اِلَى الْاَمْوَاتِ الْاِسْتِغْفَارُ لَهُمْ. (رواه البيهقی فی شعب الایمان)

(1321/268) Sayyidina Abdullah ibn Abbas ﷺ has reported the Messenger of Allah ﷺ as saying, "A dead man in his grave is just like a drowing man calling for help. For, he hopes that a supplication from a father, a mother, a brother, or a friend may reach him, and when it does it is dearer to him than the world and what it contains. The supplications of the living bring great reward to those in the grave from Allah and their example is like the greatness of mountains. The gift of the living for the dead is their seeking forgiveness for them. (Byhaqi)

(١٣٢٢/٢٧٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ عَزَّ وَجَلَّ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِى الْجَنَّةِ فَيَقُوْلُ يَا رَبِّ اَنّٰى لِىْ هٰذِهٖ؟ فَيَقُوْلُ بِاسْتِغْفَارِ وَلَدِکَ لَکَ. (رواه احمد)

(1322/279) Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ said that Allah will raise the rank of a righteous slave in Paradise. He will ask Allah how this was done for him and Allah will tell him that it was because his son had asked pardon for him. (Ahmad)

Commentary: This *hadith* speaks of degrees being raised on supplication by a son. This is only by way of an example, for a supplication from any believer may profit the dead man in a similar way. The parents have the greatest right over their children not in life but also when they are dead. When parents are alive, children obey them and attend to their needs and look after them. When parents are dead, the children must pray for them and seek Allah's forgiveness for them. This is the best way they can discharge their rights to their parents.

The objective of the two ahadith of Sayyidina abdullah ibn

Abbas ﷺ is not merely to convey the Prophet's ﷺ saying but also to exhort children and relatives to invocate blessings and seek forgiveness for their dead relatives. Their parents in this form are received by the dead in their graves and in Paradise.

I wish to submit that sometimes Allah lets the living people know and see how their gifts are received by the dead in the next world, and how their degrees and ranks progressed.

May Allah cause us to believe in these facts and to benefit from them. *Aameen*!

Istighfar For General Body of Believers

The Qur'an contains a command to the Messenger of Allah ﷺ that he should seek forgiveness of Allah for himself and the general body of believing men and women.

وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ (محمد ٤٧:١٩)

And ask forgiveness for your fault and for the believing men and believing women. (Muhammad, 47:19)

The same command applies to us. The Prophet ﷺ gave us great encouragement to do it and mentioned that it is very meritorious. We present two *ahadith* here on this subject.

(١٣٢٣/٢٨٠) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَغْفَرَ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ كُتِبَ لَهُ بِكُلِّ مُؤْمِنٍ وَّمُؤْمِنَةٍ حَسَنَةٌ.
(رواه الطبراني في الكبير)

(1323/280) Sayyidina Ubadah ibn As-Samit ﷺ has reported that the Messenger of Allah ﷺ said, "He who seeks forgiveness for the believing men and the believing women will be credited with a good deed against every Believer, man and woman." (Tabarani)

Commentary: To ask Allah to forgive a believing man or woman is showing them a great favour and being helpful to them. Accordingly, if anyone prays to Allah to forgive all Believers, he is being helpful and favourlable to all Believers — the first and the last, the living and the dead. Therefore, his record of deeds will be credited with a pious deed against each one of the Believers.

Glory be to Allah! What a way for us to earn limitless pious

deeds. May Allah make it easy for us to take advantage of this facility. *Aameen*! The best words to pray for all believing men and believing women are found in the Qur'an in the supplication of Prophet ﷺ Sayyidina Ibrahim ﷺ:

رَبَّنَا اغْفِرْلِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ (ابراهيم ١٤:٤١)

"Our Lord! Forgive me and my parents, and the believers, upon the day when the reckoning comes to pass."[1]

(١٣٢٤/٢٨١) عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَغْفَرَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ كُلَّ يَوْمٍ سَبْعاً وَعِشْرِيْنَ مَرَّةً كَانَ مِنَ الَّذِيْنَ يُسْتَجَابُ لَهُمْ وَيُرْزَقُ بِهِمْ اَهْلُ الْاَرْضِ. (رواه الطبراني في الكبير)

(1324/281) Sayyidina Abu Darda ﷺ has said that the Messenger of Allah ﷺ said, "If anyone prays to Allah twenty-seven times every day to forgive all believing men and believing women, he will join the ranks of the close slaves of Allah whose supplication is answered and by virtue of whom Allah grants provision to the inhabitants of the world."(Tabarani)

Commentary: If anyone helps and serves fellowmen and looks after their welfare, his work is very dear to Allah. A *hadith* tells us:

اَلْخَلْقُ عِيَالُ اللهِ فَاَحَبُّ النَّاسِ اِلَى اللهِ اَنْفَعُهُمْ لِعِيَالِه. (كنز العمال)

"The creatures are Allah's family. The most loved of men in the estimation of Allah are they who are most beneficial to His family."

Just as to feed and clothe them and look after their daily necessities and comfort are ways of helping and benefiting them in this world, so too to pray to Allah to forgive them is a great service to them in terms of the next life. This thing will be very clear in the Hereafter when it is seen how a man's supplication for another benefitted him too.

The sincere slaves of Allah who supplicate Him day and night to forgive believing men and women are true well-wishers of the Believers and social workers in terms of the Hereafter. (The *hadith* has set the number of times the supplication they make as twenty-seven every day.) These social workers of the Hereafter

[1]. Ibrahim, 14:41

gain nearness to Allah and His approval to such an extent that their supplications are answered, and because of their supplications people of the world are nourished.

Nevertheless it is worth heeding that in this life service to humanity may include all men and women — indeed every living creature — and it is a pious deed which fetches reward. The *hadith* tells us:

فِىْ كُلِّ ذَاتِ كَبِدٍ رَطْبٍ صَدَقَةٌ

But supplication for forgiveness and Paradise may be made only for the Believers. The unbelievers and polytheists are not worthy of being forgiven or entry to Paradise until they repent. So, supplication for their pardon and their admittance to Paradise should not be made. We can pray for their guidance and for their repenting from their ways after which doors are opened for their forgiveness and admittance to Paradise. To make this supplication for them is to wish well for them.

Gravest Siñs Are Forgiven If One Repents

The Qur'an and the *hadith* tell us that the mercy of Allah is very large. Thus if anyone repents and requests to be forgiven, the gravest of his sin are forgiven to him. He pardons the most-hardened of sinners. Alah's attributes include *Al-Qahhar* and *Zul-Jalal* (Subduer, Dominant, and Lord of Majesty). These attributes too are perfect and in accordance with His Greatness but He uses them only against the wrong-doers who do not repent after doing wrcng and do not ask to be forgiven but persist in wrong-doing until they die. The *ahadith* that follow convey this very message.

Murderer of Hundred Men Gains Pardon On Repentance

(١٣٢٥/٢٨٢) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىِّ اَنَّ نَبِىَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم قَالَ كَانَ فِيْمَنْ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَّتِسْعِيْنَ نَفْسًا فَسَأَلَ عَنْ اَعْلَمِ اَهْلِ الْاَرْضِ فَدُلَّ عَلٰى رَاهِبٍ فَاَتَاهُ وَقَالَ اِنَّهُ قَتَلَ تِسْعَةً وَّ تِسْعِيْنَ نَفْسًا فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ لَا فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً ، ثُمَّ سَأَلَ عَنْ اَعْلَمِ اَهْلِ الْاَرْضِ فَدُلَّ عَلٰى رَجُلٍ

عَالِمٍ فَقَالَ اِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ نَعَمْ وَمَنْ يَّحُوْلُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ اِنْطَلِقْ اِلٰى اَرْضِ كَذَا وَكَذَا فَاِنَّ بِهَا اُنَاسًا يَّعْبُدُوْنَ اللّٰهَ تَعَالٰى فَاعْبُدِاللّٰهَ تَعَالٰى مَعَهُمْ وَلَا تَرْجِعْ اِلٰى اَرْضِكَ فَاِنَّهَا اَرْضُ سُوْءٍ فَانْطَلَقَ حَتّٰى اِذَا نَصَفَ الطَّرِيْقَ اَتَاهُ الْمَوْتُ فَاخْتَصَمَتْ فِيْهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلٰئِكَةُ الْعَذَابِ فَقَالَتْ مَلٰئِكَةُ الرَّحْمَةِ جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهٖ اِلَى اللّٰهِ وَقَالَتْ مَلٰئِكَةُ الْعَذَابِ اِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ فَاَتَاهُمْ مَلَكٌ فِيْ صُوْرَةِ اٰدَمِيٍّ فَجَعَلُوْهُ بَيْنَهُمْ فَقَالَ قِيْسُوْا مَابَيْنَ الْاَرْضَيْنِ فَاِلٰى اَيَّتِهِمَا كَانَ اَدْنٰى فَهُوَ لَهٗ فَقَاسُوْا فَوَجَدُوْهُ اَدْنٰى اِلَى الْاَرْضِ الَّتِىْ اَرَادَ فَقَبَضَتْهُ مَلٰئِكَةُ الرَّحْمَةِ. (رواه البخاری ومسلم واللفظ له)

(1325/282) It is reported by Sayyidina Abu Sa'eed Al-Khudri ﷺ that the Prophet ﷺ said: Among the people before you there was a man who had killed ninety-nine men. (One day he felt sorry and thought of the Hereafter.) He asked people to point out to him the most-learned scholar (so that he might seek his advice about how to gain pardon). They told him of a monk. He went to him and said to him that he was the (unfortunate) one who had killed ninety-nine people and asked him if such a man could hope to be forgiven. The monk told him that there was no possibility of his being forgiven. This man then killed the monk too and completed the count of a hundred. (But, the urge to be forgiven was there.) He asked people again to tell him of a scholar and they told him of one. He went to him and related that he had killed a hundred people and could he hope to be forgiven? The scholar assured him that he could surely be forgiven and told him that there was no obstacle between him and *tawbah* (repentance) (He meant to say that no one had the power to stop Allah from approving his pardon. He then gave him an advice.) He asked him to go to a particular village where some slaves of Allah were occupied in worship. He must (stay with them and) join them in worship (for the Mercy of Allah descended on that village.) The monk advised him never again to return to his own village for it was an evil place.

Hence, he proceeded towards that village and when he had travelled half the distance, death suddenly overtook him. Now, the angels of mercy and the angels of punishment disputed over him. The angels of mercy asserted that he had repented and had

sincerely tunred towrads Allah (so he was entitled to mercy). The angels of punishment argued that he had never done any pious deed (but had committed a hundred murders and was thus entitled to punishment). At that moment Allah sent an angel in human form and both groups of angels agreed to appoint him an arbitrator between them. He asked them to measure the distance between the two villages (the evil village tha he had left behind and the village on which the mercy of Allah descended to which he was going). He told them that he should be placed in the village nearer which his body lay. So, the measurement was taken and he was found nearer the village he had intended to go and the angels of mercy took him as their own.

(Bukhari and Muslim, — words of Muslim)

Commentary: This *hadith* is not merely the story of a man but through it, the Messenger of Allah ﷺ has pointed out the attribute of Allah as the Most Merciful and the largeness of His mercy. The spirit of this narration, and its message, is that the most hardened and confirmed of sinners can be forgiven if he repents to Allah with a true heart and resolves to lead an obedient life thereafter. The mercy of the Most Merciful of all who show mercy will embrace him even if he is caused to die immediately after his repentance leaving him no opportunity to do a good deed and his record of deeds lacks any pious work.

A scholarly objection has been raised on the subject of this *hadith* on the question of principle. To kill anyone unnecessarily is among the sins that relate not merely to Allah but also violate human rights. The cirminal who kills anyone not only disobeys Allah but also shows cruelty to the slain man and his family. The agreed principle is that such crimes are not forgiven merely by repentance to Allah but the oppressed have to be compensated or convinced and pardon obtained from them. Scholars have explained this correctly saying that the procedure is exactly as suggested that a way out is that Allah may please the offended and oppressed on the day or Resurrection on behalf of the oppressor-turned-repentor by granting them from His treasures of mercy.

The Murderer of a hundred people mentioned in this *hadith* will be treated in the same way because of his repentance. Allah

will grant the slain and the oppressed from His treasures of mercy on behalf of this murder and please them. As for the repentant murder of a hundred people, he will be sent to Paradise straightaway.

Mercy is Available To The Polytheists And Disbelievers Too

(١٣٢٦/٢٨٣) عَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا أُحِبُّ اَنَّ لِيَ الدُّنْيَا بِهٰذِهِ الْاٰيَةِ "يٰعِبَادِیَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللهِ اِنَّ اللهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝" فَقَالَ رَجُلٌ فَمَنْ اَشْرَکَ؟ فَسَکَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ اَلَا وَمَنْ اَشْرَکَ ثَلَاثَ مَرَّاتٍ. (رواه احمد)

(1326/283) Sayyidina Thauban ﷺ said that he heard the Messenger of Allah ﷺ say, "I would not give this verse for the whole world (and its blessings):

يٰعِبَادِیَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللهِ اِنَّ اللهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ (الزمر ٣٩:٥٣)

"O My slaves who have been prodigal against themselves, despair not of Allah's mercy, sruely Allah forgives sins altogther. surely He is the Forgiving, the Merciful."
(Az-Zumar, 39:53)

Someone asked him if that included those who had associated with Allah, and after remaining silent for a time the Prophet ﷺ said three times, Yes, it includes even those who have assocaited partners with Allah." (Ahmad)

Commentary: The *hadith* refers to the verse of *Surah Az-Zumar*. Indeed, it contains glad tidings for all kinds of sinners. Allah addresses them directly and says to them to despair not of His mercy. The message in the Qur'an goes on:

وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ۝ وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ۝ (الزمر ٣٩:٥٤،٥٥)

> "Turn penitently unto your Lord and submit to Him in Islam before there comes upon you the chastisement, then you will not be helped. And follow the best (the Qur'an) that has been revealed to you from Your Lord before the chastisement comes upon you suddenly, while you perceive not. (Az-Zumar,39:54-55)

These verses elucidate that the mercy of Allah is available to every kind of criminal and sinner. The door of His mercy is not shut to anyone provided he repents before punishment is released on him, or he dies, and (provided) he gives up a life of disobedience and follows guidance and obedience to Allah.

The *hadith* makes it clear too that the all-embracing mercy of Allah includes the disbelievers and the polytheists.

The Messenger of Allah ﷺ was himself رحمة للعالمين *mercy for the Worlds* and that is why he was much pleased with this *declaration of mercy*. He used to say that he was so happy with the revelation of this verse that he would not have been as happy with the receipt of all the world.

Expressions of *Tawbah & Istighfar*

What has been stated about *tawbah* and *istighfar* should be enough to emphasise that its real significance lies in the meaning, purpose and condition of heart. A man may express his repentance and ask for Allah's forgiveness in any language but if he has made it sincerely then Allah regards it as *tawbah* and *istighfar* and accepts his gesture. In spite of that the Messenger of Allah ﷺ has taught us certain words of *tawbah* and *istighfar*, mentioning their excellence and virtue.

Let us read some *ahadith* about this.

(١٣٢٧/٢٨٤) عَنْ بِلَالِ بْنِ يَسَارِ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِيْ اَبِيْ عَنْ جَدِّيْ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قَالَ اَسْتَغْفِرُ اللهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ غُفِرَلَهُ وَاِنْ كَانَ قَدْ فَرَّمِنَ الزَّحْفِ. (رواه الترمذى و ابو داؤد)

(1327/284) Sayyidina Bilal ibn Yasar ibn Zayd, the *mawla*[1] of

[1]. A term used in muslim law for a slave but in the Qur'an fro Protector, Patron. Here it refers to Zayd, the freed slave of the Prophet ﷺ.

the Prophet ﷺ, reported on the authority of his father that his father Sayyidina Zayd ؓ [1] had heard the Messenger of Allah ﷺ say, "If anyone seeks forgiveness of Allah in the following words, he will be forgiven even if he has fled in time of battle."

اَسْتَغْفِرُ اللهَ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ وَاَتُوْبُ اِلَیْهِ

"I seek pardon of Allah than whom there is no God, the Living, the Eternal, and I turn to Him in repentance."

(Tirmizi, Abu Dawood)

Commentary: To flee the battlefield to save one's skin is the worst and gravest of sins, yet this *hadith* tells us that if any one who prepetrates this sin seeks the forgiveness of Allah in the foregoing words then Allah will forgive him.

It is obvious that the Messenger of Allah ﷺ could not have said this thing without having received a revelation from Allah. Hence, these words of *Istighfar* ensuring pardon for the sinners must have been taught to him by Allah. There also follows with these words an assurance of forgiveness for the greatest of the sinners. How great is His mercy! However, it must be remebered that *Istighfar* is not repetition of mere words but it has its roots deep inside the heart where it begins.

Sayyid al-Itighfar

In the following *hadith* the Messenger of Allah ﷺ has termed one particular expression of *istighfar* as *Sayyid al-istighfar* (the chief words of seeking forgiveness of Allah.) He has said that it is extra-ordinary meritorious. Its words and style are very appealing.

(۱۳۲۸/۲۸۵) عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ سَیِّدُ الْاِسْتِغْفَارِ اَنْ تَقُوْلَ "اَللّٰهُمَّ اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ وَاَنَا عَبْدُکَ وَاَنَا عَلٰی عَهْدِکَ وَوَعْدِکَ مَااسْتَطَعْتُ اَعُوْذُبِکَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَکَ بِنِعْمَتِکَ عَلَیَّ وَ اَبُوْءُ بِذَنْبِیْ فَاغْفِرْلِیْ فَاِنَّهُ لَایَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ" قَالَ وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوْقِنًا بِهَا فَمَاتَ مِنْ یَوْمِهٖ قَبْلَ اَنْ یُّمْسِیَ فَهُوَ مِنْ اَهْلِ

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[1]. He is not Sayyidina Zayd ibn Haritha رضی الله عنه the freed slave of the Prophet ﷺ. He is another companion by the same name and his father was *Bawli* (بولی). He too was a slave of the Prophet ﷺ, and freed by him.

الْجَنَّةِ وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوْقِنٌ بِهَا فَمَاتَ قَبْلَ اَنْ يُّصْبِحَ فَهُوَ مِنْ اَهْلِ الْجَنَّةِ. (رواه البخاری)

(1328/285) Sayyidina Shaddad ibn Aws ﷺ said that the Messenger of Allah ﷺ said, "The *Sayyid al-Istighfar* (the most meritorious solicitation of forgiveness) is to say:

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ وَاَنَا عَبْدُکَ وَاَنَا عَلٰی عَهْدِکَ وَوَعْدِکَ مَااسْتَطَعْتُ اَعُوْذُبِکَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَکَ بِنِعْمَتِکَ عَلَیَّ وَ اَبُوْءُ بِذَنْبِیْ فَاغْفِرْلِیْ فَاِنَّهٗ لَایَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ.

"O Allah! You alone are my Lord. There is no god save You. You have created me , and I am Your slave. I will abide by Your covenant and promise as best I can (weak and helpless as I am). I seek refuge in You from the evil of what I have done. I acknowledge to You Your favour which You have bestowed on me and I confess my sins and disobedience to You. So, forgive me, My Lord, Pardon my sins. For, none forgives sins but You."

The Messenger of Allah ﷺ said, "If anyone says it during the day-time with firm belief in it and dies that day before evening, he will be one of those who go to Paradise. And, if anyone says it during the night with firm belief in it and dies before morning, he will be one of those who go to Paradise." (Bukhari)

Commentary: The secret of the extraordinary merit of this *istighfar* is in the spirit of servitude that each of its words conveys. The first words are:

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ وَاَنَا عَبْدُکَ.

"O Allah! You alone are my Lord. There is no master or deity besides You. You alone brought me to existence and I am Your slave and worshipper."

The next phrase is:

وَاَنَا عَهْدِکَ وَوَعْدِکَ مَااسْتَطَعْتُ .

"And I will do my utmost to be faithful to the convenant and promise made with You when I professed belief to worship and obey You."

In these words the slave confesses his weakness while renewing his covenant and promise of Faith. He goes to say:

أَعُوْذُبِكَ مِنْ شَرِّمَا صَنَعْتُ.

"I seek Your protection from the evil of the sins and mistakes committed by me or which I may commit in future."

Alongwith a confession, refuge is sought in Allah for the fault. He then continues:

أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِذَنْبِيْ.

"I asknowledge to You Your favours which You have bestowed on me and I admit that I have sinned and erred."

And, he ends his socilitation:

فَاغْفِرْلِيْ ذُنُوْبِيْ إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ.

"So, forgive me my sins for , indeed, there is no one who will forgive sins except You!"

A Believer, who possesses intimate knowledge and insight through which he realises the superficiality of his deeds and the Greatness and Majesty of Allah and who knows the rights of Allah, will consider himself deficient in pious deeds. Then, his heart will speak out in supplication to Allah as the Messenger of Allah ﷺ has taught us in the words of this *istighfar*. It is called *Sayyid al-istighfar* because of its peculairty which we have just mentioned.

After having of this *hadith* of the Prophet ﷺ it is incumbent on every Believer that he should seek forgiveness of Allah in these words at least once every day and night with a firm conviction.

May Allah have mercy on my honoured teacher, Mawlana Siraj Ahmad Rashidi رحمة الله عليه who, forty-five years ago, while teaching us the *Mishkaat* in the Dar ul-Uloom , Deoband, came to this *hadith* and asked the students in the class to memorise the *Sayyid al-istighfar* which he would hear from them the next day. So, almost all the students recited it from memory on the appointed day and he insturcted the class to solicit Allah's forgivenes in these words once, at least, every day and night.

(١٣٢٩/٢٨٦) عَنْ أَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُوْ بِهٰذَا الدُّعَاءِ "اَللّٰهُمَّ اغْفِرْلِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَإِسْرَافِيْ فِيْ أَمْرِيْ وَمَا أَنْتَ

اَعْلَمُ بِهٖ مِنِّیْ اَللّٰهُمَّ اغْفِرْلِیْ هَزْلِیْ وَجِدِّیْ وَخَطَایَایَ وَعَمَدِیْ وَکُلُّ ذَالِکَ عِنْدِیْ." (رواه البخاری ومسلم)

(1329/286) It is narrated by Sayyidina Abu Musa Al-Ash'ari ﷺ that the Prophet ﷺ used to supplicate Allah in these words:

اَللّٰهُمَّ اغْفِرْلِیْ خَطِیْئَتِیْ وَجَهْلِیْ وَاِسْرَافِیْ فِیْ اَمْرِیْ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّیْ اَللّٰهُمَّ اغْفِرْلِیْ هَزْلِیْ وَجِدِّیْ وَخَطَایَایَ وَعَمَدِیْ وَکُلُّ ذَالِکَ عِنْدِیْ

"O Allah! Forgive me my mistakes and my ignorance, and my exceeding the limits (of Your commands and Your pleasure), and forgive whatever You know better than I. O Allah! Forgive the wrong I have done jokingly or seriously and forgive my accidental and intentional errors. (And, O Allah! You know that) all that is in me." (Bukhari and Muslim)

Commentary: Indeed, Allah is Great! The chief of the Prophets, the beloved of the Lord of the worlds ﷺ was innocent, without doubt. But, he considered himself one who has committed wrong and, therefore, sought the mercy of Allah and His forgivenes. The truth is that the more one knows Allah intimately, the more he will consider himself falling short in discharging his duties to Him and in meeting his rights. Indeed, the nearer one is, the more he fears he might be mistaken.

Each word of this *istighfar* comes from the lips of the greatest of Allah's slaves and is a lesson for us to follow.

The *Istighfar* of Khidr عليه السلام

(۱۳۳۰/۲۸۷) عَنْ اِبْنِ عُمَرَ قَالَ کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کَثِیْرًا مَا یَقُوْلُ لَنَا مَعْشَرَ اَصْحَابِیْ مَایَمْنَعُکُمْ اَنْ تُکَفِّرُوْا ذُنُوْبَکُمْ بِکَلِمَاتٍ یَسِیْرَةٍ قَالُوْا یَارَسُوْلَ اللّٰهِ مَاهِیَ؟ قَالَ تَقُوْلُوْنَ مَقَالَةَ اَخِی الْخِضْرِ قُلْنَا یَا رَسُوْلَ اللّٰهِ مَاکَانَ یَقُوْلُ ؟ قَالَ کَانَ یَقُوْلُ؟ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُکَ لِمَا تُبْتُ اِلَیْکَ مِنْهُ ثُمَّ عُدْتُ فِیْهِ وَاَسْتَغْفِرُکَ لِمَا اَعْطَیْتُکَ مِنْ نَفْسِیْ ثُمَّ لَمْ اُوْفِ لَکَ بِهٖ وَاَسْتَغْفِرُکَ لِلنِّعَمِ الَّتِیْ اَنْعَمْتَ بِهَا عَلَیَّ فَتَقَوَّیْتُ بِهَا عَلٰی مَعَاصِیْکَ وَاَسْتَغْفِرُکَ لِکُلِّ خَیْرٍ اَرَدْتُ بِهٖ وَجْهَکَ فَخَالَطَنِیْ فِیْهِ مَالَیْسَ لَکَ اَللّٰهُمَّ

لَاتُخْزِنِیْ فَاِنَّکَ بِیْ عَالِمٌ وَلَا تُعَذِّبْنِیْ فَاِنَّکَ عَلَیَّ قَادِرٌ. (رواه الدیلمی)

(1330/287) Sayyidina Abdullah ibn Umar ﷺ has reported that the Messenger of Allah ﷺ used to tell them often, "O my Companions! What could stop you from cleansing your sins with a few easy expressions?" They asked, "Messenger of Allah ﷺ! What are they?" He said, "Keep repeating the words of my brother, Khidr." They asked "Messenger of Allah! What did he say?" He said, "He used to say:

اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُکَ لِمَا تُبْتُ اِلَیْکَ مِنْهُ ثُمَّ عُدْتُّ فِیْهِ وَاسْتَغْفِرُکَ لِمَا اَعْطَیْتُکَ مِنْ نَفْسِیْ ثُمَّ لَمْ اُوْفِ لَکَ بِهٖ وَاسْتَغْفِرُکَ لِلنِّعَمِ الَّتِیْ اَنْعَمْتَ بِهَا عَلَیَّ فَتَقَوَّیْتُ بِهَا عَلٰی مَعَاصِیْکَ وَاَسْتَغْفِرُکَ لِکُلِّ خَیْرٍ اَرَدْتُّ بِهٖ وَجْهَکَ فَخَالَطَنِیْ فِیْهِ مَالَیْسَ لَکَ اَللّٰهُمَّ لَاتُخْزِنِیْ فَاِنَّکَ بِیْ عَالِمٌ وَلَا تُعَذِّبْنِیْ فَاِنَّکَ عَلَیَّ قَادِرٌ

"O Allah! I seek forgiveness from You (for the misdeeds) for which I make a repentance before You and then repeated them (falling prey to my base desires). And, I seek Your forgiveness for the promise that I make to You on my own behalf but did not fulfil them and was not faithful to You. And, I seek Your forgiveness for (misusing) Your bounties from which I derived strength and committed (thereby) disobedience for all the good which I intended to do to obtain Your pleasure alone but I joined therein other aims than You.

O Allah! disgrace me not (before other people), for, indeed, You know me. (None of my secrets is concealed from You). Do not punish me (for my sins) because You are Powerful over me (in all ways and I am absolutely helpless and I am in Your hands)."

(Daylami)

Commentary: It does happen , now and then, that although a slave makes a true and sincere repentance from sin yet he happens to commit the same sin once again. In the same way, he sometimes makes a commitment with Allah but goes against that or becomes derelict. Again, it happens that Allah bestows his bounties and favours on him whereby he draws strength or wealth — that is, physical or monetary strength — but instead of using it gratefully in obedience, he misuses it in disobeying Allah.

Sometimes, too, he initiates something pious sincerely to gain the pleasure of Allah but, later on, other sentiments and undesirable objectives get mixed up with it (and his sincerity is corrupted).

These things are everyday occurences and also good and pious people fall prey to these accidents.

What should the heart and tongue of men of Allah solicit at such times? The forgoing words of *istighfar* guide us to the correct approach at such times. These expressions are truly amazing and a sincere regret for the error. We have presented this *hadith* here only because of this amazing *istighfar*, otherwise *kanz al ummat* has transmitted it only from Daÿlami which the scholars of *hadith* regard as a sign of weak *hadith*.

We suffice with only four *ahadith* here under the section on *istighfar*. We have seen in other sections innumerable expressions of *istighfar* under *as-Salah* (prayer), specified occasion and moments and comprehensive supplications. There are very many words of *istighfar* reported from the Prophet ﷺ and found in books of *hadith*. Indeed, they are all very auspicious.

Blessings of *Istighfar*

The basic aim of making *istighfar* is to request Allah for forgiveness of one's sins so that one is saved from torment and punishment for the sins. However, we learn from the Qur'an and the Messenger of Allah ﷺ has told us very explicitly that *istighfar* also fetches us many worldly blessings and we get much in this world too because of it. May Allah grant us firm belief and ability to abide by the advice. *Aameen*!

(١٣٣١/٢٨٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ لَزِمَ الْاِسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيْقٍ مَخْرَجًا وَ مِنْ كُلِّ هَمٍّ فَرَجًا وَ رَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. (رواه احمد و ابو داؤد و ابن ماجه)

(1332/289) It is reported by Sayyidina Ibn Abbas ؓ that the Messenger of Allah ﷺ said, "If anyone makes it regular (for himself) to seek (Allah's) forgiveness, Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide for him from where he did not expect."

(Ahmad, Abu Dawood, Ibn Majah)

Commentary: We must remember that this promise does not depend on mere oral repetition but it is commensurate with a sincere and intentional effort as explained earlier. May Allah enable us to get the spirit of it. *Aameen*!

(١٣٣٢/٢٨٩) عَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طُوْبٰى لِمَنْ وَجَدَ فِيْ صَحِيْفَتِهٖ اسْتِغْفَارًا كَثِيْرًا. (رواه ابن ماجه والنسائى)

(1332/289) Sayyidina Abdullah ibn Busr ﷺ reported the Messenger of Allah ﷺ as saying, "Blessed is he who finds a great amount of *istighfar* in his record." (That is, he will find in the hereafter that he had asked Allah for forgiveness of sins frequently in the world). (Ibn Mjaha, Nasa'i)

Commentary: It must be understood that only that *istighfar* will be recorded with a man's deeds which will have been made truely. The oral *istighfar*, if recorded, would be marked as such and if it is not worth even that it would not find mention at all. The Messenger of Allah ﷺ has not said that blessed is he who makes *isitghfar* much but he has said, "Blessed is he who finds a great amount of *istighfar* in his record."

It is said by the well-known lady mystic of the *ummah*, Sayyidah Rabi'ah Adawiyah قدس سرها that our *istighfar* is itself of such a kind we should make many *istighfar* for that, meaning our efforts are so deficient that we should often seek frogiveness for the deficiency in our *istighfar*.

The word we have translated as *blessed* in this *hadith* is طوبى. It is very comprehensive in meaning and includes every happiness and blessing of this life and the next. So, there is no doubt that the slave of Allah who is enabled to practice sincere *istighfar* abundantly is very fortunate and he thus receives everything. May Allah include us among such people who seek forgiveness sincerely and abundantly. *Aameen*!

Istighfar Brings Peace For The *Ummah*

The two *hadith* narrated above speak of blessings available to the individual — to the person who makes the *istighfar*. The next, however, discloses that, apart from that advantage, there is also a great and general blessing of *istighfar*. This general blessing is

available to the whole *ummah* in that it saves them from punishment and gives them complete security. The *ummah* is under its shade from the time of the Prophet's ﷺ death and will continue in that protection until the Last Hour.

(١٣٣٣/٢٩٠) عَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْزَلَ اللهُ عَلَيَّ اَمَانَيْنِ لِاُمَّتِيْ "وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ" فَاِذَا مَضَيْتُ تَرَكْتُ فِيْهِمُ الْاِسْتِغْفَارَ اِلٰى يَوْمِ الْقِيٰمَةِ.

(رواه الترمذى)

(1333/290) It is reported by Sayyidina Abu Musa Al-Ash'ari ﷺ that the Messenger of Allah ﷺ said that Allah has assured me of peace and protection for my *ummah* in two ways:

(He has revealed in *surah al-Anfat*).

وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ

(الانفال ٨:٣٣)

But Allah was not going to chastise them (i) while you (O Prophet) were among them; (ii) nor would Allah chastise them while they seek forgiveness. (Al-Anfal, 8:33)

(He said further), "When I die, I will leave behind with you *istighfar*, (as a protection) until the Last Hour." (Tirmizi)

Commentary: The verse 33 of *surah Anfal* (once again) is:

مَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ

(الانفال ٨:٣٣)

But Allah was not going to chastise them *while you (O Prophet) were among them*; nor would Allah chastise them *while they seek frogiveness.*

The *hadith* refers to this verse and it assures us that:

(i) The Prophet ﷺ himself and his presence is security for the *ummah* from punishment. As long as the Prophet ﷺ was among them they would not be subject to a general or commeon punishment.

(ii) The second means of security from a general punishment on the whole *ummah* is their own indulgenece in *istighfar*. As long as they seek forgiveness of Allah and repent to Him they will not be destroyed as a whole with a general punishment.

In other words one form of protection was the Prophet's ﷺ own existance of which the *Ummah* was deprived when he died. The second form of protection was their own soliciting forgiveness for their sins and shortcomings. This form, too, was given to them through the Prophet ﷺ and will be in their hands until the *Qiyamah*. The *ummah* is safe from punishment till this day even though they are guilty of many misdeeds because there are people among them who seek Allah's forgiveness through *istighfar*, and its blessings have saved them.

Allah Is Much Pleased With Anyone's *Tawbah & Istighfar*

We conclude the narration of *ahadith* on *tawbah* and *istighfar* with the following *hadith* which is transmitted by Bukhari and Muslim on the authority of many Companions. The Messenger of Allah ﷺ has given glad tidings to the sinner who turns in repentance and seeks forgiveness, and no other deed can match these tidings, howsoever great it may be. Indeed, if we only had this *hadith* to comprehend the mercy of Allah that would have been sufficient. This *hadith* of a few lines embraces an ocean of intimate knowldge . May Allah grant us ability to understand and to believe. *Aameen*!

(١٣٣٤/٢٩١) عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ للهُ اَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ نَزَلَ فِىْ اَرْضٍ دَوِيَّةٍ مُهْلِكَةٍ مَعَهُ رَاحِلَتَهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَاسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ فَطَلَبَهَا حَتّٰى اِذَا شْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطْشُ اَوْمَا شَاءَ اللهُ قَالَ اَرْجِعُ اِلٰى مَكَانِىَ الَّذِىْ كُنْتُ فِيْهِ فَاَنَامَ حَتّٰى اَمُوْتَ فَوَضَعَ رَاسَهُ عَلٰى سَاعِدِهٖ لِيَمُوْتَ فَاسْتَيْقَظَ فَاِذَا رَاحِلَتُهُ عِنْدَهُ عَلَيْهَا زَادُهُ وَ شَرَابُهُ فَاللهُ اَشَدُّ فَرْحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هٰذَا بِرَاحِلَتِهٖ وَزَادِهٖ. (رواه البخارى و مسلم)

(1334/291) Sayyidina Abdullah ibn Mas'ud ؓ said that he heard the Messenger of Allah ﷺ say, "By Allah! Allah is more pleased with the repentance of His believing slave than the traveller who encamps at a place that is an uninhabited waterless

desert where his life is jeopardised. He has with him only his riding she-camel with a provision of food and drink on its back. He then rests his head and sleeps overtasks him for a short while. He wakes up to find his camel missing. He looks for it (here and there) and suffers from severe heat and thrist and thinks (it was better for him) that he went back to his place (and stayed there) until he died. He returns and lies down (awaiting death). He wakes up again and raises his head to find his she-camel standing by him with food and water laden on her back (as it had been before). So, he is pleased but Allah is more pleased with the repentance of His believing slave than this traveller is with receiving back his camel. (Bukhari and Muslim)

Commentary: Just imagine the plight of this nomad traveller who took his provision on his she-camel and went through an unfrequented, desearted land where no life-sustaining things could be had. During the journey, he found a shady place and rested himself there after a lighting from his riding beast, and lied down to rest his back. He must have been very tired, so he was soon lost in slumber. When his eyes opened after some time, he was shocked to see that his camel had gone away with the provision laden on its back. Unable to endure the loss or compromise with the situation, he began his search for the animal but could not find it. Severe heat and extreme thirst added to his misery and helpless as he was, he prepared himself to die and returned to the place where he had lost his camel and meagre possessions. He stretched himself again in the shade consigning himself to death by starvation but again his eyes winked away in sleep. When he got up again, his happiness knew no bounds to see his animal with all his provision untouched stand before him.

How happy he must have been having once given up all hope of life!

The most truthful of all ﷺ has said taking an oath on Allah, "When a slave who has wronged himself and sinned turns to Allah sincerely, the Merciful and Compassionate Lord is more pleased than this nomad traveller was on getting back his runaway beast.

The *Sahikhayn* (*Bukhari* and *Muslim*) contain an almost identical account by Sayyidina Anas ﷺ from Sayyidina Abdullah Ibn Mas'ud ﷺ, while Muslim has accounts also by Sayyidina Abu

Hurayrah, Nu'man ibn Basheer and Bara' ibn Aazib ﷺ. In fact, the version of Sayyidina Anas ﷺ has this much more that the Messenger of Allah ﷺ described the natural pleasure and happiness of the nomad on finding his missing camel and said that he was so happy over it that in his extreme gratefulness and confession of helplessness he wished to say,

اَللّٰهُمَّ اَنْتَ رَبِّیْ وَاَنَا عَبْدُکَ

(O Allah! You are my Lord and I am Your Salve)

But, overjoyed as he was his tongue skipped the words and he said:

اَللّٰهُمَّ اَنْتَ عَبْدِیْ وَاَنَا رَبُّکَ

"O Allah, You are my slave and I Your Lord."

The Prophet ﷺ defended him for his mistake by explaining:

اَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ

(His tongue slipped because of much happiness and joy!)[1]

Without doubt, the glad tidings conveyed in this *hadith* to the sinners about Allah's pleasure are superior than Paradise and all the blessings it contains.

Shaykh Ibn Al-Qiyyim رحمة الله عليه has commented on this *hadith* in *Madarij As-Saalikeen* when writting on *Tawbah* and *Istighfar*. He has written an interesting essay on the pleasure of Alah on anyone's repentance. It should refresh the faith of its readers. We give below a synopsis of that.

"Allah has blessed man with more honour than all His creatures. He has created every thing in the world for him and created him for obeying and worshipping Him. All the creation is subjugated to man, even His angels are appointed to serve and protect him. Allah also revealed His Books for the guidance of mankind and sent his Prophets عليهم السلام and Messengers to him. Among the Prophets and Messengers عليهم السلام were those whom Allah chose as his *Khaleel* (friend), or honoured with direct conversation and many he blessed with nearness to Him and friendship.

For mankind. He created Paradise and Hell. Whatever, is in this

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1. The jurists have interpreted from this saying of the Prophet ﷺ that if anyone's tongue slips in this manner and he utters disbeliving words by mistake, he will not be regarded as a disbeliever.

world and the next — whatever is or will be in the creation is all centred round man. It is he who has carried the burden of this trust. The *Shari'ah* is drawn for him and the principle of reward and punishment is designed for him. In fact, man is the central point in the entire universe. Allah created him with His Own Hand and breathed into him of His Spirit. He made His angels bow down in prostration before him, and Iblis was cast out and expelled only because he refused to prostrate himself before man and Allah took him as His enemy.

This distincition is awarded to man only because the Creator has given him only the ability to gain intimate knowledge of Himself although he is an earthly creature (and Allah is behind all curtains, and Secret behind secret). He has also given man the ability to recognise His secrets and wisdoms, to love and obey Him, to give up for His sake all his longings and personal desires, and shoulder responsibilities of vicegerency in the world. Man may then be worthy of Allah's chosen bounties and limitless blessings and the receptive of His mercy, love and bountless compassion. Then, because Allah is Merciful and Compassionate (just as a mother's love is unique and matchless), it is His attribute that he rewards the pious and faithful with unlimited bounties. And He is Unique and Matchless in this regard. It gives Him great pleasure to reward His slaves just as it gives a mother pleasure to tend to her babies, to feed them, to wash them and to clothe them. If an unfortunate slave gives up the path of faithfulness to his Lord and becomes unfaithful, joining with the ranks of Allah's enemy, the devil, then he fails to attract Allah's mercy to himself and becomes entitled to His wrath and displeasure. It is seen in a disobedient child who gets his loving mother angry at him.

Then, the slave of Allah might realise some day that he was mistaken and has been unjust. He might feel that he has displeased his Lord and in this ways destroyed himself. It might dawn upon him that there is no one else who might show him mercy and there is no refuge for him except in Allah. Then he would turn to Him in repentance and seek frogiveness, weeping and regreting his folly. If he is sincere in his repentance and honestly asks for forgiveness and resolves to reform himself then we may know that the Merciful

Lord will relent towards him because He is Merciful and Compassionate beyond descripition. His love is thousands of times more than mother's love and it gives him pleasure to shower favours on His slaves. His pleasure is more than the pleasure of the recepients of His favours. We can thus imagine how much a slave's repentance would please Him."

Shaykh Ibn Al-Qayyim رحمة الله عليه has written on this subject very exhaustively (while we have presented a summary) and concluded his discussion by narrating an incident of a mystic who had fallen prey to the devil's promptings or to his own base self. The germs of rebellion and disobedience had grown in him. He has written:

"The mystic (who had strayed) once passed through a small lane. The door of a house before him opened and a weeping child emerged out of it. His mother was behind him driving him out of the house while he shrieked loudly. When he was out of the house, his mother bolted the door behind him. The child continued to weep and shriek as he walked some distance away from the house. He paused when he was a little away and realised that he had no other place to go to besides the house of his parents. Where else could he go? Who else would keep him with them? With his broken heart he came back to the door of his house but it was shut from the inside. The poor fellow knelt down at the door-step and rested his head on the threshold and went to sleep in this position. His mother came to the door, opened it (to look out for him) and found him asleep at the doorstep. She felt very sorry for him, picked him up and showered kisses over him and placed him on her bossom. She said to him, as tears rolled down her eyes, 'Son! Who do I have besides you? You chose the path of disobedience, foolishness and pained my heart. You caused me agony and anger although that is not in a mother's nature. The nature of a mother is to love her child and give him comfort. I choose all good for you. Whatever I have is for you and none else.'

The mystic observed all that passed between mother and son. He had a lesson in that for him, and he derived it. "

When you ponder over this story, keep the saying of the Messenger of Allah ﷺ before you. He has said,

اللّٰهُ اَرْحَمُ لِعِبَادِهٖ مِنْ هٰذِهٖ بِوَلَدِهَا

"By Allah! Allah has more love and mercy for His slaves than this mother has for her son."[1]

How very unfortunate and deprived are the slaves of Allah who follow the path of disobedience and miss the mercy of the Beneficent Lord. They invite His anger and wrath although the door of repentance is open to them. They only have to take a step towards Him and receive His Love before which the love of parents too is eclipsed. May Allah enable us to understand these facts. *Aameen.*

يَاغَفَّارُ اغْفِرْلِیْ يَا تَوَّابُ تُبْ عَلَیَّ يَا رَحْمٰنُ ارْحَمْنِیْ يَارَؤُوْفُ ارْؤُفْ بِیْ يَاعَفُوُّ اعْفُ عَنِّیْ يَا رَبِّ اَوْزِعْنِیْ اَنْ اَشْکُرَ نِعْمَتَکَ الَّتِیْ اَنْعَمْتَ عَلَیَّ وَطَوِّقْنِیْ حُسْنَ عِبَادَتِکَ.

"O Great Forgiver, forgive me. O the One Who relents, accept my repentance. O the Most Merciful, have mercy on me. O the One Who pities, have pity on me. O the Great Pardoner, pardon me.

والله ارحم لعباده من هذه بولدها

O Lord! Enable me to express my gratitude for the favour You have bestowed on me, and grant me power to worship You well.

Aameen.

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[1]. This is a piece of the *hadith* in Bukhari and Muslim. There was a woman who repeatedly picked up her child and embraced him to her bosom and suckled her. Observers saw how she loved the child and the Prophet ﷺ made the observation we have quoted in the text.

AS SALATU WA AS-SALAM

صلٰوۃ وسلام

Blessings & Peace On the Prophet ﷺ

اللهم صل على محمد وعلى ال محمد كما صليت على إبراهيم وعلى الِ إبراهيم إنک حميد مجيد.

اللهم بارک على محمد وعلى ال محمد كما باركت على إبراهيم وعلى أل ابراهيم انک حميد مجيد.

As-Salatu wa As-Salam is actually a very great and noble supplication to be made to Allah and it is an expression of one's deep affection, love and fidelity to the Prophet ﷺ. In fact, we are commanded by the Qur'an to make this supplication. The Qur'an says:

إِنَّ اللّٰهَ وَمَلٰئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰاَيُّهَاالَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا۝ (الاحزاب ٣٣:٥٦)

Surely Allah and His angels send blessings on the Prophet ﷺ. O you who believe! Send your blessings on him and salute him with a becoming salutation. (Al-Ahzab, 33:56)

The verse addresses the Believers and asks them to send belssings and peace on the Prophet ﷺ (and this is the purpose of the verse) but in order to create a balance and significance the first phrase announces a preface:

إِنَّ اللّٰهَ وَمَلٰئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ (الاحزاب ٣٣:٥٦)

Surely Allah and His angels send blessings on the Prophet ﷺ

The Qur'an has adopted this style of command and address only in this case of command of *As-Salah wa As-salam*. For no other deed, no matter how grand, it is not announced that Allah and His

angels do that. Indeed, this is the distinction of *As-Salatu wa As-Salam* and it speaks of the degree of love for the Prophet ﷺ.

Blessings On The Prophet A Doubt Answered

Many people wonder what the verse of *surah Al-Ahzab* means when it uses the same word *as-salah* of what Allah does and what the Believers are asked to do although they can not be doing the same thing as Allah. The act of the blessings on the Prophet ﷺ from Allah cannot be the same as from the angels and men (although the doing of the angels is grouped with Allah's using the word (يصلون). In the same way what the men do in this regard (as commanded by the word (صلوا) cannot be what Allah does.

Often this difficulty is solved by ascriibng different meanings for the word *as-salah* when used for Allah and when applied to men. When this word is used for Allah it means to send down mercy or belssings but when it is used for men and angels it means to solicit blessings or mercy from Allah. Whoever, the more correct explanation is that the word *as-salah* has a wide usage and means:

To honour and respect, to laud and praise, to elevate ranks, to love, to bless and show mercy, to hold as beloved, to show good intentions and to pray for goodness.

As-Salah embraces these meanings. Hence, it can be applied equally to Allah, His angels and mankind. However, the difference would be that Allah's blessings on the Prophet ﷺ would be according to as is worthy of Him, from the angels its use would be in accordance with their rank and from men it would be according to their standing.

On this basis, the meaning would be that Allah favours His Prophet ﷺ in a very special way, bestowing favours and holding him very dear to Him. He lauds him and elevates him to the highest ranks of greatness and nobility. The angels honour, respect and laud him and invocate for him blessings and favours and elevation of rank from Allah. O you who believe, you too do likevise. Supplicate Allah to give the Prophet ﷺ very special favours and high ranks, leadership of the universe and the praiseworhty station, and acceptance of his intercession. And, present salutation to him (peace).

The Greatness & Significance of *As-Salatu Wa As-Salam*

The excellent intordductory phrase in the verse of *surah Al-Ahzab* and the command to the Believers to send blessings and salutation make it clear that Allah regards the deed very highly and holds it very dear to Himself. We will see in the *ahadith* to follow how much meritorious it is for the Believers, and how great mercy and blessings it will bring for them.

Opinions Of Jurusts On Invocating Blessings & Peace

The Jurists of the *ummah* are nearly unanimous in their opinion that in the light of this verse of *surah Al-Ahzab* it is *fard* (an absolute obligation) to invocate blessings on and send salutations to the Prophe' ﷺ. Of the Imams of the *Ummah*, Imam Shafa'ee رحمة الله عليه, and according to one opinion, Imam Ahmad رحمة الله عليه, hold that in prayers it is *wajib* (obligation, lesser than fard) to invocate blessings and peace in the final *qa'dah* (sitting posture) after the *tashahhud*. In the opinion of these Imam, if anyone does not do that, his prayers are invalid. However, Imam Malik رحمة الله عليه, Imam Abu Hanifa رحمة الله عليه and many other jurists hold that while the *tashahhud* is indeed *wajib* in the final *qa'dah* and it does include salutation to the Prophet ﷺ, it is neither *fard* nor *wajib* to blessings and peace on the Prophet ﷺ after *tashahhud* but is merely an auspicious and important *sunnah* omission of which render the prayers defective.

In spite of this difference of opinion, there is ner agreement that in the light of the verse of *surah al-Ahzab* it is *fard* to invocate blessings and peace on the Prophet ﷺ just as every Muslim has to bear testimony of his Prophethood and Messengership. No fixed hour or number is determined for that. The minimum one must do is recite *As-Salatu wa As-Salam* once (in his life-time) and stand by it always.

We will soon see the *ahadith* that tell us that every time the Prophet ﷺ is mentioned, it is incumbent (on the speaker and listener) to send *durood* to him, those who omit to do so are warned severely. On the basis of these *ahadith*, the jurists have

concluded that if someone mentions the Prophet ﷺ or he hears someone else mention him then it is *wajib* for him to invocate blessings and peace on the Prophet ﷺ. There is an opinion attached to this conclusion that if the Prophet ﷺ is mentioned again and again in one sitting or in one piece of conversation then it is *wajib* to recite the *durood*[1] each time he is mentioned but a second opinion is that it is *wajib* only once and *mustahabb* every other time and the scholars have adopted the second opinion. But, Allah knows best.

The Distinctive Nature of *As-Salatu Wa As-Salam*

We see in the physical world that Allah has given fruit and flowers of different colours and smell. In the same way, there are varying blessings and pecularities of different forms of worship and *azkar* and suppplications. Thus, *durood* has a distinct characteristic that if one frequently invocates blessings on the Prophet ﷺ with a sincere devotion then Allah sees him with a special mercy, he gains spiritual nearness to the Prophet ﷺ and his kindness and loving attention. We will see in the *ahadith* to follow that the solicitation of blessings for the Prophet ﷺ by each of his people is presented to him with the name of the sender. This duty of conveying the *durood* from the sender to the Prophet ﷺ is assigned to a distinct force of angels.

Let us see it in this way. If we were to learn of a slave of Allah who prays much for us and our family members and all those concerned with us and he does not ask that much for himself then we will esteem him very highly and wish well for him. Naturally, we will be delighted to meet him.

This example should be enough to make us realise the standing of one who sends *durood* to the Prophet ﷺ. Surely, the Prophet ﷺ would favour him with a kind sight and treat him honourably on the Day of Resurrection when they meet. Then, keeping in view the closeness of the Prophet ﷺ with Allah, we can imagine how much

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1. *Durood* is the Urdu word for the invocation of blessings and peace on the Prophet ﷺ or *as-Salah* (Arabic) which is used for regular prayers. The title of thischapter *as-Salaltu wa as-Salam* means blessingsand peace (on the Prophet ﷺ).

Allah would be happy with that slave and what favour He would grant him.

The Objective of *As-Salatu Wa As-Salaam*

We must clarify something here. While to invocate blessings on the Prophet ﷺ is a kind of supplication and to make a supplication for someone is to solicit benefit for him, the purpose of invocating blessings is not to give any benefit to him. He does not in the least require our supplications. What have kings to do with the gifts of the mendicants and beggars. Rather, it is like the duty of the slaves to worship, praise and glorify Allah and offer servitude to Him Who does not at all benefit from our conduct and the benefit truely accrues to us alone. So, too, we are under many obligations of the Prophet ﷺ who has shown us guidance and led us on the right path. It is his right that we should present gratitude to him and show our love for him. The best way to fulfil our obligation in this regard is to invocate peace and blessings for him. It is not intended to benefit him in any way but invocating the blessings but the benefit accrues to us alone. We recite the *durood* hoping to gain the pleasure of Allah, reward in the Hereafter and spiritual nearness to His Messenger ﷺ and his favour.

It is Allah's mercy on us that He conveys our invocation to the Prophet ﷺ through the angels who are deputed specially for this prupose, while the invocation of quite a number he is enabled to hear directly in his grave (as we will see in the *ahadith* to follow). Further, Allah enhances his favour, mercy and honour for His Messenger against anyone's *durood.*

Wisdom Behind The Blessings

Invocating blessings and peace on the Prophets عليهم السلام is a way to express our fealty and gratitude to them. The main wisdom behind that is to sever all ideas of polytheism and idolatry. The most sacred beings after Allah are the noble Prophets عليهم السلام and the most honourable and excellent of them is the seal of the Prophets, the last of them, is Prophet Muhammad ﷺ. Once Believers are commanded to send *durood* to him (requesting Allah

thereby to give him special favours and show him tremendous mercy and grant him peace) it follows clearly that he too is depedant on the mercy and favours of Allah. It is his right that we supplicate Allah with the best of invocations for him in keeping with his high station. That leaves no room for polytheism any one. Indeed, it is the favour and magnificent grant of Allah that this command affords slaves like us an opportunity to supplicate for the Prophets عليهم السلام particularly the chief of them ﷺ. The person who prays for these sacred men can nerver be a worshipper of any creature.

Ahadith That Exhort us To Invocate Blessings & That Relate Its Merits

Let us now read the *ahadith* that exhort us to send *durood* to the Messenger of Allah ﷺ and describe its blessings and merits.

(١٣٣٥/٢٩٢) عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ مَرَّةً وَّاحِدَةً صَلَّ اللّٰهُ عَلَيْهِ عَشْرًا. (رواه مسلم)

(1335/292) It is related by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If anyone conveys blessings on me once, Allah will bless him ten times." (Muslim)

Commentary: We have explained already that the Arabic word *salah* has a very wide meaning. Allah's honour and respect and favours on His Messenger are referred to as *as-Salah* and the treatment of common Believers with Mercy and favours is also *as-salah*. Therefore, the *hadith* uses the same word (*as-salah*) for mercy and favour of Allah on him who sends *durood* to the Prophet ﷺ as it does for the *durood* itself. The expression is:

صلى الله عليه عشرا

Allah will bless him ten times who sends blessings on the Messenger of Allah ﷺ once.

Obviously, the difference in Allah's *salah* on His Messenger ﷺ and His *Salah* on any other Believer will be similar to the difference in the station of the Prophet ﷺ and the rank of the Believer.

The *ahadith* that we are going to see later in this chapter

explain that our invocation of blessings on the Prophet ﷺ is actually a request to Allah to shower His blessings on him.

Besides, the *hadith* that we have just seen does not simply mean to inform us the merit of the deed but it encourages us to frequently invoke blessings on the Prophet ﷺ. In this way, we will recieve Allah's blessings — mercy and favours — and gain spiritual nearness to His Prophet ﷺ. The *ahadith* that follow also have the same purpose behind them.

(١٣٣٦/٢٩٣) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ صَلٰوةً وَّاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرَ صَلَواتٍ وَحُطَّتْ عَنْهُ عَشْرَ خَطِيْئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ. (رواه النسائی)

(1336/293) Sayyidina Anas ؓ has said that the Messenger of Allah ﷺ said, "If anyone invokes a blessing on me, Allah will grant him ten blessings , ten of his sins will be remitted and he will be raised ten degrees." (Nasa'i)

(١٣٣٧/٢٩٤) عَنْ اَبِیْ بُرْدَةَ بْنِ نِيَارٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ مِنْ اُمَّتِیْ صَلٰوةً مُخْلِصًا مِنْ قَلْبِهٖ صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحٰى عَنْهُ عَشْرَ سَيِّئَاتٍ. (سنن نسائی)

(1337/294) It is related by Sayyidina Abu Burdah ibn Niyar ؓ that the Messenger of Allah ﷺ said, "If any of my people invokes a blessing on me with a sincere heart then Allah will grant him for that ten blessings, raise because of that ten ranks, and record for him ten good deeds in return and expunge ten bad deeds. (Nasa'i)

Commentary: The first *hadith* narrated by Sayyidina Abu Hurayrah ؓ told us that anyone who invokes blessing on the Prophet ﷺ once will recieve ten blessings from Allah. The second *hadith* which was narrated by Sayyidina Anas ؓ disclosed that he would not only receive ten blessings but also he will be raised ten ranks and ten sins will be remitted for him. The third *hadith* by Abu Bardah ibn Niyar ؓ assures him of all these things and adds that ten good deeds would also be recorded for him.

My humble opinion is that the third *hadith* is an explanation of the first two *ahadith*. But Allah knows best.

The third *hadith* also makes it clear that to get these rewards it is necessary to invoke blessing with a sincere heart.

(١٣٣٨/٢٩٥) عَنْ اَبِیْ طَلْحَةَ رَضِیَ اللّٰہُ عَنْهُ اَنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْهِ وَسَلَّمَ جَاءَ ذَاتَ یَوْمٍ وَالْبِشْرُ فِیْ وَجْهِهٖ فَقَالَ اِنَّهٗ جَاءَ نِیْ جِبْرَئِیْلُ فَقَالَ اِنَّ رَبَّکَ یَقُوْلُ اَمَا یُرْضِیْکَ یَا مُحَمَّدُ اَنْ لَا یُصَلِّیَ عَلَیْکَ اَحَدٌ مِنْ اُمَّتِکَ اِلَّا صَلَّیْتُ عَلَیْهِ عَشْرًا وَلَا یُسَلِّمُ عَلَیْکَ اَحَدٌ مِنْ اُمَّتِکَ اِلَّا سَلَّمْتُ عَلَیْهِ عَشْرًا.

(رواہ النسائی والدارمی)

(1338/295) Sayyidina Abu Talha ﷺ has reported that the Messenger of Allah ﷺ came one day with a cheerful look on his face, saying (in explanation of his happy condition), "Jibril ﷺ came to me and told me that my Lord says, 'Does it not please you, Muhammad, that none of your people will invoke a blessing on you without my blessing him ten times and that none of your people will present his salutation (of peace) without my granting him the same (peace) ten times?"

(Nasa'i, Darami)

Commentary: The Qur'an tells us:

وَلَسَوْفَ یُعْطِیْکَ رَبُّکَ فَتَرْضٰی (الضحیٰ ٩٣:٥)

And soon shall your Lord give you and you shall be well-pleased. (Ad-duha, 93:5)

The final and complete fulfilment of this promise will take place in the Hereafter. But, this also is part of its fulfilment that the slave who conveys blessing to the Prophet ﷺ sincerely out of love for him will recieve ten blessings from Alah and ten salutations (of peace). This is indeed a display of Allah's deep love for the Prophet ﷺ and His mercy on him. Allah conveyed these tidings to the Prophet ﷺ through Jibril ﷺ in a very loving manner:

اِنَّ رَبَّکَ یَقُوْلُ اَمَا یُرْضِیْکَ یَا مُحَمَّدُ

"Your Lord says, O Muhammad , Will you not be pleased with My decision?"

If Allah grants us the power to understand, we might fathom the station of the Prophet ﷺ through these *ahadith*.

(١٣٣٩/٢٩٦) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ خَرَجَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى دَخَلَ نَخْلًا فَسَجَدَ فَاَطَالَ السُّجُوْدَ حَتّٰى خَشِيْتُ اَنْ يَّكُوْنَ اللهُ قَدْ تَوَفَّاهُ قَالَ فَجِئْتُ اَنْظُرُ فَرَفَعَ رَأْسَهُ فَقَالَ مَالَكَ؟ فَذَكَرْتُ لَهُ ذَالِكَ قَالَ فَقَالَ اِنَّ جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ قَالَ لِيْ اَلَا اُبَشِّرُكَ اَنَّ اللهَ عَزَّوَجَلَّ يَقُوْلُ لَكَ مَنْ صَلّٰى عَلَيْكَ صَلٰوةً صَلَّيْتُ عَلَيْهِ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ.

(رواه احمد)

(1339/296) Sayyidina Abdur Rahman ibn Awf ﷺ has said that once the Messenger of Allah ﷺ went out and entered among some palm trees and prostrated himself so long that he was afraid Allah may have taken his soul. So, he went and looked, and he (the Prophet) raised his head and said, "What is the matter with you?" Sayyidina Abdur Rahman ﷺ mentioned that to him (about his fear and the Prophet's ﷺ not raising his head from prostration). The Prophet ﷺ said, "Jibril ﷺ had come and gave me the good news that Alah said, "If anyone invokes one blessing on you I will bless him and if anyone conveys salutation to you I will convey peace to him." (Ahmad)

Commentary: This *hadith* confirms that if anyone invokes blessing on the Prophet ﷺ, Allah will send blesings on him. However, it does not mention the number ten, but the *hadith* preceding it and narrated by Sayyidina Abu Talha ﷺ has informed us that Jibril ﷺ has conveyed the good news that Allah will send ten blessings in lien of anyone's blessing on the Prophet ﷺ. Either the Prophet ﷺ did not find it necessary to mention the number ten when he gave the good news to Sayyidina Abdur Rahman ibn Awf ﷺ or later on one of the narrators forgot it.

In another version of this *hadith* in Musnad Ahmad there are these words:

فَسَجَدْتُ لِلّٰهِ شُكْرًا

(So, I fell down in prostration in gratitude for the good news.)

While mentioning this *hadith*, Imam Bayhaqi has said "I have not found any *hadith* more authentic than this in proof of prostration for gratitude". But Allah knows best.

(١٣٤٠/٢٩٧) اِنَّ جِبْرَئِيْلَ اَتَانِيْ فَقَالَ مَنْ صَلّٰى عَلَيْكَ مِنْ اُمَّتِكَ وَاحِدَةً

صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ.

(معجم اوسط للطبرانی وسنن سعید بن منصور)

(1340/297) Tabarani has transmitted a *hadith* of similar nature from Sayyidina Umar ﷺ. It too mentions of an unusual prostration of the Messenger of Allah ﷺ and it concludes with his follwoing saying after arising from the prostration.

Jibril ﷺ came to me and convyed the message: If Jibril ﷺ came to me and conveyed the message: If anyone from your *ummah* invokes a blessing on you, Allah will bless him ten times and raise his ranks ten times.

Commentary: The purpose of all these *ahadith* is one, and that is to inform us that an easy way to receive the blessings of Allah — His favours and mercy — is to invoke blessing and peace on the Prophet ﷺ with a sincere heart. In reward from invoking a blessing on the Prophet ﷺ, Allah sends ten blessings, raises rank ten times, wipes out ten sins from the record of deeds and credits it with ten good deeds. (These *ahadith* are not narrated by merely one or two Companions ﷺ but by a large number of them[1] and transmitted by almost all the Books of *hadith, the Sahah, Sunan* and *Musnad*, on reliable authority.) Thus, if anyone invocates blessings on the Prophet ﷺ only ten times every day then, according to these *ahadith*, Allah blesses him one thousand times and this includes His mercy and bounties, raises his rank one thousand times, remits one thousand of his sins and records one thousand good deeds in his name. What a good bargain! How very dispossesed are those who do not seize this opportunity!

May Allah grant us firm belief and ability to act accordingly. *Aameen*!

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1. Sayyidina Abu Huraryrah, Anas, Abu Buradah ibn Niyar, Abdur Rahman ibn Awf, Abu Talha Ansari and Umar رضي الله عنهم whose narrations we have seen here, and (these too have narrated similar *ahadith* transmitted, in different Books): Bara ibn Aazib, Sa'eed ibn Umar Ansari and Abdullah ibn Al-Aas رضي الله عنهم, we might say that this *hudith* topic is narrated in a continuous way by different Companions in terms of its common nature. Accordingly, it is proved from the Prophet ﷺ surely and definitely.

To Neglect Blessings On His Mention Spells Destruction

(١٣٤١/٢٩٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَغِمَ اَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ اَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ اَنْ يُغْفَرَلَهُ وَرَغِمَ اَنْفُ رَجُلٍ اَدْرَکَ عِنْدَهُ اَبَوَاهُ الْكِبَرَ اَوْ اَحَدَهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ. (رواه الترمذی)

(1341/298) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said, "May he be abased who does not invoke a blessing on me when I am mentioned in his presence. May he be abased who passes through the whole of *Ramadan* without his sin being forgiven him (and he fails to make repentance and seek forgiveness in the month). May he be abased one or both of whose parents have reached old age without causing him to enter Paradise (that is, he does not look after them and make them happy). (Tirmizi)

Commentary: The three kinds of people for whom the *hadith* reports the Prophet's ﷺ curse that they should be abased have one thing in common. Their grave folly is that they fail to seize the opportunity afforded them by Allah to gain His favour, Mercy and forgiveness. They simply do not wish to get that. They prefer to be dispossesed of Allah's grants and thus deserve the Prophet's ﷺ prayer against them We will read in the next selection of *hadith* that Sayyidina Jibril ﷺ too has prayed against such people.

(١٣٤٢/٢٩٩) عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اُحْضُرُوْا فَحَضَرْنَا فَلَمَّا ارْتَقَى الدَّرَجَةَ قَالَ اٰمِيْنَ ثُمَّ ارْتَقَى الدَّرَجَةَ الثَّانِيَةَ فَقَالَ اٰمِيْنَ ثُمَّ ارْتَقَى الدَّرَجَةَ الثَّالِثَةَ فَقَالَ اٰمِيْنَ فَلَمَّا فَرَغَ نَزَلَ عَنِ الْمِنْبَرِ فَقُلْنَا يَارَسُوْلَ اللهِ سَمِعْنَا مِنْکَ الْيَوْمَ شَيْئًا مَاكُنَّا نَسْمَعُهُ فَقَالَ اِنَّ جِبْرَئِيْلَ عَرَضَ لِيْ فَقَالَ بَعُدَ مَنْ اَدْرَکَ رَمَضَانَ فَلَمْ يُغْفَرْلَهُ فَقُلْتُ اٰمِيْنَ فَلَمَّا رَقِيْتُ الثَّانِيَةَ قَالَ بَعُدَ مَنْ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْکَ فَقُلْتُ اٰمِيْنَ فَلَمَّا رَقِيْتُ الثَّالِثَةَ قَالَ بَعُدَ مَنْ اَدْرَکَ اَبَوَيْهِ الْكِبَرُ اَوْ اَحَدَهُمَا فَلَمْ يَدْخُلِ الْجَنَّةَ فَقُلْتُ اٰمِيْنَ.

(رواه الحاكم فی المستدرک وقال صحيح الاسناد)

(1342/299) It is reported by Sayyidina Ka'b ibn Ujrah Ansari that one day the Messenger of Allah asked them to get close to him. The Companions drew nearer to him (for he wished to say something and he climbed up the pulpit.) As he put his foot down on the first step, he called out, *Aameen!* on the second step, he again said, *Aameen!* In the same way, on the third step, he called out, *Aameen!* Then he spoke to them and when he had concluded his address, he came down the pulpit. The Companions asked him, "Messenger of Allah! We heard from you something today which we have not heard before (you said *Aameen* at every step of the pulpit.)" So, he disclosed that as he had climbed the first step, Jibril came and said,

بَعُدَ مَنْ اَدْرَکَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ.

"May he perish who finds the month of *Ramadan* but cannot gain pardon for himself." On that, he said *Aameen!*

When he climbed the second step, Jibril said,

بَعُدَ مَنْ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْکَ.

"May he perish before whom you are mentioned but he does not invoke blessings on You! Again, the Prophet said, *Aameen!*

Then, when he raised himself on the third step, Jibril said,

بَعُدَ مَنْ اَدْرَکَ اَبَوَيْهِ الْكِبَرُ اَوْ اَحَدَهُمَا فَلَمْ يَدْخُلِ الْجَنَّةَ

"May he perish whose parents, or one of them, grow old and aged in his life but he cannot make himself worhy of Paradise (by making them happy and comfortable with his attention and care of them)." The Prophet said, *Aameen!* (Haakim)

Commentary: This *hadith* conveys nearly the same message that the previous *hadith* narrated by Sayyidina Abu Hurayrah conveyed with the difference that in this hadith Sayyidina Jibril is the one who cursed the negligent people and the Prophet said *Aameen!*

The same incident in which Jibril has prayed against such people and the Prophet has said, *Aameen*, is also reported with a slight variance by Sayyidina Ibn Abbas, Anas, Jabir ibn Samurah, Maalik ibn Al-Huwayrith and Abdullah ibn Al-Harith apart from Sayyidina Ka'b ibn Ujrah. And these find mention in

different books of *hadith*. Some of these mention that Sayyidina Jibril ﷺ cursed the negligent people and asked the Prophet ﷺ to say *Aameen,* which he did. In all of these *ahadith,* the curse is called upon the three kinds of unfortunate people in a very severe manner by Jibril ﷺ and the Prophet ﷺ, and they have done it very angrily. Actually, this is a svere warning against these three shortcomings in anyone. The incident also reveals that the Prophet ﷺ is regarded very highly and loved by the angels because of Allah's love for him. The love and estimation of the angels is reflected in the strong curse of Sayyidina Jibril ﷺ, the chief of the angels, for anyone who merely omits to bless the Prophet ﷺ when his name is mentioned in his presence. and the Prophet ﷺ said *Aameen* on that. The gravity of the shortcoming is clear from this conduct of Jibril ﷺ and the Prophet ﷺ.

May Allah preserve us from making such mistakes and being neglectful and may He enable us to recognise the worth of the Prophet ﷺ. *Aameen.*

It is not the basis of these *ahadith* that the jurists have ruled that it is *wajib* (obligatory) for the speaker of the Prophet's ﷺ name and the listener to invoke blessings on him on mentioning him.

(١٣٤٣/٣٠٠) عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْبَخِيْلُ الَّذِیْ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَیَّ. (رواه الترمذی)

(300) Sayyidina Ali ﷺ has reported the Messenger of Allah ﷺ as saying, "The niggardly one is he in whose presence I am mentioned but who does not (so much as move his lips and) invoke a blessing on me." (Tirmizi)

Commentary: Normally a man who is stingy in spending his wealth is considered niggardly and miser but here is one who is more niggardly and a greater miser. He is the man before whom the Prophet ﷺ is mentioned but who does not utter the brief expression of *durood* although the Prophet ﷺ has done for his *ummah* a great piece of work and they have received a great wealth from his hands so that if each of them gives away his life for his sake they will not have paid back for his favours.

مرحبا اے پیک مشتاقاں بدہ پیغامِ دوست
تاکنم جاں ازسرِ رغبت فدائے نامِ دوست

None of The Muslim Gatherings Should Go Without Mention of Allah & Blessings On The On The Prophet ﷺ

(١٣٤٤/٣٠١) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَاجَلَسَ قَوْمٌ مَجْلِسًا لَمْ یَذْکُرُوااللّٰهَ فِیْهِ وَلَمْ یُصَلُّوْا عَلٰی نَبِیِّهِمْ اِلَّا کَانَ عَلَیْهِمْ تِرَةً فَاِنْ شَاءَ عَذَّبَهُمْ وَاِنْ شَاءَ غَفَرَلَهُمْ. (رواه الترمذی)

(1344/301) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ told them that if some people sit together and, in their meeting, fail to remember Allah and invoke blessings on their Prophet ﷺ (and their assembly remains void of mention of Allah and benediction on the Prophet ﷺ) then on the Day of Resurrpection that would be for them a cause of regret and loss. Then, Allah may punish them, if He will, or forgive them, if He will. (Tirmizi)

Commentary: This could be enough to make us realise that none of our sittings should be bereft of *zikr* of Allah and *durood* on His Messenger ﷺ. If there is even one meeting in anyone's life in which these things are omitted then that would cause him to regret and he would have to answer for his conduct on the Day of Resurrection. Allah may punish or forgive such people.

The same message with a slight difference of words is narrated, besides Sayyidina Abu Hurayrah, by Sayyidina Abu Sa'eed Al-Khudri, Abu Umamah Bahili, Wathilah ibn Al- Asqa' ﷺ and transmitted in different Books of *hadith*.

Abundance Of Invocation Will Procure Nearness To The Prophet ﷺ On The Day of Resurrection

(١٣٤٥/٣٠٢) عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَوْلَی النَّاسِ بِیْ یَوْمَ الْقِیٰمَةِ اَکْثَرُهُمْ عَلَیَّ صَلٰوةً. (رواه الترمذی)

(1345/302) Sayyidina Ibn Mas'ud ﷺ said that the Messenger of Allah ﷺ said, "The one who will be nearest on the Day of Resurrection will be the one who invoked most blessings on me." (Tirmizi)

Commentary: Any practicing believer who invokes blessings on the Prophet ﷺ frequently will gain nearness to him on the Day of Resurrection. May Allah cause us to be one of those who receive this honour.

(١٣٤٦/٣٠٣) عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلّٰى عَلٰى مُحَمَّدٍ وَقَالَ اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَکَ يَوْمَ الْقِيٰمَةِ وَجَبَتْ لَهٗ شَفَاعَتِيْ. (رواه احمد)

(1346/303) Sayyidina Ruwayfi ibn Thabit Ansari ﷺ as reported that the Messenger of Allah ﷺ said, "If anyone invokes a blessing on Muhammad, saying:

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَکَ يَوْمَ الْقِيٰمَةِ.

(O Allah! Let him occupy the place near You on the Day of Resurrection)

he will be assured of my intercession". (Ahmad)

Commentary: This *hadith* is also transmitted by Tabarani in *Mu'ajjam al-Kabeer* in the following words:

مَنْ قَالَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَکَ يَوْمَ الْقِيٰمَةِ وَجَبَتْ لَهٗ شَفَاعَتِيْ

The person is assured of my intercession who says:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَکَ يَوْمَ الْقِيٰمَةِ.

(O Allah! Shower blessings on Muhammad ﷺ and cause him to occupy a place near You on the Day of Resurrection.)"

This contains all the words of the blessing and supplication and it is very brief.

The Prophet ﷺ will intercede he will consider it a special right (to his intercession) of those people who invoke blesings on him in these words. He will make a particular reference to these people in the court of Allah when interceding for his *Ummah*.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَکَ يَوْمَ الْقِيٰمَةِ.

If Anyone Continues To Invocate Blessings Instead of Making Supplication That Would Get His Purpose Served

(١٣٤٧/٣٠٤) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ اِنِّيْ اُكْثِرُ الصَّلٰوةَ عَلَيْكَ فَكَمْ اَجْعَلُ لَكَ مِنْ صَلٰوتِيْ فَقَالَ مَاشِئْتَ قُلْتُ الرُّبُعَ قَالَ مَاشِئْتَ فَاِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ قُلْتُ النِّصْفَ، فَقَالَ مَاشِئْتَ فَاِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ، قُلْتُ فَالثُّلُثَيْنِ قَالَ مَاشِئْتَ فَاِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ، قُلْتُ اَجْعَلُ لَكَ صَلٰوتِيْ كُلَّهَا قَالَ اِذًا تُكْفٰى هَمَّكَ وَيُكَفَّرُلَكَ ذَنْبُكَ. (رواه الترمذى)

(1347/304) Sayyidina Ubayy ibn Ka'b ﷺ said that he told the Messenger of Allah ﷺ, I frequently invoke blesings on you but how much of my supplication must I devote to You?" So he said, "You may set aside as such as you wish." Ubayy ibn Ka'b ﷺ suggested that he would set aside a quarter of his supplication to Allah to invoke blessings on the Prophet ﷺ who said to him, "Whatever you wish, but if you increase it that will be better for you." Then Ubayy ﷺ suggested that it should be half of his supplications and the Prophet ﷺ said, "Whatever you wish, but if you increase it, that will be better for you." At that , he suggested two-thirds of his supplications (to invoke blessings) and the Prophet ﷺ said, "Whatever you wish, but if you increase it, that will be better for you." So, Ubayy ibn Ka'b ﷺ said that he would devote all his suppliction to invoke blessings on him and would be freed from care and need (and Allah would take care of all that, and his worldly and religious needs would be fulfilled from the unseen) and his sin will be expiated. (Tirmizi)

Commentary: The translation is clear and the *hadith* is self-explanatory. The Arabic word *salah* in the text here refers to supplication as generally pointed out by exponents of the *hadith*.

Sayyidina Ubayy ibn Ka'b ﷺ was given to making many supplications to Allah and he thought that he should set aside some of that to invoke blessings on the Prophet ﷺ. He sought the advice of the Prophet ﷺ on how much time he should devote to him. TheProphet ﷺ did not determine any time, limit for him but left it to his own discretion indicating to him, however, that whatever

time he set aside to would be better for him. Finally, Sayyidina Ubayy ibn Ka'b ﷺ decided to substitute all that he requested Allah in his suppliction with invocation of blessings for Messenger of Allah ﷺ — that is asking Allah for His Messenger ﷺ alone. When he decided thus, the Messenger of Allah ﷺ conveyed to him the good news that in that case all his needs and problems would be solved without his having to make a supplication or effort and his sins will be forgiven without taking him to task for that.

We have seen in this very volume in the chapter on the Excellence or Merit of the Qur'an, the *hadith qudsi* in which the Messenger of Allah ﷺ has reported the saying of Allah:

مَنْ شَغَلَهُ الْقُرْاٰنَ عَنْ ذِكْرِىْ وَمَسْئَلَتِىْ اَعْطَيْتُهُ اَفْضَلَ مَا اُعْطِى السَّائِلِيْنَ.

"He whom the Qur'an keeps busy (and away) from remebering Me and making supplications, I will give him better than that what I give those who ask and make supplications."

This *hadith qudsi* promises the favours and bountines of Allah to those who devote all their time to recital of Qur'an and make it their sole devotional exercise and also assures them that they would get more than those who request Allah and make supplications to Him. Similarly, the *hadith* narrated by Ubayy ibn Ka'b ﷺ which is under-discussion assures the lovers of the Prophet ﷺ and sincere Muslims who devote all their supplications to invocate blessings on the Prophet ﷺ skipping personal requests that Allah will favour them much and all their problems and difficulties will be solved without their realising how. Their sins will be forgiven too.

The secret lies in the fact that just as keeping oneself attached to the Qur'an is a sign of love and faith in Allah's Book which entitles the devoted person to Allah's choicest favours, so too it is a sign of love and true faith and attachment to the Messenger of Allah ﷺ to keep oneself occupied in invocating blessings on him. Such sincere slaves of Allah are entitled to the mercy of Allah without making a request for it.

Besides, we have seen the *ahadith* that assure a man who invokes a blessing on the Prophet ﷺ that Allah will shower on him ten blessings, credit his record of deeds with ten pious acts, obliterate ten sins for his record of deeds and elevate him ten ranks. In the light of this assurance, how well blessed that person would

be who devotes his entire supplication to invocating blessings for the beloved Prophet ﷺ making all his requests for the Prophet ﷺ and none whatsoever for himself. Surely, Allah's blessings, favours and mercy would pour down on him heavily. The obvious consequence would be that the mercy of Allah would get him his wants without his asking and cleanse him of the traces of sin. May Allah cause us to believe in these things and then to act accordingly.

Durood Gets Supplications Answered

(١٣٤٨/٣٠٥) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ إِنَّ الدُّعَاءَ مَوْقُوْفٌ بَيْنَ السَّمَاءِ وَالْاَرْضِ لَا يَصْعَدُ مِنْهُ شَيْئٌ حَتّٰى تُصَلِّيَ عَلٰى نَبِيِّکَ.

(رواه الترمذی)

(1348/305) Sayyidina Umar Ibn Al-Khattab ﷺ said that the supplicationg is stopped between heaven and earth, none of it ascending till you invoke blessing on your Prophet ﷺ. (Tirmizi)

Commentary: We have seen a *hadith* (No.91) in the etiquettes of *du'a* that one who makes a supplication should first praise Allah nd glorify Him and then invocate blessings on His Messenger ﷺ before presenting his request to Allah. This narrative of Sayyidina Umar ﷺ tells us that we must invocate blessings even after making a supplication for that is a chief means of acceptance of the request.

It is reported from Shaykh Abu Sulayman in the *Hisn Haseen* that *durood* (which really is a supplication on behalf of the Prophet ﷺ) is surely accepted by Allah and if one of His slaves invocates a blessing on the Prophet ﷺ before making a supplication and again on concluding it then it is surely alien to His Mercy that He accept what is in the begining and what is at the end but overlook what is in-betwen of the needy man's request. Therefore, the supplicant must be fully confident that his supplication would be granted if he has invoked blessing on the Prophet ﷺ before and after it, *Insha Allah.*

The foregoing *hadith* does not say that Sayyidina Umar ﷺ had heard the words(about acceptance of *du'a*) from the Prophet ﷺ. However, this is something that no one can suggest on his own

through his personal idea of understanding but can only say such a thing after hearing it from the Prophet ﷺ, therefore, according to the scholars of *hadith* this narrative is a *marfoo' hadith*.

No Matter In Which Corner Of The World One Calls For Blessings On Him It Does Reach The Prophet ﷺ

(١٣٤٩/٣٠٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَجْعَلُوْا بُيُوْتَكُمْ قُبُوْرًا وَّلَا تَجْعَلُوْا قَبْرِىْ عِيْدًا وَصَلُّوْا عَلَىَّ فَاِنَّ صَلٰوتَكُمْ تَبْلُغُنِىْ حَيْثُ كُنْتُمْ. (رواه النسائى)

(1349/306) Sayyidina Abu Hurayrah رضي الله عنه has reported the Messenger of Allah ﷺ as saying, "Do not turn your houses into graves, and do not make my grave into a place of festival, but invoke blessings on me for wherever you are your blessing will reach me. (Nasa'i)

Commentary: This *hadith* teaches us three things:

(i) "Do not turn your houses into graves;" scholars have pointed out that the dead do not practice *zikr* or worship in the grave. Graves are thus void of worship and *zikr* so do not let your houses be like that, lacking in *zikr* and worship of Allah." Houses should be enlivened with remembrance of Allah and worship. This tells us that houses where neither is Allah remembered nor worshipped are not places of the living but they are reposes of the dead.

(ii) "Do not make my grave into a place of festival. Just as people assemble and enjoy themselves at some place on an appointed date every year so do not make my grve a fair ground." The graves of saints and religious people are turned into fairs in the name of *urs* (celebration of death anniversary). If such a thing were held at the grave of the Prophet ﷺ that would be very painful and agonising to his soul.

(iii) "You may send blessings to me from the east or the west, from dry land or oceans, wherever you are. I will recieve your blessings." The same message has been transmitted by Tabarani in almost the same words from Sayyidina Hasan ibn Ali رضي الله عنه.

حَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَىَّ فَاِنَّ صَلٰوتَكُمْ تَبْلُغُنِىْ

"Wherever you are invoke blessing on me, for your blessings are conveyed to me."

Those people who have something of a relationship with the Prophet ﷺ from the heart will see in these words a very good news. They are comforted that though they might be thousands of miles away yet their *as-salatu wa aslam* will reach them.

قرب جانی چو بود بعد مکانی سہل است [1]

(١٣٥٠/٣٠٧) عَنْ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلّٰهِ مَلٰئِكَةً سَيَّاحِيْنَ فِي الْأَرْضِ يُبَلِّغُوْنِيْ مِنْ أُمَّتِيْ السَّلَامَ. (رواه النسائی والدارمی)

(1350/307) Sayyidina Ibn Mas'ud رضي الله عنه reported the Messenger of Allah ﷺ as saying, "Allah has some angels who travel about in the earth and convey to me the salutation (peace) of my people." (Nasa'i, Darami)

Commentary: Another *hadith* transmitted by Tabarani and others and narrated by Sayyidina Ammar ibn Yasir رضي الله عنه adds to this the message that the angel who conveys the blessings discloses the name of the person who invocates the blessings. He says:

يَا مُحَمَّدُ صَلّٰى عَلَيْكَ فَلَان كَذَا وَكَذ

"O Muhammad! So-and-so has invocked blessings on you."

In some versions of the *hadith* of Sayyidina Ammar ibn Yasir رضي الله عنه it is said that the angel discloses the name of the man's father also. He says: یا محمد علیک فلان بن فلان (O Mhammad! So-and-so son of so-and-so has invoked blessings on you." Indeed, it is very fortunate of the Believer who invokes blessings on the Prophet ﷺ. The angel recalls his name and his father's before the Prophet ﷺ. His name and his father's are announced in the presence of the Prophet ﷺ

(١٣٥١/٣٠٨) عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللهُ عَلَيَّ رُوْحِيْ حَتّٰى أَرُدَّ عَلَيْهِ السَّلَامُ.
(رواه ابو داؤد والبیهقی فی الدعوات الکبیر)

(1351/308) It is reported by Sayyidina Abu Huraryrah رضي الله عنه that the Messenger of Allah ﷺ said, "Whenever anyone sends

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1. If the heart is linked, distnces are easily surmounted.

salutation to me, Allah returns my soul to me so that I may reciprocate the salutation." (Abu Dawood, Bayhaqi)

Commentary: The words of the *hadith* Allah *returns my soul to me* might cause someone to doubt that his should stays away from his body and when anyone greets saying *salam* (Peace) Allah return it to the body so that he may reciprocate the *salam*. But, this is not correct. If we go by it then the Prophet's ﷺ soul is put into his body hundreds of times ever yday and taken out, for millions of people convey blessings and peace to him every day. There is a retinue of people at the grave too presenting their *salam*. Besides, it is cofirmed that the Prophets عليهم السلام are alive in their graves, though the ulma's concept of their living is different, but they are all agreed that all the Prophets عليهم السلام are alive in their graves. This is known from *Shari'ah*.

Therefore, the *hadith* cannot mean to say that his body is always without soul and when anyone sends *salam*, the soul is returned to it to enable him to respond. Most exponents of *hadith* have interpreted the words to mean that in the grave his soul is perpetually atentive towrads Allah and the next world. When someone presents his *salam* and it reaches him through an angel attentive to him too with the permission of Allah, and he reciprocates the *salam*. This paying of attention is what the *hadith* means by اِلَّا رَدَّ اللهُ عَلَىَّ رُوْحِي.

This humble writer submits that only those people can understand it who have some concept of the life of *barzakh*[1] and its conditions. May Allah enable us to gain insight into these facts.

The message of the *hadith* is that when anyone sends saluations (*salam*) to the Prophet ﷺ he does not make a mechanical and superficial response only with the tongue, but returns the greeting with soul and heart fully attentive.

The truth is that if anyone does not gain reward at all for his invocating blessings and peace but recives only the Prophet's response then he has indeed recieved every thing.

اَلسَّلَامُ عَلَيْكَ اَيُّهَاالنَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

"Peace be on you, O Prophet, and the mercy of Allah and His favours'.

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1. *barzakh* is the intervening life between death and resurrection.

(١٣٥٢/٣٠٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَىَّ عِنْدَ قَبْرِىْ سَمِعْتُهُ وَمَنْ صَلَّى عَلَىَّ نَائِيًا اُبْلِغْتُهُ.

(رواه البيهقى فى شعب الايمان)

(1352/309) Sayyidina Abu Huraryrah ﷺ has reported the Messenger of Allah ﷺ as saying, "If anyone invokes blesings on me at my grave, I hear it, and if anyone invokes blessings from a distance then it is conveyed to me." (Bayhaqi)

Commentary: This *hadith* explains to us that only that blessing and *salam* is conveyed to the Prophet ﷺ through the angels which is invoked at a distance. However, those whom Allah enables to stand at his grave and they invoke blessings and peace then he hears them directly. and, as we have read, he reciprocates to everyone's salutation (and greetings).

How very fortunate are the slaves of Allah who invoke blessings and peace on him hundred of times everyday and gets his response. The truth is that if anyone gets only one response from the Prophet ﷺ for their blessings of a lifetime and if they have in them speak of love for him then that single response is worth more than the wealth of this world and the next.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ كَمَا تُحِبُّ وَتَرْضٰى عَدَدَ مَا تُحِبُّ وَ تَرْضٰى

(O Allah! Bless our cheif Muhammad, the *unlettered Prophet* ﷺ and his family, and favour and give peace — as You love and please to such an extent as You love and please.)

Expressions Of *Durood*

We have seen in the previous pages that Allah has Commanded us to invoke blessings on His Messenger ﷺ. He has given this Command in a very effective and lovable way.

The Prophet ﷺ has described to us the merits and vitrues of this exercise on behalf of Allah. We have read them in the *ahadith* narrated in earlier pages.

Then, when his Companions ﷺ asked him, the Prophet ﷺ also taught them the expressions and phrases of the invocations. I have

done as best I could to collect the authentic *ahadith* on the subject from the Books of *Ahadith* and present them here.

والله ولی التوفیق

(١٣٥٣/٣١٠) عَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِیْ لَیْلٰی قَالَ لَقِیَنِیْ کَعْبُ بْنِ عُجْرَةَ فَقَالَ اَلَا اُهْدِی لَکَ هَدْیَةً سَمِعْتُهَامِنَ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَقُلْتُ بَلٰی فَاهْدِهَا لِیْ فَقَالَ سَاَلْنَا رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَقُلْنَا یَارَسُوْلَ اللّٰهِ کَیْفَ الصَّلٰوةُ عَلَیْکُمْ اَهْلَ الْبَیْتِ فَاِنَّ اللّٰهَ قَدْ عَلَّمَنَا کَیْفَ نُسَلِّمُ عَلَیْکَ قَالَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی آلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ اَللّٰهُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَ عَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاهِیْمَ وَ عَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ.

(رواه البخاری و مسلم)

(1353/310) Sayyidina Abdur Rahman ibn Abu Layla, a prominent Taba'ee has related that he met Sayyidina Ka'b ibn Ujrah (a Companion from among those of the *Bayt Ar-Ridwan*). The latter asked him if he would like him to present him with something he had heard from the Prophet. He expressed his desire to hear it, so he said: We said to the Messenger of Allah that Allah has taught us how to offer salutation to you (as we do in the *tashahud* while praying and say:

اَلسَّلَامُ عَلَیْکَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهُ.

"Peace be on you, O Prophet, and the mercy of Allah and His favours." Now, you teach us how we may invoke blessing on you.

The Prophet told us to say:

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ

اَللّٰهُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَ عَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاهِیْمَ وَ عَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ

O Allah! Bless Muhammad and the members of the household of Muhammad رحمة الله برکاتهم as You did bless Ibrahim

ﷺ and the members of the household of Ibrahim ﷺ. You are, indeed, Praiseworthy, Glorious.

O Allah! Confer favours on Muhammad ﷺ and the members of the household of Muhammad as you did confer favours on Ibrahim and the members رحمة الله بركاتهم of household of Ibrahim ﷺ. You are, indeed, Praiseworthy, Glorious. (Bukhari and Muslim)

Commentary: The manner in which Sayyidina Ka'b ibn Ujrah ﷺ narrated this *hadith* to Sayyidina Abdur Rahman ibn Abu Layla رحمة الله عليه shows how highly he regarded this *hadith* and the *durood* it contains. The version of this *hadith* in Tabarani tells us that Sayyidina Ka'b ibn Ujrah ﷺ related this *hadith* to Sayyidina Abdur Rahman ibn Abu Layla رحمة الله عليه while performing *tawaf* in the Bayt Allah[1]. This also reflects the esteem he had for the *hadith* and *durood*.

The version of this *hadith* in Bayhaqi tell us that the question about the *Salah* (benediction) was put to the Messenger of Allah ﷺ when the verse of *sureh Al-Ahzab* was revealed[2].

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

(الاحزاب ٣٣:٥٦)

Surely Allah and His angels send blesings on the Prophet ﷺ. O you who belive! Send your blessings on him and salute him with a becoming salutation. (Al-Ahzab, 33:56)

We have already discussed the command contained in this verse.

The question was put to the Prophet ﷺ, how could the Companions (and the rest of *ummah*) abide by the Command of Allah that they send blessings on the Prophet ﷺ. The words of the invocation taught to us in this *hadith* and many other *ahadith* besides it (اللهم صل على محمد ......) disclose that we must request and beg Allah to shower blessings and favours on the Prophet ﷺ. This is because we are ourselves dependant and needy and worthless so we cannot offer anything ourselves to The Holy Prophet ﷺ, the benefactor of the mankind ﷺ.

Thus, we implore and beseech Allah to bless and favour him by

1. Fath Al-Bari, Kitab Ad-Da'wat.
2. Fath Al-Bari (Kitab Ad-Da'wat)

raising and increasing his nobility, honour, bounties, mercy, nearness and the approved position. And, He may deal with the Prophet's ﷺ household members in the same manner.

The Wisdom in Asking For *Barakh* After Asking for *Salah*

We have spoken about the word *as-salah* in the preceding pages. It has a very wide connotation and means to honour and respect, laud and praise, elevate ranks, love, bless and show mercy, hold (someone) as beloved, show good intention and pray for betterment.

For any slave of Allah to gain *barakah* from Him also means the same thing. He gets abundant favours, blessings with permanance and continued increase. In other words, *barakah*, does not include anything that *as-salah* does not embrace. If that is so then there is no need to ask Allah to favour *(barakah* for His Messenger ﷺ once we have begged Him to bless him (*as-salah*). However, the method of supplicating Allah is to use different words for the same request, again and again, to demonstrate the intensity of our need and sincere request. This is why in *durood* after requesting Allah for His *salah* (blessing), we request Him for His *barakah* (favours) for the Prophet ﷺ and members of his household. In fact, in some versions which we will see soon Allah is requested for tarahham ترحم after *salah* and *barakah*.

THE WORD *AAL* (آل)

The word *aal* occurs four times in this *durood* and we have translated it as *members of his household*. The *all* آل of anyone — in Arabic, particularly in the terminology of Qur'an and *hadith* — are those people who have a special link or attachment with him whether that link or attachment is:

(i) of kinship, like with wife and children, or
(ii) of friendship, belief and love, following and obedience as with companions, lovers and followers in his mission.[1]

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❶. Imam Raghib Isfahani has given the meaning of *aal* in *Mufradat Al-Qur'an* in these words:
ويستعمل فيمن يختص بالانسان اختصاصا ذاتيا اما بقرابة قريبة او بموالاة قال عزوجل (وآل ابراهيم وآل عمران) وقال (ادخلوا آل فرعون اشد العذاب)

Hence, the word *aal* can have both these meanings from the point of view of lexicon. However, the very next *hadith* that we will now read — as narrated by Abu Humayd As-Sa'idee presents expressions of the *durood* which indicate that *aal* means *members of the household* alone. This covers the Prophet's ﷺ wife, descendants and children. These people are honoured by a close kinship and attachment with the Prophet ﷺ and a special association with his life (which is not available to other people although they may be more meritorious than them). Accordingly, it is their special honour that blessings and peace are sent on them too in the *durood* when they are sent on the Prophet ﷺ.

It does not follow at all that his wives, who are included in the word *aal*, are more excellent than everyone else in the *ummah*. In the sight of Allah, merit and excellence depnend on faith and deeds prompted by faith and the condition of faith all of which are classed under the head, *taqwah*, (piety, God-fearing)

إن اكرمكم عند الله اتقاكم

The same definition applies to the worldly links. When a sincere devotee presents his beloved mentor a lovable gift and offering then that he includes the mentor and the members of his household because of their personal relationship with him. The sincere devotee wishes that the members of his household too use his gift. Indeed, this is the natural corollary of attachment and love with anyone.

Durood, too is a gift and offering submitted to the Messengr of Allah ﷺ. Hence, it is the demand of one's love for him to include his wives and children (family) with him. It is natural, again, that this should please his heart very much. On this basis, it is not wise to enter into a discussion of excellence and merit.

Nevertheless, it is my own humble sumbmiision that word *aal* in the *durood* means *members of the Prophet's* ﷺ *household* that is, his wives and descendants. In the same way the *aal* of Sayyidina Ibrahim عليه السلام means his *household members*. The Qur'an adresses the wife of Sayyidina Ibrahim عليه السلام and says:

رَحْمَةُ اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ اَهْلَ الْبَيْتِ اِنَّهُ حَمِيْدٌ مَّجِيْدٌ٥ (هود ١١:٧٣)

The mercy of Allah and His blessings be upon you, O people of (Ibrahim's) household! Surely He is Praiseworthy, Glorious.
(Hud, 11:73)

Surely, the *aal* of Ibrahim رحمة الله بركاتهم are those whom this verse refers to as people of his household.

The Comparison in the *Durood*

The *durood* taught by the Prophet ﷺ requests Allah to bless and favour him and his *aal* just as He had blessed and favoured Sayyidina Ibrahim عليه السلام and his *aal* رحمة الله بركاتهم. This comparison raises a mis giving. The one compared is inferior to the one to whom he is comapred; the one to whom another is comapred is superior. For example, if cold water is compared to ice then no matter how cold it is, its coldness will always be lesser than ice which is more cold. On this principle, the foregoing comparison in the *durood* clearly indicates that the blessings and favours on Sayyidina Ibrahim عليه السلام and his *aal* رحمة الله بركاتهم are superior than the blessings and favours requested for Prophet Muhammad ﷺ and his *aal* رحمة الله بركاتهم.

Exponents of *ahadith* have answered this question in many ways. Their answers may be read in *Fath al-Bari* and other books. In my humble opinion the most convincing answer is that comparison is made sometimes only to determine the *kind*. For instance, someone takes cutting from an old garment and asks drapers for the same new cloth. The sample that he has with him is used as the one to which comparison is made but, as we have seen, it is an old and useless piece of cloth but the one that is compared to it is new and valuable and it is better than the sample. Thus, the comparison in the *durood* is of the same kind. The interpretation of the *durood* is clearly:

"The particular kind of blessings and favours which Sayyidina Ibrahim عليه السلام and his *aal* were bestowed with, the same kind of blessings and favours may be bestowed upon Sayyidina Muhammad ﷺ and his *aal*."

Sayyidina Ibrahim عليه السلام has the distinction among all the Prophets عليهم السلام and in fact of all the creation that Allah chose him as His Khaleel (friend)

وَاتَّخَذَ اللّٰهُ اِبْرَاهِيْمَ خَلِيْلًا (النساء ٤:١٢٥)

"And Allah took Ibrahim for a friend". (An-Nisa, 4:125)

And, Allah honoured him with leadership over men,

إِنِّيْ جَاعِلُكَ لِلنَّاسِ إِمَامًا (البقره ٢:١٢٤)

Surely I am going to make you a leader for mankind.[1]

Allah made him the one who built the *Bayt Allah* (House of Allah). Also, starting with him series of Prophets عليهم السلام and Messenger will remain with his progeny and descendants alone till the Last Hour.

No one except Sayidina Ibrahim ﷺ before the Holy Prophet ﷺ had recieved such favours and blessings from Allah and no one had attained the high station of adoration and acceptance. Thus the request in the *durood* is of this very nature that Allah may grant the same kind of favours and blessings to His beloved Prophet ﷺ and the members of his household, and the same kind of love and acceptance.

In short, the comparison is merely to determine and explain the *kind* in which often the one compared is superior to the one with whom comparison is made as we have seen in the example of the sample of cloth taken to the drapers.

The Beginning & Conclusion of The *Durood*

The invocation of blessings begins with اللهم (O Allah) and concludes with two great names of Allah حميد مجيد (the Praiseworthy, the Gracious). some great *Imams* (leaders in the religious teachings) have told that the word (اللهم) *Allahumma* is a substitute for all the Beauitufl Names of Allah (or, it stands for them). Hence, to make a supplication through it is like making a supplication with all His Names. Shaykh Ibn Al-Qayyim رحمة الله عليه has discussed this issue in detail in *Jila Al-Afham* from a very scholarly angle. Knowledgeable people must study that. He has contended that this meaning comes from the *mushaddad meem* (the doubling of the letter meen) and has explained it from the nuance of grammer. He has supported his contention with the conculsions of his predecessor Scholars[2]. As for the names Al-Hameed and Al-Majeed (Praiseworthy, Glorious), they reflected all His

1. Al-Baqarah, 2:124.

2. His discussion of the subject spread over about ten pages in Jila Al-Afham (p.94). Then he concludes: (Continued on Next Page.....)

Attributes of Majesty and perfection. *Al-Hameed* (الحميد) is he Who encompases in His Being all the good and perfect characteristics which entitle Him to praise. *Al-Majeed* is He Who is perfect in majesty and power, omnipotence and greatness. Thus, the meaning be:

O Allah! You are a power of all attributes of glory and perfection and majesty, so we request You alone to send blessings and peace on Sayyidina Muhammad ﷺ and on the members of the household of Sayyidina Muhammad رحمة الله بركاتهم."

In the Qur'an too when mention is made of the blessings and favours of Allah on Sayyidina Ibrahim عليه السلام and his household members رحمة الله بركاتهم, the very same two names are placed at the conclusion of the expression because of their distinction which we have just mentioned. This expression is uttered by the angels.

رَحْمَةُ اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ اَهْلَ الْبَيْتِ اِنَّهُ حَمِيْدٌ مَّجِيْدٌo (هود ۱۱:۷۳)

The mercy of Allah and His blessings be upon you, O people of (Ibrahim's) household! Surely He is Praiseworthy, Glorious.
(Hud, 11:73)

In short, there is a great, deeper meaning in the *durood* beginning with *Allahummah* and concluding with the attributes of Allah, *Al-Hameed* and *Al-Majeed*. The quality of the *durood* increases much by these two expressions.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌo

Comments On The Transmission of This *Durood*

The words of the *durood* narrated by Sayyidina Ka'b ibn Ujrah رضي الله عنه recorded above are as transmitted by *Bukhari* in the *Book of Prophets*. Bukhari has narrated this *hadith* in at least two other places, in the commentary on *surah Al-Ahzab* and in the *Book of Supplications*. In both these places the words after كما صليت and كما

وهذا القول الذي اخترناه قد جاء عن غير واحد من السلف قال الحسن البصري اللهم مجمع الدعاء وقال ابو رجاء العطاردي ان الميم في قوله اللهم فيها تسعة وتسعون اسما من اسماء الله تعالىٰ وقال النظر بن شميل من قال اللهم فقد دعا الله بجميع اسماءه. (جلاء الافهام ص ۹٤)

بارکت (*as You did bless* and *as You did favour* ane only على آل ابراهيم (*on the members of Ibrahim's household*) instead of على ابراهيم وعلى ال ابراهيم (*On Ibrahim and on the members of the household of Ibrahim*). The words in sahih Muslim too are in this manner. However, Hafiz Ibn Hajar has concluded after studying this *hadith* from *Bukhari* and *Muslim* and other Books that the complete words of the *durood* as narrated by Ka'b ibn Ujrah ﷺ include all words as mentioned by us. He has made his conclusion known in *Fath Al-Bari*. He has stated that the versions that have only the words على ابراهيم or على ال ابراهيم (*on Ibrahim*, or *on the members of the household of Ibrahim*) have suffered from the (bad) memory of the narrators[1]. (Fath Al-Bari)

Apart from Sayyidina Ka'b ibn Ujrah ﷺ, many other companions ﷺ have narrated this *hadith* in nearly the same words of the *durood*. Their versions are found in Books of *hadith* and the narrations are being presented here.

(١٣٠٤/٣١١) عَنْ اَبِیْ حُمَیْدِنِ السَّاعِدِیْ قَالَ قَالُوْا یَارَسُوْلَ اللهِ کَیْفَ نُصَلِّیْ عَلَیْکَ؟ فَقَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّیَّتِهٖ کَمَاصَلَّیْتَ عَلٰی آلِ اِبْرَاهِیْمَ وَ بَارِکْ عَلٰی مُحَمَّدٍ وَ اَزْوَاجِهٖ وَذُرِّیَّتِهٖ کَمَا بَارَکْتَ عَلٰی آلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ. (رواه البخاری)

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[1]. We have reffered to Ibn Qayyim's *Jila Al-Afham* in the text preceding. It is his best work on *durood* and reflects on his excellent knowledge. However, he has erred in saying, that the words كما باركت على ابراهيم وعلى آل ابراهيم (*as You did favour Ibrahim and the members of the household of Ibrahim*) are not found in any authentic *hadith*. He goes on to say that the authentic versions have only the words على ابراهيم (*on Ibrahim*) or only على ال ابراهيم (*on the aal of Ibrahim*). (*Jila Al-Afham*). But the truth is that the complete words (including these) are found in Sahih Bukhari in the the Book of Prophets as narrated by Ka'b ibn Ujrah. (v.1, p.477) These words are also found in the narration of Sayyidina Abu Sa'eed Al-Khudri رضى الله عنه as found in Bukhari. (V2. P. 940). In regard to these words, nearly the same mistake has been committed by the teacher of Ibn Al-Qayyim, Shaykh Ibn Taymiyyah. He has concluded that there was no transmission known to him for the words: كما باركت على ابراهيم و على ال ابراهيم (*as you did favour Ibrahim and the members of the household of Ibrahim*) Fatawa Ibn Tamiyyah, VI P 161).

Such an oversight does take place at the hands of the greatest of authorities but it doen not reflect on their authority and knowledge only One Being is Free of blemish. He is: لا يضل ربى ولا ينسى (My Lord errs not, nor forgets)(TaHa, 20:52)

(1354/311) It is reported by Sayyidina Abu Humayd As-Sa'idee ﷺ that some people asked the Prophet ﷺ, "Messenger of Allah! How may we invoke blessings on You?" So, he instructed them to say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah shower blessings on Muhammad, his wives and his offspring as You did bless the members of the household of Ibrahim, and grant favours to Muhammad, his wives and his offspring as You did grant favours to the members of the household of Ibrahim. Indeed, You are Praisworthy, Glorious."

(Bukhari)

Commentary: The words of *durood* are slightly different from those of the first *hadith* narrated by Sayyidina Ka'b ibn Ujrah ﷺ. The words there begin:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّد **and**

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ"

But in this *hadith* the words وعلى آل محمد at both places are replaced with وازواجه وذريته (that is, *and the members of the household of Muhammad* are replaced with *his wives and his offspring.*)

It was on the basis of this replacement that I had suggested that the opinion of those people is correct who say that آل محمد refers to his wives and offspring.

There is another subtle difference. In that *hadith* these words were there كما صليت على ابراهيم وعلى آل ابراهيم (*as You did bless Ibrahim and the members of the Household of Ibrahim*) and كما باركت على ابراهيم وعلى آل ابراهيم (as You did favour Ibrahim and the members of the household of Ibrahim). But, in the *hadith* both these sets of words are substituted by كما صليت على آل ابرهيم and كما باركت على آل ابراهيم.

In the *ahadith* by other Companions too (as we will see) the words are على آل ابراهيم which, as we said, is only a difference in the meaning. In the idiom of the Arabic language if someone's name is called and his progeny is mentioned while he is not mentioned (as

such) then he will be deemed to be included in that. For instance, the Qur'an says:

إِنَّ اللهَ اصْطَفَىٰ آدَمَ وَ نُوحاً وَّ آلَ إِبْرَاهِيمَ عَلَى الْعَالَمِيْنَ" (آل عمران ٣:٣٣)

"Surely Allah chose Aadam and Nuh and the family of Ibrahim and the family of Imran above all the peoples of the world)

(Aal Imran, 3:33)

Obviously, the *aal* of Ibrahim ﷺ too. In the same way, Fir'awn is also included it: وادخلو آل فرعون اشد العذاب and واغرقنا آل فرعون (athough only *aal* of Fir'awn is mentioned in the both cases.)

The two *ahadith* have only a slight difference of words. The *ulama* and the jurists have contended that either of them may be recited in prayers. In the same way the other *durood* that we will read shortly as narrated by other Companions may be recited in prayers although there is some variance in their words.

(١٣٥٥/٣١٢) عَنْ اَبِيْ مَسْعُوْدٍ الْاَنْصَارِيْ قَالَ اَتَانَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِيْ مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيْرُ بْنُ سَعْدٍ اَمَرَنَا اللهُ اَنْ نُصَلِّيَ عَلَيْكَ يَارَسُوْلَ اللهِ فَكَيْفَ نُصَلِّيْ عَلَيْكَ؟ قَالَ فَسَكَتَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى تَمَنَّيْنَا اَنَّهُ لَمْ يَسْئَلْهُ ثُمَّ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ عَلٰى آلِ مُحَمَّدٍ كَمَاصَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى آلِ اِبْرَاهِيْمَ فِيْ الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ." وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ. (رواه مسلم)

(1355/312) It is reported on the authority of Sayyidina Abu Mas'ud Ansari ﷺ that some of them were sitting with Sayyidina Sa'd ibn Ubadah. The Messenger of Allah ﷺ came there. Bahsir ibn Sa'd submitted to him, "Allah has commanded us to bless you, Messenger of Allah! How should we bless you?" The narrator, Abu Sa'd Ansari, said, "The Messenger of Allah ﷺ kept quiet for sometime (which caused us to worry that he did not like us to put that question to him) and we wished we had not asked the question. The Messenger of Allah ﷺ then said that we must say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَاصَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ

وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى آلِ إِبْرَاهِيْمَ فِي الْعَالَمِيْنَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ. وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ.

"O Allah! Bless Mhuammad and the members of the household of Muhammad as You did bless the members of the household of Ibrahim, and bestow favours on Muhammad and the members of the household of Muhammad as You did bestow favours on the members of the household of Ibrahim in the world. Indeed, You are Praiseworthy and Glorious, and salutation as you know." (Muslim)

Commentary: The version of this *hadith* in Tabari is slightly different. When Bahsir ibn Sa'd asked the Prophet ﷺ how they may bless him, (the narrator says)

فَسَكَتَ حَتّٰى جَاءَهُ الْوَحْيُ

"So he remained silent until he received the revelation."

Then he gave the foregoing advice. Thus, we learnt that he had been waiting to receive the *wahy* and that the wrods of the *durood* are taught by Allah. We also learn that the question about the nature of *durood* was first put to him in the meeting of Sayyidina Sa'd ibn Ubadah ؓ, to answer which the Holy Prophet ﷺ had to wait for the revelation.

As for the versions of the other Companions where a similar question is mentioned (Ka'b ibn Ujrah. Abu Humayd Sa'idee, for instance), either they refer to the same sitting as this *hadith*, or different people may have asked him at different times. The Prophet ﷺ may have advised them the expressions of *durood* that are found in their narratives. The style and words of most of the *ahadith* support our contentin. But Allah knows best.

The version of this very *hadith* in Ahmad, Ibn Khazimah and Hakim (and others) has this addition too:

Bashir ibn Sa'd put the question to the Prophet ﷺ in this way:

كَيْفَ نُصَلِّيْ عَلَيْكَ إِذَا نَحْنُ صَلَّيْنَا عَلَيْكَ فِيْ صَلٰوتِنَا.

"How should we invoke blessings on you in our prayers?"

Thus, the question related to the *durood* that must be recited in regular prayers and the Prophet ﷺ taught the Companions this *durood* (which is known as *durood Ibrahimi*).

We have seen that in this *hadith* narrated by Abu Mas'ud Ansari ﷺ like the narrative of Abu Humayd Sa'idee ﷺ the words after كما صليت and كما باركت are only على آل ابراهيم (on the members of Ibrahim's household) and the concluding words إنك حميد مجيد (Indeed . You are Praiseworthy, Glorious) are preceeded by في العالمين (in the world).

(١٣٥٦/٣١٣) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىْ قَالَ قُلْنَا يَارَسُوْلَ اللهِ هٰذَا السَّلَامُ عَلَيْكَ فَقَدْ عَلِمْنَا فَكَيْفَ نُصَلِّىْ عَلَيْكَ قَالَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ كَمَاصَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَ بَارِكْ عَلٰى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ آلِ اِبْرَاهِيْمَ. (رواه البخارى)

(1356/313) Sayyidina Abu Sa'eed Al-Khudri ﷺ has said that they (the Companions) submitted to the Messenger of Allah ﷺ, "We know how to convey salutations to you (as we say in the *tashahhud* (السلام عليك ايهاالنبى و رحمة الله وبركاته) but do tell us how may we invoke blessings on you? So, the Prophet ﷺ said to them that they may say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ كَمَاصَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ آلِ اِبْرَاهِيْمَ

"O Allah, bless Muhammad, Your slave and Your Messenger, as You did bless Ibrahim. And bestow favours on Muhammad and the members of the household of Muhammad as You did bestow favours on Ibrahim and the members of the household of Ibrahim." (Bukhari)

(١٣٥٧/٣١٤) عَنْ طَلْحَةَ اَنَّ رَجُلًا قَالَ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَيْفَ نُصَلِّىْ عَلَيْكَ يَا نَبِىَّ اللهِ؟ قَالَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. (رواه النسائى)

(1357/314) Sayyidina Tahah ﷺ said that someone asked (the Prophet ﷺ), "Messenger of Allah! How may we invoke blessigns on You? So, he said that they may say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah! Bless Muhammad as You did bless Ibrahim. Indeed, You are Praiseworthy, Glorious." (Nasa'i)

(١٣٥٨/٣١٥) عَنْ بُرَيْدَةَ قَالَ قُلْنَا يَارَسُوْلَ اللهِ قَدْ عَلِمْنَا السَّلَامَ عَلَيْكَ فَكَيْفَ الصَّلٰوةُ عَلَيْكَ؟ قَالَ قُوْلُوْا اَللّٰهُمَّ اجْعَلْ صَلٰوتَكَ وَرَحْمَتَكَ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

(رواه احمد)

(1358/315) Sayyidina Buraydah ﷺ has reported that they asked the Messegner of Allah ﷺ that while they knew how to present saluttation to him, they wished to know how they might invocate blessings on him. He said to them that they must say:

اَللّٰهُمَّ اجْعَلْ صَلٰوتَكَ وَرَحْمَتَكَ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah! Direct Your bessings and Your mercy on Muhammad and on the members of the household of Muhammad as You did drect them on Ibrahim. Indeed, You are Praiseworthy, Glorious." (Ahamd)

(١٣٥٩/٣١٦) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ عَلَيَّ فَقُوْلُوْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى آلِ مُحَمَّدٍ كَمَاصَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ٥

(رواه احمد وابن حبان والدارقطنی والبیهقی فی السنن)

(1359/316) Sayyidina Abdullah ibn Mas'ud ﷺ has reported that the Messenger of Allah ﷺ said that when they invoke blessings on him they should say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى آلِ مُحَمَّدٍ كَمَاصَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah! Bless Muhammad, the unlettered Prophet ﷺ and the members of the household of Muhammad, as You did bless Ibrahim and the members of the household of Ibrahim. And, grant favours to Muhammad, the unlettered Prophet and the members of the household of Muhammad as You did grant favours to Ibrahim and the members of the household of

Ibrahim. Surely, You are Praisewhorthy, Glorious."
(Ahmad, Ibn Hibban, Dara Qutni, Bayhaqi)

Commentary: The Prophet ﷺ is reffered to in this *durood* as النبی الامی (the unlettered Prophet) which is hi distinguishing title. The Qur'an too has mentioned it:

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِىَّ الْاُمِّىَّ الَّذِىْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِى التَّوْرٰةِ وَالْاِنْجِيْلِ (الاعراف ۷:۱۵۷)

Those who follow this Messenger the *Ummi* Prophet whom they find written down with them in the *Torah* and the *Injil*
(Al-A'raf, 7:157)

This verse says that the Prophet ﷺ is mentioned in the *Torah* and *Injil* with this descripiton. *Ummi* means unlettered. He did not learn anything from a teacher or a book but he learnt everything he knew directly from Allah. As far as reading and writing are concerned, he is exactly as he was when he was born. In this descripition, his love is reflected and the brief words are strong evidence of his Prophethood.

(۱۳۶۰/۳۱۷) عَنْ زَيْدِ بْنِ خَارِجَةَ قَالَ سَأَلْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَيْفَ الصَّلٰوةُ عَلَيْكَ؟ فَقَالَ صَلُّوْا عَلَيَّ وَاجْتَهِدُوْا فِى الدُّعَاءِ وَقُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ عَلٰى آلِ مُحَمَّدٍ وَّ بَارِکْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّکَ حَمِيْدٌ مَّجِيْدٌ.
(رواه احمد والنسائی)

(1360/317) Sayyidina Zayd ibn Kharijah ؓ has said that he asked the Messenger of Allah ﷺ how should the blessings on him be? So, he said, "Keep invoking blessings on me and be very attentive to the invocation and say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ عَلٰى آلِ مُحَمَّدٍ وَّ بَارِکْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّکَ حَمِيْدٌ مَّجِيْدٌ."

"O Allah! Shower blessings on Muhammad and on the members of the household of Muhammad and bestow favours on Muhammad and the members of the household of Muhammad as You did bestow favours on Ibrahim and on the members of the household. of Ibrahim. Indeed, You are Praiseworthy, Glorious.
(Ahmad, Nasa'i)

Commentary: The Messenger of Allah ﷺ not only taught Zayd ibn Kharijah ؓ how he may invoke blessings but also said to him that besides invoking blessings on him he must make the invocation devotedly with full attention. He must not merely utter the words with his tongue. Indeed, the invocating of blessings is a supplication for the Prophet ﷺ. But, Allah knows best.

(١٣٦١/٣١٨) عَنْ اَبِیْ هُرَيْرَةَ رَفَعَهٗ مَنْ قَالَ اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَ عَلٰی آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ وَ عَلٰی آلِ اِبْرَاهِيْمَ وَ بَارِكْ عَلٰی مُحَمَّدٍ وَعَلٰی آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ وَ عَلٰی آلِ اِبْرَاهِيْمَ وَ تَرَحَّمْ عَلٰی مُحَمَّدٍ وَ عَلٰی آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰی اِبْرَاهِيْمَ وَ عَلٰی آلِ اِبْرَاهِيْمَ، شَهِدْتُ لَهٗ يَوْمَ الْقِيٰمَةِ وَشَفَعْتُ لَهٗ. (رواه الطبری فی تهذيب الآثار فتح الباری)

(1361/318) It is reported by Sayyidina Abu Huraryrah ؓ that the Prophet ﷺ said that if anyone invoked blessings on him in the following words then he would testify for him on the Day of Resurrection and would intercede for him. (The *durood* is:)

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَ عَلٰی آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ وَ عَلٰی آلِ اِبْرَاهِيْمَ وَ بَارِكْ عَلٰی مُحَمَّدٍ وَ عَلٰی آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ وَ عَلٰی آلِ اِبْرَاهِيْمَ وَ تَرَحَّمْ عَلٰی مُحَمَّدٍ وَ عَلٰی آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰی اِبْرَاهِيْمَ وَ عَلٰی آلِ اِبْرَاهِيْمَ

"O Allah, bless Muhammad and the members of the household of Muhammad as You did bless Ibrahim and the members of the Household of Ibrahim. And bestow favours on Muhammad and the members of the household of Muhamad as You did favour Ibrahim and the members of the household of Ibrahim. And show mercy to Muhammad and the members of the household of Muhamad as You did show mercy to Ibrahim and the household of Ibrahim." (Tahzib Al-Aathar, Tabarani)

Commentary: This *durood* invocates blessings, favours and mercies on the Prophet ﷺ.

We must remember, here, that the religious schoalrs and jurists have disallowed us to supplicate Allah to bestow mercy on the Prophet ﷺ because that supplicationg is made for the general body of Believers: However, if an invocation is made for the Prophet ﷺ

for mercy together with blessings and favour (ترحم or رحمة with صلوة and برکة) then there is no harm. In the *tashahhud* in every prayer, we do say:

اَلسَّلَامُ عَلَيْکَ اَيُّهَاالنَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

(Peace be on you, O Prophet, and the mercy of Allah and His favours).

It is the same thing in the *durood* taught vide this *hadith*, after invoking blessings and favours a request for mercy (ترحم) is made. That completes the blessings.

(١٣٦٢/٣١٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يَّكْتَالَ بِالْمِكْيَالِ الْاَوْفٰى اِذَا صَلّٰى عَلَيْنَا اَهْلِ الْبَيْتِ فَلْيَقُلْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَاصَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّکَ حَمِيْدٌ مَّجِيْدٌ. (رواه ابو داؤد)

(1362/319) Sayyidina Abu Huraryah ﷺ said that the Messenger of Allah ﷺ said, "Hde who cherishes that he recieves the mercies and favours of Allah in full measure by invocating blessings on me and my household members should make this supplication to Allah:"

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَاصَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّکَ حَمِيْدٌ مَّجِيْد

"O Allah, shower blessings on Muhammad, the *ummi* Prophet, and his wives, the mothers of the Believers, and his progeny, and the members of his house as You did shower blessings on Ibrahim. Surely, You are Praiseworthy, Glorious."(Abu Dawood)

Commentary: Some people interpret this *hadith* to conclude that this *durood* is the most excellent of all. They base their conclusion on the remarks that anyone who desries a full measure of the mercy and favour of Allah should invoke blessings on the Prophet ﷺ in these words. Some other authoirties have concluded that the *durood* to be recited in regular prayers outside of prayers, it is meritorious to recite this *durood* as contained in the *hadith* narrated by Abu Huraryrah ﷺ. Allah knows best.

(١٣٦٣/٣٢٠) عَنْ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَدَّهُنَّ فِيْ يَدِيْ جِبْرَئِيْلُ وَقَالَ جِبْرَئِيْلُ هٰكَذَا اُنْزِلَتْ مِنْ عِنْدِ رَبِّ الْعِزَّةِ.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ وَتَرَحَّمْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ تَحَنَّنْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ وَسَلِّمْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. (رواه البيهقي في شعب الايمان والديلمي)

(1363/320) It is reported by Sayyidina Umar ﷺ that the Messenger of Allah ﷺ said that Jibril ﷺ taught him the words of the (following) *durood* by enumerating the fingers of the Prophet's hand and had informed him that they were revealed by the Mighty Lord in that manner.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ وَتَرَحَّمْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ تَحَنَّنْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

اَللّٰهُمَّ وَسَلِّمْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلٰى إِبْرَاهِيْمَ وَ عَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah! Bless Muhammad and the members of the house of Muhammad as You did bless the house of Ibrahim. Surely, You are Praiseworthy, Gracious.

O Allah! Grant favours to Muhammad and the members of the house of Muhammad as You did grant favours to Ibrahim and the members of the house of Ibrahim. Surely, You are Praiseworthy, Gracious.

O Allah! Bestow mercy on Muhammad and on the members of the house of Muhammad as You did bestow mercy on Ibrahim and on the members of the house of Ibrahim. You are Praiseworthy, Gracious.

O Allah! Show kindness to Muhammad and to the members of the house of Muhammad as You did show kindness to Ibrahim and the members of the house of Ibrahim. Surely, You are Praiseworthy, Gracious.

O Allah! Shower peace on Muhammad and on the members of the house of Muhammad as You did shower peace on Ibrahim and the members of the house of Ibrahim. Surely, You ae Praiseworthy, Gracious. (Bayhaqi, Daylami)

Commentary: Apart from invocating blessings, favours and mercy on the Messenger of Allah and his family members, this *durood* also supplicates Allah to shower peace and kindness on him. تحنن translated as kindness or compassion. سلام (*salam*) is peace and security from all evil and uncdesirables.

We might say of this *hadith* that *Kanz Al-Ummal (Vol 1)* has described it as weak in regard to its line of transmission. However, in its vol. 2 another *hadith* has been narrated on the same subject and has the same *durood* but on the authority of Sayyidina Ali ﷺ in reference to *Ma'rifatu Ilm Al-Hadith* by Abu Abdullah Hakim رحمة الله عليه Nayshapuri; again the line of transmission is severely censured. Suyuti has also been cited as having reported this *hadith*. Again, *Kanz al-Ummal* has also narated a *hadith* of almost the same import from Sayyidina Anas ﷺ with reference to Ibn Asakir.

The authorities on *haidth* hold that a weak *hadith* is worth

approval if it is transmitted by different sources; particularly if it exhorts one to good deeds. Mulla Ali Qari رحمة الله عليه has severely censured the version of Sayyidina Ali ﷺ as transmitted by Hakim and commented that the *hadith* is weak but the *ulama* are unanimously agreed that weak *ahadith* may be cited to promote virtuous deeds. (Sharah Shifa, V3 p 473)

This why we have presented the *hadith* here although its line of transmission is weak.

The *ahadith* reproduced upto here and composed of *durood* are all *marfoo'* having been narrated by the Prophet ﷺ himself. The *durood* contained therein are all thaught by Allah. We have seen in the *hadith* narrated by Sayyidina Abu Mas'ud Ansari ﷺ that when he was asked to teach *durood* the Prophet ﷺ kept quiet and waited for sometime and when he received a revelation, he taught the words to his Companions. This shows that he recieved guidance on the expressions of *durood* from Allah and this applies only to those *durood* which he taught himself.

Apart from these there are *durood* which have their source in the Companions ﷺ or our other worthy predecessors. They do not have the same distincition as the former kind of *durood* which are taught by the Prophet ﷺ himself, although some of them are very excellent in terms of their words and implication. But there is no doubt about their approval. We reproduce here two of such *durood* before concluding our work on this topic. They have their origin in Abdullah ibn Mas'ud ﷺ and Sayyidina Ali ﷺ.

(١٣٦٤/٣٢١) عَنْ عَبْدِاللهِ ابْنِ مَسْعُوْدٍ قَالَ إِذَا صَلَّيْتُمْ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاَحْسِنُوْا الصَّلٰوةَ عَلَيْهِ فَإِنَّكُمْ لَاتَدْرُوْنَ لَعَلَّ ذَالِكَ يُعْرَضُ عَلَيْهِ فَقَالُوْا لَهُ فَعَلِّمْنَا، فَقَالَ قُوْلُوْا.

(1364/321) Sayyidina Abdullah ibn Mas'ud ﷺ has said, "When you invoke blessings on the Prophet ﷺ, do it in the best possible way. You do not know that your invocation is presented to the Prophet ﷺ, *Insha Allah*." The other people asked him to teach them how they should invoke blessings on the Prophet ﷺ. He said that they should say:

اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلٰى سَيِّدِالْمُرْسَلِيْنَ وَاِمَامِ الْمُتَّقِيْنَ وَ خَاتَمِ النَّبِيِّنَ مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ اِمَامِ الْخَيْرِ وَ قَائِدِ الْخَيْرِ وَرَسُوْلِ الرَّحْمَةِ اَللّٰهُمَّ ابْعَثْهُ مَقَامًا مَّحْمُوْدًا يَغْبِطُ بِهِ الْاَوَّلُوْنَ وَالْاٰخِرُوْنَ.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ(رواه ابن ماجه)

"O Allah! Let Your blessings, Your mercy and Your favours be on the Chief of the Messengers, the Imam of the pious and God-fearing, and the Seal of Prophets, Muhammad, Your slave, and Your Messenger, Imam of the good, the leader of the good and the Messenger of mercy (whose coming is mercy for all the world). O Allah! let him attain the praiseworthy station which is cherished by the first and the last (people).

O Allah! Bless Muhammad and the members of the household of Muhammad as You did bless Ibrahim and the members of the house of Ibrahim. Indeed, You are Praiseworthy, Gracious. O Allah! Bestow favours on Muhammad and on the members of the household of Muhyammad as You did bestow favours on Ibrahim and on the members of the household of Ibrahim.

(Ibn Majah)

Commentary: Sayidina Abdullah ibn Mas'ud ﷺ had taught these words to his people. They are very auspicious and include exactly *durood Ibrahimi* which is the first *durood* in this chapter as narrated by Sayyidina Ka'b ibn Ujrah ﷺ.

(١٣٦٥/٣٢٢)عَنْ عَلِيٍّ كَرَّمَ اللهُ وَجْهَهُ فِي الصَّلٰوةِ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...... اِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يَا اَيُّهَاالَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (الاحزاب ٣٣:٥٦)

لَبَّيْكَ اَللّٰهُمَّ رَبِّيْ وَسَعْدَيْكَ صَلَوَاتُ اللهِ الْبَرِّالرَّحِيْمِ وَالْمَلٰئِكَةِ الْمُقَرَّبِيْنَ وَالنَّبِيِّنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ وَمَا سَبَّحَ لَكَ مِنْ شَيْئٍ يَّارَبَّ الْعَالَمِيْنَ عَلٰى مُحَمَّدِ بْنِ عَبْدِاللهِ خَاتَمَ النَّبِيِّيْنَ وَسَيِّدِالْمُرْسَلِيْنَ وَاِمَامَ الْمُتَّقِيْنَ

وَرَسُوْلُ رَبِّ الْعَالَمِيْنَ الشَّاهِدِالْبَشِيْرِالدَّاعِيْ اِلَيْکَ بِاِذْنِکَ السِّرَاجِ الْمُنِيْرِ وَعَلَيْهِ السَّلَام (اورده القاضی عياض فی کتاب الشفا)

(1365/322) It is reported about Sayyidina Ali ﷺ that he invoked blessings on the Prophet ﷺ in this way. (He first recited the verse of *Surah Al-Ahzab*)

اِنَّ اللهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يَآ اَيُّهَاالَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ○ (الاحزاب ۳۳:۵۶)

Surely Allah and His angels send blessings on the Prophet. O you who believe, send your blessings on him and salute him with a becoming salute. (al-Ahzab, 33:56)

After that, he said:

لَبَّيْکَ اَللّٰهُمَّ رَبِّيْ وَسَعْدَيْکَ صَلَوَاتُ اللهِ الْبَرِّالرَّحِيْمِ وَالْمَلٰئِكَةِ الْمُقَرَّبِيْنَ وَالنَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ وَمَا سَبَّحَ لَکَ مِنْ شَيْئٍ يَّارَبَّ الْعَالَمِيْنَ عَلٰى مُحَمَّدِ بْنِ عَبْدِاللهِ خَاتَمِ النَّبِيِّيْنَ وَسَيِّدِالْمُرْسَلِيْنَ وَاِمَامِ الْمُتَّقِيْنَ وَرَسُوْلِ رَبِّ الْعَالَمِيْنَ الشَّاهِدِالْبَشِيْرِالدَّاعِيْ اِلَيْکَ بِاِذْنِکَ السِّرَاجِ الْمُنِيْرِ وَعَلَيْهِ السَّلَام

"Here am I at your service, O Allah, my Lord, ready to obey You.

May the blessings of Allah the Beneficent, the Merciful, and of the angels who are near, and of the Prophets, of the Truthful people, of the Witnesses, of the Righteous and whoever glorifies You — O Lord of the World!- (may those blessings) be on Muhammad ibn Abdullah, the Seal of Prophets, and the chief of the Messengers, and the Leader of those who fear You, and the Messenger of the Lord of the universe, the witness, the giver of glad tidings, the inviter to Your path with Your permission, the birghtest light. And may peace be on him! (Shifa, Qadi Ayyaz)

Commentary: This *durood* is soul-inspiring and very meaningful. However, it is not traced in any book of *hadith* but it is transmitted by Qadi Ayyaz in *As-Shifa hi Huqooq Al-Mustafa* on the authority of Sayyidina Ali ﷺ.[1]

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❶. *Sharah Shifa*, v3 p 481.

Allamah Qastalani has stated in *Mawahib Ladunniyah* in reference to *Tahqeeq An Nasrah fi Dar Al-Hijrah* (by Shaykh Zayn Al-Aabideen ibn Al-Husayn) that Sayyidina Ali ﷺ had recited this *durood* in the funeral prayers of the Prophet ﷺ. He then taught it to the people when they requested him to do so[1]. Anyway, it is a very inspiring *durood*.

The two examples of *durood* composed by Sayyidina Abdullah Ibn Mas'ud ﷺ and Sayyidina Ali ﷺ show us that we are not prohibited from invocating blessings on the Prophet ﷺ in words other thatn those suggested by him. We can use other words composed by devotees provided the limits set by *Shari'ah* are observed.

Accordingly many scholars of the *ummah*, the *Taba'een* and latter day *ulama* have composed words of invocation of blessings on the Prophet ﷺ. However, they are out of the purview of this Book. *Ma'arif Al-Hadith*. If Allah enables me, I will compose a separate book for that.

By the Grace of Allah the fifth volume is completed. May He accept it and make it a means of mercy and forgiveness for the writter and readers.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّکَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ.

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1. *Sharah Mawahib Ladunniyah* (Zarqani).

كتاب المعاملات والمعاشرت

KITAB UL-MU'AMLAT' WAL MU'ASHRAT

(BOOK OF MONETARY AND MUTUAL DEALINGS)

IMPORTANCE

The first thing in the Guidance brought to mankind by the Holy Prophet ﷺ was the call to Faith and Divine Unity. After it, he used to give instruction and advice concerning the moral and practical spheres of life to those who had accepted the Call.

Such of the teachings and exhortations of the Prophet ﷺ can, fundamentally, be divided into two parts. The first part is related to the Rights of Allah. It tells what the claim of Allah is upon the bondsmen and what are the duties of the bondsmen in that regard, and how is this claim to be discharged and obligations to be fulfilled. Some of the moral precepts of the sacred Prophet ﷺ, too, belong to this section.

The second part consists of the teachings appertaining to the rights of man on each other, and the duty they owe to all the created beings, in general. How is a man to fulfil his social responsibilities and act towards all individuals and groups or anyother creature with whom he may come into contact in the different walks of his life? Some of the moral teachings of the Prophet ﷺ, again, fall into this category.

The question of the *rights of man* is more important in the sense that if we disregard them, i.e., infringe on the rights of anyone or do some other injustice to him, the Lord who, of course, is Most Gracious and Merciful has not kept the forgiving of it in His own Hands, but decreed that amends are made for it, in this very existence, by rendering back to the person we have sinned against what is his due or seeking his pardon, otherwise we will

have to repay in the Hereafter which, indeed, is going to cost us very dear or suffer the dreadful chastisement of Hereafter.

It is mentioned in *Sahih Bukhari*, on the authority of Sayyidina Abu Hurayrah ﷺ, that the Messenger of Allah ﷺ said:

"Whoever may have done an injustice to a brother or defamed him or transgressed against his rights in any other way should set right the affair with him on this very day, and in this very existence before the day of Final Reckoning, when he will have no dinars[1] and dirhams[2] to settle the claim. If he will possess a stock of good deeds, the aggrieved will be recompensed from it insuitable relation to the injustice done to him, and in case he is empty-handed in the matter of good deeds, the sins of the aggrieved will be thrust upon him, (and, thus, justice will be done on the Last Day).[3]"

من كانت له مظلمة لاخيه من عرضه اوسيئى فليتحلله له منه اليوم قبل ان لايكون دينارولا درهم ان كان له عمل صالح اخذمنه بقدر مظلمته وان لم يكن له حسنات اخذمن سيّات صاحبه فحمل عليه. (صحيح بخارى' ابواب المظالم و القصاص)

Besides, *Buyhaqi* has quoted, in *Shab-ul-Iman*, on the authroty of Sayyidah Ayshah رضى الله عنها that the Prophet ﷺ said:

"The Scrolls of Deeds (in which the sins of the bondsmen are recorded) will be of three kinds. One which will never be forgiven, (and) it is polytheism. The Lord has declared in the Qur'an, that, in no case, shall He forgive the sin of polytheism. Two, which the Almighty will not pass over without doing justice, (and) these are the mutual wrongs, injusries and violation of rights, and the

الدواوين ثلثة ديوان لا يغفرالله الاشراک بالله بقول الله عزوجل "اِنَّ اللهَ لَايَغْفِرُ اَنْ يُّشْرِكَ بِهٖ" وديوان لا يتركه الله ظلم العباد فيما بينهم حتى يقص بعضهم من بعض وديوان لا يعبأ الله به ظلم العباد فيما بينهم وبين الله فذالک الى الله ان شاء عذبه وان شاء تجاوز عنه.
(رواه البيهقى فى شعب الايمان' مشكوٰة المصابيح ص ٤٣٥)

❶. & ❷. Meaning wealth

❸. *Abwaab-ul-mazaalim wal Qasaas*

Lord will, sruely, have them repaid. Three, in which the sins will beset down which have little weight and importance in the sight of Allah, (and) these are the lapses that are, exclusively, between the bondsmen and the Creator: the decision concerning them is wholly in His Hands, and He will punish or forgive the sinners as He likes."[1]

The teachings of the Prophet ﷺ regarding the *rights of man*, again, are of two kinds. Belonging to one group are the sayings that deal with the rules and proprieties of social behaviour. As for instance, what should the attitude be of parents towards their children and of children towards their parents, and of husbnads towards their wives and of wives towards their husbands? What are the rights of relatives, both near and distant, and of neighbours and those who are elder or younger to us? How are we to behave towards our servants and subordinates, specially towards the poorer and weaker members of the society, and mankind on the whole? Again what forms and manners ought to be observed in social intercourse, in speech and association, eating and drinking, and bearing and deportment, and on occasions of joy and grief, and, so on? This department of Faith is known, broadly, as *M'uashirat*.

The second part consists of injunctions and exhortations that have a bearing on monetary dealings and related matters, such as, business transactions, agriculture, debt, mortgage, gift, will, contract, labour and employment. Settlement of disputes, systems of government and courts of justice etc., also, are included in it. The comprehensive title of this branch of Faith is *Muamilat*, in the special terminology of Islam.

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❶. Mishkaatul Masabih, P. 435

ELEMENTARY OBLIGATIONS OF PARENTS

Social commandments begin with the birth of the child, and, hence, we shall first present a discussion with the sayings that are related to birth and indicate the duties of parents to the new-born child.

Calling of Azan in The Ear of A New-Born Child

(١٣٦٦/١) عَنْ اَبِىْ رَافِعٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَذَّنَ فِىْ اُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِيْنَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلٰوةِ. (رواه الترمذی و ابوداؤد)

(1366/1) Abu Rafi', the manumitted slave of the Messenger of Allah ﷺ said: "I saw the Messenger of Allah ﷺ calling *azan*[1] in the ear of (his daughter), Fatimah." (Tirmizi and Abu Dawood)

Commentary: In it, only the chanting of *azan* in the ear of Sayyidina Hasan ؓ is mentioned, but in another Tradition quoted in *Musnad Abu Ya'ali Musuli*, on the authority of Sayyidina Husain ibn Ali ؓ, and reproduced in *Kanzul Ummal*, it is told that the Holy Prophet ﷺ prescribed the calling of *azan* in the right and *Iqamat*[2] in the left ear of (the new-born child), and, also, explained its propitiousness. He said that, on accout of it, the child remains safe from infantile epilepsy.

As these Traditions go to show, the primary claim of a child on his family is that his ears, and through the ears, his head and heart are acquainted with the Name of Allah, and with His Oneness and the Call of Faith and prayer. The best way to it, evidently, is that *azan* and *iqamat* are called in its ears, as these impart the knowledge of the spirit and fundamental tenets of Islam in a most

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1. The Muslim call to prayer
2. The second call to prayer which is uttered immediately before the beginning of congregational prayer.

effective manner.

The Holy Prophet ﷺ has enjoined the calling of *azan* and *iqamat* in the ears of a Muslim child, at the time of its birth, and the offering of funeral prayer when a Muslim dies and his body has been bathed and covered with a shroud and made ready for the burial. He has, thus, stressed that the life of a Muslim begins with *Azan* and ends with prayer, and ought to be spent in the way it is done while waiting and preparing for prayer after the *Azan* has been given. Besides, the foremost claim of a Muslim is that *Azan* is called in his ears at the time of his brith and the last is that funeral prayer (Salah) is offered over him when he passes away.

Tahnik

One of the manifestations of the deep devotion the Companions had for the Prophet ﷺ was that when a child was born in their family, they brought it to him so that he might bless it, and apply, on its palate, the pulp of a date etc., he had chewed himself and drop the saliva in its mouth which would have the effect of averting evil from the child and bringing it good fortune. It is called *Tahnik* in the Islamic parlance.

(١٣٦٧/٢) عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتٰى بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ. (رواه مسلم)

(1367/2) Sayyidah Ayshah رضى الله عنها said , "People used to bring their (new-born) children to the Prophet ﷺ, and he would bless them and perform (the ceremony of) Thnik." (Muslim)

(١٣٦٨/٣) عَنْ اَسْمَاءَ بِنْتِ اَبِىْ بَكْرٍ اَنَّهَا حَمَلَتْ بِعَبْدِاللهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَوَلَدْتُ بِقَبَاءٍ ثُمَّ اَتَيْتُ بِهٖ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهُ فِىْ حَجْرِهٖ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِىْ فِيْهِ ثُمَّ حَنَّكَهُ ثُمَّ دَعَا لَهُ وَ بَرَّكَ عَلَيْهِ وَكَانَ اَوَّلَ مَوْلُوْدٍ وُلِدَ فِى الْاِسْلَامِ. (رواه البخارى ومسلم)

(1368/3) Asma ibnt Abu Bakr رضى الله عنهما related that she was an expecting mother at the time of Migration. When she migrated and came to Madinah, Abdullah ibn Zubayr ﷺ was born to her. She related "I took the child to the Prophet ﷺ and placed it on

his lap. The Prophet ﷺ asked for a date, (and when it was brought), he chewed it and dropped the saliva in its mouth, and, then, applied the chewed date on its palate, and blessed the child. It was the first child to be born in Islam (in the home of an Emigrant,[1] after the Migration)". (Bukhari and Muslim)

Commentary: In another version of the same incident, quoted in Bukhari, it is added that the Muslims felt very happy at the birth of Abdullh ibn Zubayr, particularly because it had gone round that the Jews had cast a spell on the Muslims, and, now no children would be born to them. The birth of Sayyidina Abdullah ibn Zubayr gave a lie to it, and the enemies of Islam who had circulated the story were put to shame.

Several instances of *Tahnik* are found in the standard collections of the Traditions. From these, we learn that when a child is born in a Muslim home it should be taken to a virtuous bondsman of the Lord to recieve his blessings and have the *Tahnik* done. It is one of the *Sunnat*[2] which have, now, sadly become extinct.

Aqiqah

In almost all the communities of the world, the birth of a child is considered a blessing and some ceremony is held to celebrate the event.

Besides being natural, it, also, serves a special purpose, and makes it known, in a most suitable and dignified manner, that the father has accpeted the child as his own and there is no doubt or suspicion in his mind concerning it. It shuts the door to many a mischief that can arise in future. The custom of *Aqiqah*[3] was observed among the Arabs, even during the Age of Perversion, for that very reason. The hair on the child's head, with which it was born, was cut a few days after the birth, and an animal was sacrificed as a mark of rejoicing which is a characteristic feature of *Millate Ibrahimi* (the community of the Prophet Ibrahim ﷺ).

1. Literally, a *Muhajir*. Here is signifies a Muslim of Makkah who had migrated to Madinah and taken up residence there.
2. Meaning a confirmed practice of the Holy Prophet.
3. The ceremony of shaving the head of a new-born on the seventh day of its birth, a sacrifice is made, and a feast is held on that day.

While preserving the practice, in principle, or, rather, exhorting his followers to observe it, the Holy Prophet ﷺ gave appropriate instructions, and himself set an example of how it was to be done.

(١٣٦٩/٤) عَنْ بُرَيْدَةَ قَالَ كُنَّا فِيْ الْجَاهِلِيَّةِ اِذَا وُلِدَ لِاَحَدِنَا غُلَامٌ ذَبَحَ شَاةً وَلَطَخَ رَاسَهُ بِدَمِهَا فَلَمَّا جَاءَ الْاِسْلَامُ كُنَّا نَذْبَحُ شَاةً يَوْمَ السَّابِعِ وَ نُحَلِّقُ رَاسَهُ وَنُلَطِّخُهُ بِزَعْفَرَان. (رواه ابو داؤد)

(1369/4) It is related, on the authority of Buraidah رضي الله عنه, "When, during the Age of Perversion, a child was born to the wife of anyone of us, we used to slaughter a goat and smear the head of the child with its blood. Later, after the dawn of Islam, our practice became, (on the advice of the Prophet ﷺ), that we sacrifice a goat of Aqiqah, on the seventh day of the birth of a child, and shave the head of the infant, and apply saffron on it."
(Abu Dawood)

Note: In *Razeen's* version of the same Tradition, it is mentioned, further, "we, also, (give name to the child on the seventh day, along with *Aqiqah*."

(١٣٧٠/٥) عَنْ عَائِشَةَ قَالَتْ كَانُوا فِيْ الْجَاهِلِيَّةِ اِذَا عَقُّوْا عَنِ الصَّبِيِّ خَضَّبُوْا قُطْنَةً بِدَمِ الْعَقِيْقَةِ فَاِذَا حَلَقُوْا رَاسَ الصَّبِيِّ وَضَعُوْهَا عَلٰى رَأْسِهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْا مَكَانَ الدَّمِ خَلُوْقًا. (رواه ابن حبان فى صحيحه)

(1370/5) It is related by Sayyidah Ayshah رضی اللہ عنہا "During the Age of Perversion, the custom was that when people performed the *Aqiqah* of a new-born child, they dipped a piece of cotton-wool in the blood of the sacrificed animal, and when the head of the child was shaved, it was placed on its head. (Since it was an uncivilised custom), the Prophet ﷺ remarked: 'Do not apply blood on the child's head. Apply *Khalooq* in its place."
(Sahih Ibn Hibban)

Commentary: In older days a preparation was used for scenting which included saffron, and it was called *Khalooq*.

From the aforementioned narratives of Sayyidina Buraidah رضي الله عنه and Sayyidah Ayshah رضی اللہ عنہا it appears that *Aqiqah,* also, was common among the Arabs during the Age of Ignorance. Since, as we have just mentioned, it served a useful purpose, in many ways,

and, intrinsically, was also in keeping with the spirit of Islam, and perhaps like the rituals of the *Hajj*, it was among the remaining practices of *Millate Ibrahimi*, the Holy Prophet ﷺ preserved the reality of *Aqiqah* but corrected the perverse practices that had got associated with it.

We, moreover, learn from *Bayhaqi* that the *Aqiqah* ceremony was, also, observed among the Jews, but they sacrificed an animal only in case of a male child which, probably, was indicative of the lesser value that was, generally, placed on the girls in the pre-Islamic times. The Prophet ﷺ corrected it, too, and enjoined that the *Aqiqah* of the girls should, also, be performed like that of the boys. However, keeping in mind the natural difference between the two sexes which has been given a due regard in inheritance and law of evidence etc., as well, the Holy Prophet ﷺ laid down that while one goat was to be sacrificed in the *Aqiqah* of a female child, two should be sacrificed in the *Aqiqah* of a male child provided that one's financial condition allowed it.

(١٣٧١/٦) عَنْ اُمِّ كُرْزٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ وَلَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ اَوْ اُنَاثًا.

(رواه الترمذی والنسائی)

(1371/6) Umm Kurz رضی الله عنها narrated that she heard the Messenger of Allah ﷺ say about *Aqiqah*, "Two goats should be sacrificed on behalf of a male child, and one on behalf of a female child, and it did not matter whether the animal was male or female." (Tirmizi and Nasai)

(١٣٧٢/٧) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ وُلِدَ لَهٗ وَلَدٌ فَاَحَبَّ اَنْ يَنْسُكَ عَنْهُ فَلْيَنْسُكْ عَنِ الْغُلَامِ شَاتَيْنِ وَعَنِ الْجَارِيَةِ شَاةً.

(رواه ابو داؤد والنسائی)

(1372/7) It is related by Abdullah ibn Amr ibn al-Aas رضی الله عنه that the Messenger of Allah ﷺ said: 'To whom so ever a child is born, and he wants to perfrom the sacrifice of *Aqiqah* on behalf of it, he should sacrifice two goats for a boy and one goat for a girl." (Abu Dawood and Nasai)

Commentary: As the above passage of this Tradition shows, *Aqiqah* is not obligatory, but it belongs to the cagetory of *Istihbab*, i.e., acts that are commendable in Islam, but not ibnding or compulsory. In the same way, it is not necessary to sacrifice two goats for a male child. It, of course, is better to sacrifice two goats provided that one can afford it, otherwise one is enough.

In the next Tradition, it is explicitly stated that the Prophet ﷺ had sacrificed only one goat in the *Aqiqah* ceremonies of Sayyidina Hasan and Sayyidina Husain رضی الله عنهما.

(١٣٧٣/٨) عَنِ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ غُلَامٍ رَهِيْنَةٌ بِعَقِيْقَتِهٖ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهٖ وَيُحْلَقُ وَيُسَمّٰى.

(رواه ابو داؤد والترمذی والنسائی)

(1373/8) It is related by Hasan Busri, on the authority of Samurah ibn Jundub ؓ, that the Messenger of Allah ﷺ said: "Every child is pledged in exchange for the animal of its *Aqiqah*. The animal should be sacrificed on the seventh day, the child's head should be shaved, and a name given to it."

(Abu Dawood, Tirmizi and Nasai)

Commentary: Commentators have explained the pledging of the child in exchange for the animal of *Aqiqah* in various ways. In our humble view, the most convincing explanation is that the birth of a child is a great boon and blessing of the Lord and the sacrifice of *Aqiqah* by the parents who can afford it is an act of gratefulness, or, as one would say, a ransom. Until the gratitude is expressed to Allah and the ransom is paid, the obligation will be left as yet to be fulfilled and the child will remain pledged in exchange for the animal.

The command to perfrom the *Aqiqah* on the day of birth has not been given, perhaps, for the reason that, at that time, the family is occupied with the needs and comforts of the mother and the shaving of the head so early can, also, be harmful to the child.

In a week's time, a lying-in woman, generally, gets well and does not need special care or attention, and the baby, too, becomes strong enough to go through the shaving of the head.

Apart from it, in this and a few other Traditions it is told that the child should, also, be christened on the seventh day of its birth

along with *Aqiqah*, but from some Traditions it appears that the Prophet ﷺ had named children even on the day they were born. There is, as such, no harm in giving a name to the child before the seventh day of its birth, but if it had not been done, the child should be named on the seventh day, together with *Aqiqah*.

(١٣٧٤/٩) عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَعَ الْغُلَامِ عَقِيْقَةٌ فَاَهْرِيْقُوْا عَنْهُ دَمًا وَّ اَمِيْطُوْا عَنْهُ الْاَذٰى.

(رواه البخاری)

(1374/9) Salman ibn Aamir al-Zahbi ﷺ related that he heard the Messenger of Allah ﷺ say: "With the child is *Aqiqah* (Whoever is blessed with a child should have its *Aqiqah* performed). So, sacrifice an animal on behalf of the child and have its head shaved." (Bukhari)

Commentary: The *Aqiqah* ceremony, as these narratives show, consists of two acts: the shaving of the head, and the sacrifice of the animal. There is a peculiar identity betwen the two acts, and these acts are among the religious practices of *Millat Ibrahimi*. In the Hajj, too, they go together and the pilgrims have their head shaved after the *Qurbani*[1]. Thus, *Aqiqah*, also, is a practical demonstration of our association with Sayyidina Ibrahim ﷺ as well as of the fact that the child, too, is a member of the *Ibrahimi* community.

(١٣٧٥/١٠) عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا. (رواه ابوداؤد)

(1375/10) Abdullah ibn Abbas ﷺ narrated "The Prophet ﷺ did the *Aqiqah* of (his maternal grandsons), Hasan ﷺ and Husain ﷺ, and slaughtered a ram for each of them." (Abu Dawood)

Commentary: The Holy Prophet ﷺ offered only one ram as a sacrifice in the *Aqiqah* ceremonies of Sayyidina Hasan ﷺ and Sayyidina Husain ﷺ probably because, at that time, he could afford only that much, and, thus, a precedent, also, was set for those who were of limited means.

In some other accounts, two rams are mentioned instead of one,

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[1]. Sacrifical offering of animals.

but according to the authorities, the above report, as quoted in *Sunan Abi Dawood*, is more reliable.

(١٣٧٦/١١) عَنْ عَلِيِّ بْنِ اَبِیْ طَالِبٍ قَالَ عَقَّ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ يَافَاطِمَةُ اِحْلِقِیْ رَاْسَهٗ وَتَصَدَّقِیْ بِزِنَةِ شَعْرِهٖ فِضَّةً فَوَزَنَّاهُ فَكَانَ وَزْنُهٗ دِرْهَمًا اَوْبَعْضَ دِرْهَمٍ. (رواه الترمذی)

(1376/11) It is related, on the authority of Sayyidina Ali ibn Abi Talib ﷺ, that the Messenger of Allah ﷺ sacrificed a goat in the *Aqiqah* of Hasan, and told (his daughter), Fatimah to shave his head and give away silver in charity of an equal weight to the hair, it was found to be of the heaviness of a dirham or even less." (Tirmizi)

Commentary: The giving away in charity of silver equal in weight to the hair is, also, mentioned, in addition to the sacrifice of the animal. It, too, is a commendable observance, though not compulsory.

Some commentators think that the Prophet ﷺ had told Sayyidah Fatimah رضی الله عنها to give away the silver in charity because, at the time of Sayyidina Hasan's birth, the financial condition of his parents, Sayyidina Ali and Sayyidah Fatimah, did not permit the sacrifice of an animal, and, therefore, the sacred Prophet ﷺ carried out the Qurbani himself and told Sayyidah Fatimah رضی الله عنها to give away silver in charity equal to the weight of the child's hair so that an expression of gratitude to Allah was made from her side as well in that form.

Tasmiyah (the giving of name)

It, too, is a claim of the child that it is given a good name. Clear directions are found in this regard in the sayings of the Holy Prophet ﷺ.

(١٣٧٧/١٢) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْوَلَدِ عَلَى الْوَالِدِ اَنْ يُحْسِنَ اِسْمَهٗ وَ يُحْسِنَ اَدَبَهٗ. (رواه البیهقی فی شعب الایمان)

(1377/12) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "It, also, is a claim of the child on his father that he gives him a good name and teach him good

manners." (Bayhaqi)

(١٣٧٨/١٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ مَايَنْحَلُ الرَّجُلُ وَلَدَهُ اِسْمُهُ فَلْيُحْسِنْ اِسْمَهُ. (رواه ابو الشيخ)

(1378/13) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said: "The first gift a man gives to his child is a name, so he must give him a good name."

(Abu Ash-Shaykh.)

(١٣٧٩/١٤) عَنْ اَبِى الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تُدْعَوْنَ يَوْمَ الْقِيٰمَةِ بِاَسْمَائِكُمْ وَاَسْمَاءِ اٰبَآءِ كُمْ فَاَحْسِنُوْا اَسْمَاءِ كُمْ.

(رواه احمد وابو داؤد)

(1379/14) It is related by Abu Darda ﷺ that the Messenger of Allah ﷺ said: "On the Day or Resurrection, you will be called out by your name and the name of your father. (The call will be: so-and-so, son of so-and-so.) So, give good names."

(Musnad Ahmad and Abu Dawood)

(١٣٨٠/١٥) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَبَّ اَسْمَاءِ كُمْ اِلَى اللهِ عَبْدُاللهِ وَ عَبْدُالرَّحْمٰنِ. (رواه مسلم)

(1380/15) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Among your names, the most liked to Allah are Abdullah and Abdul Rahman." (Muslim)

Commentary: The reason is obvious. The names, Abdullah and Abdul Rahman, proclaim the servility and submission of the bondsman which is pleasing to the Almighty. In the same way, the names of the Prophets, too, are among the names that are regarded with special favour by the Lord. They signify a special association with the Divine Prophets.

The Prophet ﷺ himself had named his son Ibrahim. Besides, it is distinctly stated in a Tradition, quoted in *Abu Dawood* etc., that the Prophet ﷺ said :"Give a name after the names of the Prophets."

The Prophet ﷺ, also, gave names to some children which conveyed a good meaning, but were not among the known names of the Prophets. For instance, he named his grandsons Hasan and

Husain, and gave the name of Munzir to the son of an Ansar Companion.

Be that as it may, we get guidance from the sayings and practices of the Holy Prophet ﷺ that it is the responsibility of the parents to give good names to their children or have them named by a Holy person.

Good Breeding And Religious Upbringing

All the Prophets, and, lastly, the Prophet Muhammad ﷺ have stressed that the brief earthly sojourn of a man is a prelude to everlasting life of hereafter. It, therefore, follows that a greater attention is paid to the betterment of prospects in the life to come and attainment of felicity in the Hereafter than to the affair and interests of this life.

The Holy Prophet ﷺ, thus, has enjoined upon the parents to take care of the religious instruction of their children from the very beginning, otherwise they will be called to account for negligence on the Day of Last Judgement.

(١٣٨١/١٦) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِفْتَحُوْا عَلٰى صِبْيَانِكُمْ اَوَّلَ كَلِمَةٍ بِلَا اِلٰهَ اِلَّا اللّٰهُ، وَلَقِّنُوْهُمْ عِنْدَالْمَوْتِ لَا اِلٰهَ اِلَّااللّٰه.

(رواه البيهقي فی شعب الايمان)

(1381/16) It is related by Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "Have your children utter the Kalimah." *Laa ilaaha illallaah*, first of all i.e., let these be the first words they speak, and exhort them to utter the same Kalimah *Laailaaha illallaah* at the time of death." (Baihaqi)

Commentary: The child begins to precieve the impression of what it sees or hears from the time of its birth. The chanting of *azan* and *iqamat* in the ears of a newly born infant, also, gives a clear indication of it.

This Tradition shows that when a child begins to speak, it should be taught to utter the Kalimah, *Laa illaaha illallaah* as a frist step towards its education. It, further, tells that when the dying moment is near, a person should, again, be exhorted to pronounce the same Kalimah. Blessed, indeed, is the man who when he utters the first words, on coming into this world, it is the *Kalimah* of *Laa*

ilaaha illallaah, and the same Kalimah is on his lips when he departs.

(١٣٨٢/١٧) عَنْ سَعِيْدِ بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَانَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ اَفْضَلَ مِنْ اَدَبٍ حَسَنٍ. (رواه الترمذى)

(1382/17) It is related by Sa'eed ibn al-Aas ﷺ that the Messenger of Allah ﷺ said: "No father gave a better gift to his children than good manners and good character." (Tirmizi)

Commentary: There cannot be a better gift for a child from his father than teaching him good manners and goo character.

(١٣٨٣/١٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَكْرِمُوْا اَوْلَادَكُمْ وَاَحْسِنُوْا اٰدَابَهُمْ. (رواه ابن ماجه)

(1383/18) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Show respect to your children and adorn them with good manners." (Ibn Majah)

Commentary: What showing of respect to one's children denotes that they should be treated not as a burden, but a blessing and a trust of Allah, and brought up with care and affection.

(١٣٨٤/١٩) عَنْ عَمْرِو بنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُرُوْا اَوْلَادَكُمْ بِالصَّلٰوةِ وَهُمْ اَبْنَاءُ سَبْعٍ وَاضْرِبُوْهُمْ عَلَيْهَا وَهُمْ اَبْنَاءُ عَشْرِ سِنِيْنَ وَفَرِّقُوْا بَيْنَهُمْ فِى الْمَضَاجِعِ.

(رواه ابوداؤد و رواه فى شرح السنه عن سبرة ابن معبد)

(1384/19) It is related by Abdullah ibn Amr ibn al-Aas ﷺ that the Messenger of Allah ﷺ said: "When your children attain the age of seven, insist upon them to offer up prayer (regularly), and when they are ten years old, punish them if they do not, and have separate beds for them (to sleep on)." (Abu Dawood)

Commentary: Children, generally, develop the faculty of understanding at the age of seven, and it is time their feet were set on the path of the worship of Allah. They should, therefore, be told to offer prayer (*salah*) regularly when they attain that age. At ten, their powers of discretion and intelligence are fairly advanced and they begin to approach maturity. At that time, the observance of

prayers ought be enjoined strictly upon them. and they should be taken to task, in an appropriate manner, if they fail to do so. They should. further, be required to sleep on separate beds and not together (which is permitted upto the age of ten).

All these, in brief, are the rights of children, both boys and girls, on their parents and the parents will have to render a full account in respect of them on the Day of Reckoning.

Importance of Showing Kindness to Daughters

Even now daughters are considered an unwanted burden in some societies and instead of rejoicing, an atmosphere of grief and disappointment is produced in the family at their birth. This is the position. today, but, in the pre-Islamic times, the daughters were positively considered a shame and disgrace among the Arabs. so much so that even the right to live was denied to them. Many a hard-hearted parent used to strangle his daughter to death, with his own hands, when she was born, or bury her alive. Says the Qur'an:

وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ۝ يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ

(النحل، ١٦: ٥٨، ٥٩)

"When if one of them receiveth tidings of the birth of female, his face remaineth darkened, and he is worth inwardly.
"He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust."

(Al Nahl 16:58-59)

Such was the attitude of the Arabs towards daughters among whom the sacred Prophet ﷺ was raised up. Against this background, let us now examine the following Traditions.

(١٣٨٥/٢٠) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وُلِدَتْ لَهٗ اِبْنَةٌ فَلَمْ يُؤْذِهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهٗ عَلَيْهَا...... يَعْنِى الذُّكُوْرَ...... اَدْخَلَهُ اللّٰهُ بِهَا الْجَنَّةَ.

(رواه احمد والحاكم فى المستدرک)

(1385/20) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "Whoever becomes the father of a

girl, he should neither hurt her nor treat her with contempt nor show preferene over her to his sons in kindness and affection. (Both boys and girls should be treated alike). Allah will grant him Paradise in return for kindly treatment towards the daughter." (Musnad Ahmad and Mustadarak Haakim)

(١٣٨٦/٢١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ ابْتُلِيَ مِنْ هٰذِهِ الْبَنَاتِ بِشَيْئٍ فَاَحْسَنَ اِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

(رواه البخاری ومسلم)

(1386/21) Sayyidah Ayshah رضی الله عنها related that she heard the Messenger of Allah ﷺ say: "The bondsman or bondswoman upon whom the responsibility of daughters was placed by Allah, (and he or she fulfilled the responsibility in a good manner), and treated them properly, for him or her the daughters shall be a means of protection from Hell." (Bukhari and Muslim)

Commentary: In another version of the same Tradition, the incident is, also, mentioned which had led the Prophet ﷺ to make the above observation. It is narrated that a very poor woman, with two daughters, came to Sayyidah Ayshah's رضی الله عنها place to beg. By chance, Sayyidah Ayshah رضی الله عنها had only one date with her, at that time, which she gave to the woman. The woman broke the date into two parts and gave one part each to the girls. She did not eat anything of it herself. When, after sometime, the Holy Prophet ﷺ came, Sayyidah Ayshah رضی الله عنها related it to him, what had happened and, he remarked, "The bondsman or bondswoman upon whom there is the responsibility of daughters and he or she discharges it well and treat them with affection, the daughters will become for him or her a means of deliverance from the Hereafter."

In another of her narrative of the above Tradition, transmitted by Imam Muslim, it is stated that a poor woman came to her holding two little daughters in her arms, and asked for charity. Sayyidah Ayshah رضی الله عنها gave her three dates of which she gave one each to the two girls and was about to put the third in her own mouth that the girls asked for it as well. The woman, thereupon, did not eat it herself, but gave half of it to one girl and half to the other. Sayyidah Ayshah رضی الله عنها was so strongly affected by it that she described the incident to the sacred Prophet ﷺ. The

Prophet ﷺ, said, "On account of this very act of the woman, Allah gave for her the decision of Paradise and freedom from Hell."

The two events may have taken place at different times, and it can, also, be that it was the same incident and the variation was due to the difference in the statements of the narrators.

(١٣٨٧/٢٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ جَارِيَتَيْنِ حَتّٰى تَبْلُغَا جَاءَ يَوْمَ الْقِيٰمَةِ اَنَا وَ هُوَ هٰكَذَا وَضَمَّ اَصَابِعَهٗ.(رواه مسلم)

(1387/22) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "The bondsman who bears the responsibility of two daughters and supports them till they attain puberty, he and I will be close to one another like this on the Day of Requital." The narrator, Sayyidina Anas ﷺ, added that the Prophet ﷺ showed by joining the fingers of his hand (that as the fingers were close to one another in the same way will the bondsman be close to him on the Day of Final Reckoning).

(Abu Dawood and Tirmizi)

(١٣٨٨/٢٣) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ ثَلٰثَ بَنَاتٍ اَوْ ثَلٰثَ اَخَوَاتٍ اَوْ اُخْتَيْنِ اَوْ بِنْتَيْنِ فَاَدَّبَهُنَّ وَاَحْسَنَ اِلَيْهِنَّ وَزَوَّجَهُنَّ فَلَهُ الْجَنَّةُ (رواه ابو داؤد والترمذى)

(1388/23) Abu Saeed Khudri ﷺ related that the Messenger of Allah ﷺ said: "Whoever bears the responsibility of three daughters or sisters, or even of two daughters or sisters, and bears it well, and looks after their training and welfare properly, and, then, gets them married, Allah will reward him with Paradise." (Abu Dawood and Tirmizi)

Commentary: In these Traditions, the Holy Prophet ﷺ has not only told that kindly treatment was the natural right or claim of the daughters, but, also, that the bondsmen who fulfilled the obligations towards them in a good and proper manner would be rewarded with Paradise in the Hereafter. He, further, gives the joyful tidings that such a person will be close to him, on the Day of Last Judgement, as the fingers of a hand are when joined together.

Equality of Children in Liberality And Beneficence

The Holy Prophet ﷺ, again, has emphasised that parents should be just and fair to the children, particularly in matters of liberality and beneficence, and it must not be that while one got more, the other got less or nothing. Besides being desirable in itself, it also, meets the demands of justice and equility which is pleasing to the Almighty.

Apart from it, if discrimination is made among children and one is favoured more than the other, it will lead to ill-will and jealousy, and nothing but evil can come out of it.

The child who is discriminated against will, again, bears a grudge against his father, the painful consequences of which are easy to imagine.

(١٣٨٩/٢٤) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ اَنَّ اَبَاهُ اَتٰى بِهٖ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّىْ نَحَلْتُ اِبْنِىْ هٰذَا غُلَامًا فَقَالَ اَكُلَّ وُلْدِكَ نَحَلْتَ مِثْلَهٗ؟ قَالَ لَا قَالَ فَارْجِعْهُ ــــ وَفِىْ رِوَايَةٍ اِنَّهٗ قَالَ اَيَسُرُّكَ اَن يَّكُوْنُوْا اِلَيْكَ فِى الْبِرِّ سَوَاءً قَالَ بَلٰى قَالَ فَلَا اِذًا وَ فِىْ رِوَايَةٍ اَنَّهٗ قَالَ اَعْطَانِىْ اَبِىْ عَطِيَّةً فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ لَا اَرْضٰى حَتّٰى تُشْهِدَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّىْ اَعْطَيْتُ اِبْنِىْ مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً فَاَمَرَتْنِىْ اَنْ اُشْهِدَكَ يَا رَسُوْلَ اللّٰهِ قَالَ اَعْطَيْتَ سَائِرَ وُلْدِكَ مِثْلَ هٰذَا؟ قَالَ لَا قَالَ فَاتَّقُوا اللّٰهَ وَاعْدِلُوْا بَيْنَ اَوْلَادِكُمْ قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهٗ وَفِىْ رِوَايَةٍ اَنَّهٗ قَالَ لَا اُشْهَدُ عَلٰى جَوْرٍ. (رواه البخارى ومسلم)

(1389/24) Narrated Nu'man ibn Bashir رضي الله عنه "My father took me to the Prophet ﷺ ", according to some reports, "in his arms", and said: "I have given a slave to this son of mine". (In other narratives, a garden is mentioned in place of the slave). "The Prophet ﷺ enquired: 'Have you given the same to all of your sons?' 'No,' my father replied. '(I have given it only to him)'. He said: 'It is not correct. Take it back."

In another version, it is stated that he asked : "Do you want all your children to be eqully devoted to you?" "Yes, Messenger of Allah ﷺ ", replied Bashir. "Of course". The Prophet ﷺ

observed: "Then do not act like that. (Let it not be that you gave some property to one child and excluded the others)."

In yet another account, it is added that the Prophet ﷺ remarked. "I cannot be a witness to an act of injustice."

(Bukhari and Muslim)

Commentary: In this Tradition, it is enjoined upon parents not to discriminate among their children when it comes to giving them something as a gift etc., [Such a course has been condemned by the Holy Prophet ﷺ as unjust and unfair. Some authorities have even gone to the extent of calling it *Haraam*[1], but a majoirty of them, including three of the founders of the four leading scholars of Islamic Jurisprudence Imam Abu Hanifah, Imam Maalik and Imam Shafee hold, on various grounds, that though it is not *Haraam*, it is *Makrooh*[2] nevertheless, and highly undesirable.

It needs, however, be emphasised that the command applies only to a situation where the preferential treatment is based on a consideration that is not legitimate or justifiable in the eye of the *Shari'ah*, otherwise no blame will attach to it. For example, if a child is physically handicapped and cannot earn his livelihood like his brothers, a special favour to him will only not be incorrect, but, to an extent, essential and worthy of Divine reward. Similarly, should anyone, among one's children, dedicate himself to the cause of Faith or public welfare and have no time to look after his economic needs, it would, also, be correct and deserving of recompense in the Hereafter to make a reasonable allowance for him over and above the other children.

These apart, there is no harm if perference is shown to one of the children with the concurrence of his brothers.

(١٣٩٠/٢٥) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَوُّوْا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ فَلَوْ كُنْتُ مُفَضِّلًا اَحَدًا فَضَّلْتُ النِّسَاءَ.

(رواه سعيد بن منصور في سننه والطبراني في الكبير)

(1390/25) It is related by Abdullah ibn Abbas ؓ that the Messenger of Allah ﷺ said: "Treat all your children equally in

❶. Signifying an act or thing forbidden by the *Shari'ah*.

❷. An act or thing not absolutely forbidden by the *Shari'ah*, but from which it is advisable to abstain.

regard to free giving. Were I to show preference, in this matter, I would show it to women, i.e., daughters. (If equality was not necessary and ibnding, I would have decreed that more was given to daughters than to sons)."

(Sunan Saeed Ibn Mansur and Tabarani)

Commentary: Some legists have concluded from it that though, after the death of the parents, the share of daughters to ancestral property is half of the sons, in their lifetime, the share of both, the sons and the daughters, is equal. Therefore, whatever, the parents give to the sons, in their lifetime, should, also, be given to the daughters.

Responsibility of Marriage

It is the duty of the parents to arrange for the marriage of their children when they come of age. The Prophet ﷺ has stressed that it should be taken seriously and with a full sense of responsibility.

(١٣٩١/٢٦) عَنْ اَبِىْ سَعِيْدٍ وَ ابْنِ عَبَّاسٍ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنْ اِسْمَهُ وَاَدَّبَهُ فَاِذَا بَلَغَ فَلْيُزَوِّجْهُ فَاِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَاَصَابَ اِثْمًا فَاِنَّمَا اِثْمُهُ عَلٰى اَبِيْهِ۔ (رواه البيهقى فى شعب الايمان)

(1391/26) Abu Saeed Khudri and Abdullah ibn Abbas ﷺ related to us, saying that the Messenger of Allah ﷺ said: "Whoever is blessed by the Lord with children should give them good names, and a good training, and teach them good manners, and arragne for their marriage when they arrive at puberty. (If he does not pay due heed to it), and fails to get them married, on reaching the marriageable age, (due to negligence), and they take to ways that are forbidden, the father will be held responsible for it."

(Baihaqi)

Commentary: The marriage of the children, too, on their attaining the marriageable age, has been made a responsibility of the father. But, alas, we are growing increasingly indifferent to it mainly because we have made marriage a most tedious and expensive affair by following the example of others and adopting their customs.

If we take pattern by the good example of the Prophet ﷺ and

begin to perfrom marriages as he had performed his own marriage or the marriages of his daughters, the whole thing will be as easy and simple as it is, so to speak, for a Muslim to celebrate the Friday prayers. Blesings will, then, follow of which we have deprived ourselves through thoughtless imitation of un-Islamic societies.

RIGHTS OF PARENTS ON CHILDREN

The Holy Prophet ﷺ has laid stress on the rights of Parents and duties of children, in that regard, in the same way as he has stressed the rights of children and duties of parents. In fact, he has given it the place of an Article of Faith in his teachings.

In the Qur'an, the rendering of obedience to parents and showing kindness to them has been enjoined along with the Oneness and worship of Allah in such a way that it appears that among human deeds, to obey the parents and treat them with respect and kindnes is next only to Divine worship. To quote from *Surah Bani Israel*:

The Lord has ordained that ye worship none but Him; and to show kindness to your parents. (Bani Isra'il 17:23)	وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ (بنی اسرائیل. ١٧:٢٣)

While descriibng the rights of parents at another place in Qur'an, in *Surah Luqman*, it is even stated that:

Should the parents of anyone be polytheists and want him, also, to follow their faith he ought to decline to obey them, but still continue to behave towards them with justice and consideration. (Luqman 31:15)	وَاِنْ جَاهَدَاكَ عَلٰٓى اَنْ تُشْرِكَ بِیْ مَالَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِی الدُّنْيَا مَعْرُوْفًا (سورہ لقمان. ٣١:١٥)

What is told in the Traditions that follow is simply an elucidation of these Commandments.

Parents Are The Heaven And Hell of The Children

(١٣٩٢/٢٧) عَنْ اَبِیْ اُمَامَةَ اَنَّ رَجُلاً قَالَ يَا رَسُوْلَ اللّٰهِ مَاحَقُّ الْوَالِدَيْنِ عَلٰى وَلَدِهِمَا قَالَ هُمَا جَنَّتُكَ وَنَارُكَ. (رواه ابن ماجه)

(1392/27) It is related by Abu Umamah ﷺ that (once) a person asked the Prophet ﷺ : "How much is the claim of parents on their children?" "They are your Heaven and Hell," the Prophet ﷺ replied. (Ibn Majah)

Commentary: It shows that if a person obeys his parents and attends to their needs and comforts and keeps them happy, he will attain Paradise. On the other hand, whoever is rude and disobedient to his parents and offend them by ignoring their feelings or causing them grief in any other way is destined to make his home in Hell.

The Good Pleasure of The Lord is Related To The Good Pleasure of The Parents

(١٣٩٣/٢٨) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رِضَى الرَّبِّ فِيْ رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ. (رواه الترمذى)

(1393/28) It is related by Abdullah ibn Amr ibn al-Aas ﷺ that the Messenger of Allah ﷺ said: "In the good pleasure of the father lies the good pleasure of Allah, an, in his displeasure, the displeasure of Allah." (Tirmizi)

Commentary: The purport of it is that anyone who seeks to please Allah should earn the good pleasure of his father. To keep the parents well pleased is essential to the earning of the countenance of the Lord while the anger and displeasure of the father leads to His anger and displeasure.

The word *Walid* is used which means 'father', while the equivalent for 'mother' in Arabic is *Walidah*. Thus, mother is not specifically mentioned in this Tradition, but as it is distinctly stated in the Tradition we are now going to discuss, the position of mother is even higher than that of father, and, as such, her pleasure or displeasure will carry an equal significance.

Claim of Mother is Greater

(١٣٩٤/٢٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَنْ اَحَقُّ بِحُسْنِ صَحَابَتِيْ قَالَ اُمُّكَ ثُمَّ اُمُّكَ ثُمَّ اُمُّكَ ثُمَّ اَبَاكَ ثُمَّ اَدْنَاكَ فَاَدْنَاكَ.

(رواه البخارى و مسلم)

(1394/29) Narrated Abu Hurayrah ﷺ that (once) a person

enquired from the Prophet ﷺ: "Who has the greatest claim on me with regard to service and kindly treatment?" The Prophet ﷺ replied: "Your mother; and again, your mother; and once again, your mother. After her, there is the claim of your father, and, after it, of your near kinsmen, and, then, of the kinsmen who are next to them." (Bukhari and Muslim)

Commentary: The name of the questioner is not given in Sayyidina Abu Hurayrah, but, in *Tirmizi* and *Abu Dawood*, it is related, on the authority of Bahez ibn Hakeem ibn Muawiya Qushairi, that his father, Muawiya ibn Haidah Qushairi, had asked the Prophet ﷺ: "*Man Abarro*? (Whom should I serve and take care of)? " The Prophet ﷺ replied, "*Ummaka*. (Of your mother)". He, then, asked, "*Summa Man*? (Who comes next?' The Prophet ﷺ replied, "*Ummaka*". He, once again, asked, "*Summa Man*?" "*Ummaka*", the Holy Prophet ﷺ replied again. After it, he asked for the fourth time, "*Summa Man*?" "*Abaka Summal Aqraba Fal Aqraba*. (After your mother is the claim of you father, and, then, grade by grade, of your relatives to loving kindness and affection)", the Prophet ﷺ replied.

The subject-matter of both the narratives and even the phrasing of the question and answers is almost identical. It is, therefore, highly probable that the questioner reffered to in Sayyidina Abu Hurayrah's narrative was Muawiya ibn Hardah Qushairi, on the authority of whose grandson, Bahez ibn Hakeem, the other report has been quoted in *Tirmizi* and *Abu Dawood*.

Anyhow, the purport of both the Traditions, evidently, is that where care and kindly treatment are concerned, the claim of mother is greater than that of father.

From the Qur'an, too, it appears to be the same for at many places, in it, the pain and suffering the mother has to bear during pregnancy and at chidbirth and in fostering and bringing up the children has been mentioned, in particualr, along with the exhortation of showing kindness to parents.

Unfortunate is He Who is Not Regardful of Needs And Comforts of His Aged Parents

(١٣٩٥/٣٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَغِمَ اَنْفُهٗ رَغِمَ اَنْفُهٗ قِيْلَ مَنْ يَا رَسُوْلَ اللهِ؟ قَالَ مَنْ اَدْرَكَ وَالِدَيْهِ عِنْدَالْكِبَرِ اَوْاَحَدَ هُمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ. (رواه مسلم)

(1395/30) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "May he be humiliated; may he be disgraced; may he be borught low." "Who?" the Companions ﷺ enquired. "The unfortunate person whose parents or any one of them attain old age in his lifetime and he does not earn Paradise (by being kind-hearted and dutiful to them). " (Muslim)

Commentary: We have, already, seen Sayyidina Abu Umama's ﷺ narrative that "Parents are the Heaven and Hell of their children." It, too, is obvious that parents need most to be looked after carefully in old age and to serve them devotedly in that state is most pleasing to the Lord and an easy way to attain Paradise. Hence, anyone who gets an opportunity to serve his paretns in the declining years of their lives and does not make the best use of it, as a means to the attainment of Paradise, undoubtedly, is a most wretched person.

Service of The Paretns is Preferable Even To Jihad In Certain Circumstances

(١٣٩٦/٣١) عَنْ عَبْدِاللهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَارَسُوْلَ اللهِ اُجَاهِدُ قَالَ اَلَكَ اَبَوَانِ؟ قَالَ نَعَمْ قَالَ فَفِيْهِمَا فَجَاهِدْ. (رواه ابوداؤد)

(1396/31) Abdullah ibn Amr ibn al-Aas ﷺ narrated that a person (once) came to the Prophet ﷺ and said that he wanted to participate in Jihad. "Are your parents alive?" enquired the Prophet ﷺ. "Yes", he replied. "They are alive."The Prophet ﷺ observed: "Then strive in their service and bring aid and succour to them. (This is your Jihad)." (Abu Dawood)

Commentary: Perhaps, there was reason for the Holy Prophet ﷺ to believe that the parents of the person concerned were in need of

his help and attention and he had left them and come out for *Jihad* without taking their leave. That is why, he told him to go home and take care of them, for, in those circumstances, the service of the parents was more important.

It must, however, not be supposed that anyone whose parents are alive should not take part in *Jihad*, and only those were to do so whose parents had died. In fact, the parents of a large number of the Companions who joined in *Jihad* along with the Messenger of Allah ﷺ were living.

(۱۳۹۷/۳۲) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ اَنَّ رَجُلًا هَاجَرَ اِلٰی رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مِنَ الْیَمَنِ فَقَالَ هَلْ لَکَ اَحَدٌ بِالْیَمَنِ؟ قَالَ اَبَوَایَ فَقَالَ اَذِنَا لَکَ؟ قَالَ لَا، قَالَ اِرجِعْ اِلَیْهِمَا فَاسْتَاذِنْهُمَا فَاِنْ اَذِنَا لَکَ فَجَاهِدْ وَ اِلَّا فَبِرَّهُمَا۔ (رواہ ابو داؤد و احمد)

(1397/32) Sayyidina Abu Sa'eed Al-Khudri ؓ has said that someone migrated from Yemen to the Messenger of Allah ﷺ who asked him, "Have you anyone in Yemen?" He said, "Yes, I have my parents there." The Prophet ﷺ said to him, "Have they given you permission to migrate?" He said, "No!" So, he said, "Go back to them and seek their permission (to come here and work for religion). If they permit you then come here and join in *Jihad* but if they do not allow you then carry on serving them and dealing kindly with them." (Abu Dawood, Ahmad)

Commentary: We can say of these *ahadith* on hijrah and *Jihad* that it depends on whether parents are old and in need of help and care for which there is no other alternative.

Heaven Lies Under The Feet of The Mother

(۱۳۹۸/۳۳) عَنْ مُعَاوِیَةَ بْنِ جَاهِمَةَ اَنَّ جَاهِمَةَ جَاءَ اِلَی النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَقَالَ یَا رَسُوْلَ اللّٰہِ اَرَدْتُ اَنْ اَغْزُوَ وَقَدْ جِئْتُ اَسْتَشِیْرُکَ فَقَالَ هَلْ لَکَ مِنْ اُمٍّ؟ قَالَ نَعَمْ قَالَ فَالْزَمْهَا فَاِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا۔ (رواہ احمد والنسائی)

(1398/33) Mu'awiya ibn Jahima related to us "My father, Jahima, went to the Prophet ﷺ, and said: 'I intended to go on Jihad and have come to seek your advice'. The prophet ﷺ asked him : "Is your mother alive? ' 'Yes', he replied. 'Then stay with

her and look after her needs. Your Heavens lies under her feet the Prophet ﷺ said." (Musnad Ahmad and Nasai)

Commetnary: Apparently, the mother of Jahima needed attention, and, hence, the Prophet ﷺ gave him the advice.

(١٣٩٩/٣٤) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِمْتُ فَرَأَيْتُنِيْ فِيْ الْجَنَّةِ فَسَمِعْتُ فِيْهَا قِرَاءَةً فَقُلْتُ مَنْ هٰذَا؟ قَالُوْ حَارِثَةُ بْنِ النُّعْمَانِ كَذَالِكُمُ الْبِرُّ كَذَالِكُمُ الْبِرُّ وَكَانَ اَبَرَّ النَّاسِ بِاُمِّهٖ.

(رواه البغوی فی شرح السنه والبیهقی فی شعب الایمان)

(1399/34) It is reported by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ said: "I was sleeping and in a dream found myself in Paradise. I heard someone reciting the Qur'an there and asked who he was that recited the Qur'an? I was told that he was Harith ibn Nu'man. This is how piety is! This is how piety is! Serving and obedience to parents is such!" (After relating his dream, the Prophet ﷺ said,) Harith ibn Nu'man was very obedient and caring for his mother. (That is why he earned the reward.)

Service of The Mother Can Atone For Major Sins

(١٤٠٠/٣٥) عَنْ اِبْنِ عُمَرَ اَنَّ رَجُلًا اَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللهِ اِنِّيْ اَصَبْتُ ذَنْبًا عَظِيْمًا فَهَلْ لِيْ مِنْ تَوْبَةٍ؟ قَالَ هَلْ لَكَ مِنْ اُمٍّ؟ قَالَ لَا قَالَ وَهَلْ لَكَ مِنْ خَالَةٍ؟ قَالَ نَعَمْ قَالَ فَبِرَّهَا. (رواه الترمذی)

(1400/35) Narrated Abdullah ibn Umar رضی اللہ عنہ that a person came to the Prophet ﷺ and said: "Messenger of Allah ﷺ I have committed a deadly sin. Can my repentance be accepted, (and my sin frogiven)?". "Is your mother living?" asked the Prophet. "No, She is dead," he replied, The Prophet ﷺ enquired: "Is there a sister of your mother?" "Yes", replied the man. "A sister of hers is living." Then treat her kindly and well. (Allah will accept your repentance through its propitiousness and forgive you your sin)", the Prophet ﷺ observed. (Tirmizi)

Commentary: Though all good deeds annul evil deeds, some are more efficacious. The above Tradition tells that the service of parents, maternal aunt and maternal grandmother are among the

acts by whose propitiousness even the repentance of the worst of sinners and evil-doers is accepted and they are forgiven.

Even An Infidel or Polytheist Mother Has A Claim To Kindly Feelings And Sympathy

(١٤٠١/٣٦) عَنْ اَسْمَاءَ بِنْتِ اَبِىْ بَكْرٍ قَالَتْ قَدِمَتْ عَلَىَّ اُمِّىْ وَهِىَ مُشْرِكَةٌ فِىْ عَهْدِ قُرَيْشٍ فَقُلْتُ يَارَسُوْلَ اللهِ اِنَّ اُمِّىْ قَدِمَتْ عَلَىَّ وَهِىَ رَاغِبَةٌ اَفَاَصِلُهَا؟ قَالَ نَعَمْ صِلِيْهَا. (رواه البخارى و مسلم)

(1401/36) Sayyidina Asma ibnt Abu Bakr رضى الله عنها narrated to us that during the days of the Treaty (of Hudaibiyah) between the Prophet ﷺ and Quraysh of Makkah, my mother who still followed her paganish creed came to me (travelling all the way to Madinah). I then asked the Prophet ﷺ that my mother had come and she was in need; could I help her? He replied: 'Yes; help her, (and treat her as a daughter should treat her mother)'."

(Bukhari and Muslim)

Commentary: Sayyidah Asma رضى الله عنها was the daughter of Sayyidina Abu Bakr ﷺ and an elder sister of Sayyidina Ayshah رضى الله عنها from a different mother. Her mother's name is given in the narratives as Qutaila ibnt Abdul Uzza, and Sayyidina Abu Bakr ﷺ had divorced her even during the Age of Perversion. Anyhow, she had ceased to be his wife before the dawn of Islam and had held fast to her polytheistic creed. When, after the Treaty of Hudaibiyah, it had become possible for the pagans of Makkah to go to Madinah and for the Muslims of Madinah to go to Makkah, she had come to Madinah to visit her daughter. It was, then, that Sayyidah Asma رضى الله عنها enquired from the Prophet ﷺ how she was going to treat her; whether she should have nothing to do with her, as she was a pagan, or treat her like a daughter and show kindness. The Holy Prophet ﷺ told her to be kind and considerate and behave towards her as was a mother's due.

Earlier, we have quoted the Qur'anic verse that if anyone's parents were polytheists, and they, also, wanted him to follow their faith, he should decline to do their bidding, but continue to be kind and respectful to them.

Special Rights of Parents After Their Death

The rights of parents do not come to an end with their death. Some of these rights, actaully, take effect after the parents have died, and it is a religious obligation of good and dutiful children to fulfil them.

(١٤٠٢/٣٧) عَنْ اَبِيْ اُسَيْدٍ السَّاعِدِيِّ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذْجَاءَهُ رَجُلٌ مِنْ بَنِيْ سَلِمَةَ فَقَالَ يَا رَسُوْلَ اللهِ هَلْ بَقِيَ مِنْ بِرِّ اَبَوَيَّ شَيْئٌ اَبِرُّهُمَا مِنْ بَعْدِ مَوْتِهِمَا؟ قَالَ نَعَمْ اَلصَّلٰوةُ عَلَيْهِمَا وَالْاِسْتِغْفَارُ لَهُمَا وَاِنْفَاذُ عَهْدِ هِمَا وَصِلَةُ الرَّحِمِ الَّتِيْ لَاتُوْصَلُ اِلَّا بِهِمَا وَاِكْرَامُ صَدِيْقِهِمَا.

(رواه ابو داؤد و ابن ماجه)

(1402/37) Abu Usaid Sa'idi said "Once we were sitting with the Prophet when a person belonging to the tribe of Bani Salma came, and said to him: 'O Messenger of Allah! Are there some rights of my parents on me which I have to fulfil even after they have died?' 'Yes', replied the Prophet.' (These are) to pray for mercy and forgiveness on their behalf, to fulfil the promises they may have made to anyone, to pay due regard to the bonds of relationship that are from their side, and to be respectful to their friends." (Abu Dawood adn Ibn Majah)

(١٤٠٣/٣٨) عَنْ عَبْدِاللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ اَنْ يَّصِلَ اَبَاهُ فِيْ قَبْرِهٖ فَلْيَصِلْ اِخْوَانَ اَبِيْهِ بَعْدَهٗ. (رواه ابن حبان)

(1403/38) It is related by Abdullah ibn Umar that the Prophet said: "Whoever wishes to give comfort to his father in the grave should treat his (i.e., his father's) brothers kindly and well after his death." (Sahih Ibn Hibban)

(١٤٠٤/٣٩) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَبَرِّ الْبِرِّ صِلَةُ الرَّجُلِ اَهْلَ وُدِّ اَبِيْهِ بَعْدَ اَنْ يُّوَلِّيْ. (رواه مسلم)

(1404/39) It is related by Abdullah ibn Umar that the Messenger of Allah said: "An excellent way to serve one's father and show kindness to him, after his death, is that one should behave towards his friends with respect and politeness and discharge the claim of one's father's affection and

friendship." (Muslim)

Commetnary: In both of these Traditions only the friends or brothers of the father have been mentioned, but as already stated, the claim of the mother is even greater with regard to it. Besides, in Abu Usaid Sa'idi's narrative we have just quoted, it is clearly told that both father and mother have the claim on their children, after their death, that they treated their relatives and friends with attention and honour.

(١٤٠٥/٤٠) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ لَيَمُوْتُ وَالِدَاهُ اَوْ اَحَدُهُمَا وَاِنَّهُ لَهُمَا لَعَاقٌّ فَلا يَزَالُ يَدْعُوْا لَهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتّٰى يَكْتُبَهُ اللهُ بَارًّا. (رواه البيهقى فى شعب الايمان)

(1405/40) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "It, also, happens, (sometimes), that the parents of a person or one of them dies and he has been disobedient to them, in their lifetime, and incurred their displeasure. But, after their death, he prays to Allah, (with a sincere heart), to have mercy on them and forgive them their sins, (and, thus, tries to make amends for his impudence), and the Lord, thereupon, declares the disobedient child obedient, (and, thus, he is saved from punishment for being rude to his parents)." (Baihaqi)

Commentary: Just as to obey one's parents and treat them with respect and affection is a virtue of the highest order and becomes an atonement even for major sins, to beseech the Lord earnestly, after their death, to show mercy to them, also, is an act which, on the one hand, brings comfort to them in their graves, and, on the other, serves as an expiation for the wrongs the children may have committed in that respect, and they become worthy of Divine mercy and beneficence in the Hereafter.

In the Qur'an, the Muslims have been exhorted, particularly, to pray for the salvation of their parents. It says:

And say: My Lord! Have mercy on them both as they did care for me when I was little. (Bani Isra'il 17:24)

وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِىْ صَغِيْرًا. (بنى اسرائيل ١٧:٢٤)

Worldly Advantages of Showing Kindness And Obedience to Parents

The real reward of serving the parents with thougtful attention is Paradise and in the good pleasure of the Lord, but the Almighty bestows some special favour in this world, too, on bondsmen who are devoted to their parents and care for their wishes and comfort.

(١٤٠٦/٤١) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللهَ يَزِيْدُ فِيْ عُمُرِ الرَّجُلِ بِبِرِّهِ وَالِدَيْهِ. (رواه ابن منيع و ابن عدى)

(1406/41) Sayyidina Jabir ﷺ related to us that the Messenger of Allah ﷺ said: "Allah prolongs the life of a person who obeys his parents and serves them devotedly."

(Musnad Ibn Man'ee and Kamil Ibn Adee)

Commentary: Traditions like it are not inconsistent with the doctrine of predestination. It was known to Allah from the beginning of time that such-and-such a man will be kind and obedient to his parents, and, therefore, the span of life alloted to him was greater than what it would have been were it otherwise.

All the Traditions in which tidings of abundance in sustenance are given should, also, be seen in the same light though prosperity or porverty, too, is determined beforehand.

(١٤٠٧/٤٢) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِرُّوا آبَاءَكُمْ يَبِرُّ أَبْنَاءُ كُمْ وَعَفُّوْا تَعِفُّ نِسَاءُ كُمْ. (رواه الطبرانى فى الاوسط)

(1407/42) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Obey your parents and treat them with kindness, your children will be kind and obedient to you; and live with purity, your wives will stay pure." (Tabarani)

Commentary: Those children who are obedient to their parents will find that, their children will be obedient to them. And those men who lead a chaste life will find that their wives are chaste.

Disobedience And Cruelty Towards Parents is A Most Grievous Sin

In the same manner as the Holy Prophet ﷺ has declared that to serve one's parents well and keep them happy and in confort is an

act of exceptional virtue, he has condemned showing of disobedience to them or causing them pain and distress in any way as a most serious and detestable sin.

(١٤٠٨/٤٣) عَنْ اَنَسٍ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكَبَائِرِ فَقَالَ اَلْإِشْرَاکُ بِاللّٰهِ وَعُقُوْقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَشَهَادَةُ الزُّوْرِ. (رواه البخاری)

(1408/43) Sayyidina Anas ﷺ related to us that (Once) the Prophet ﷺ was asked about the major sins. He replied: " To associate anyone with Allah; to disobey the paretns and cause them pain or injury; to kill unlawfully; and to give a false evidence. (Bukhari)

Commentary: In another report, appearing, also, in *Bukhari* the aforementioned acts have been condemned as *Akbarul Kaba'ir* the most deadly among the deadly sins. The order in which the Holy Prophet ﷺ has set them forth shows that the disregard and violation of the rights of paretns is next, in gravity, only polytheism, and even more serious than murder.

(١٤٠٩/٤٤) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ قَالُوْا يَارَسُوْلَ اللّٰهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ نَعَمْ يَسُبُّ اَبَا الرَّجُلِ فَيَسُبُّ آبَاهُ وَيَسُبُّ اُمَّهُ فَيَسُبُّ اُمَّهُ. (رواه البخاری)

(1409/44) It is related by Abdullah ibn Amr ibn al-Aas ﷺ that the Messenger of Allah ﷺ said: "To abuse one's parents, also, is a major sin." "O Messenger of Allah ﷺ, it was asked. "Can anyone abuse his parents?" "Yes," the Prophet ﷺ replied. "It is like this that a person abused any one's parents, and he, in retaliation, abused his parents. (It would mean that he himself had abused his parents)." (Bukhari and Muslim)

Commentary: It shows that to say or do anything to anyone as a result of which he may start abusing one's parents is, in effect, similar to abusing one's own parents and belongs to the category of major sins.

We can imagine from it what an important place respect for parents occupies in the moral and social teachings of Islam and how careful should one be about it.

Rights of Other Relatives

Besides parents, a great emphasis is, also, laid on the rights of other relatives, and the special terms used for it, in Islamic ethics, is *Silah Rahmi* which denotes "lovignand treating one's relatives well."

In the Qur'an, where it is enjoined upon the Believers to show kindness to parents, they are required to treat other relatives with love and sympathy and pay a due regard to their rights as well by including *Wa zil qurba* (meaning "and unto near kindred") in the commandment.

A few pages ago, we had discussed the Tradition from *Sahih Bukhari* and *Sahih Muslim* which read: "The foremost claim to loving kindness and thoughtful attention on you is of your mother, and, then, of your father, and then, grade by grade, of the other relatives."

We take up, now, some of the relevant Traditions.

(١٤١٠/٤٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمٰنِ قَالَ اللهُ تَعَالىٰ مَنْ وَصَلَكَ وَصَلْتُهُ وَمَنْ قَطَعَكَ قَطَعْتُهُ.

(رواه البخاری)

(1410/45) Sayyidina Abu Hurayrah ﷺ quoted the Messenger of Allah ﷺ as saying that ties of relationship (*rahima*) is a word derived from the Compasionate One (*Ar Rahman*). And Allah said, "I shall keep connection with him who keeps you ited and sever connection with him who severs you." (Bukhari)

Commentary: The mutual close relationship and kinship between people has much in common with the Name of Allah, Rahman and His Attribute Mercy. In fact, that is its source, and that is why it is called *rahima*. It is thus that Allah will keep ties with him who maintains ties with other people. But, as for those who sever ties, Allah will also sever ties with them. This shows how much emphasis the Holy Prophet ﷺ has laid on joining ties.

(١٤١١/٤٦) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُوْلَ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللهُ تَبَارَكَ وَ تَعَالىٰ اَنَا اللهُ وَاَنَا الرَّحْمٰنُ خَلَقْتُ الرَّحِمَ

وَشَقَقْتُ لَهَا مِنْ اِسْمِيْ فَمَنْ وَصَلَهَا وَصَلْتُهٗ وَمَنْ قَطَعَهَا بَتَتُّهٗ۔ (رواہ ابوداؤد)

(1411/46) Abdul Rahman ibn 'Awf ﷺ related that he heard the Messenger of Allah ﷺ say: "Allah, the Most High, says: 'I am Allah; I am Al-Rahman (the Merciful); I have created the bond of kinship and given it the name of Rahima which I have obtained from the root of My Name, Rahman. Thus, whoever will join it, I shall join him, whoever will break it, I shall break him." (Abu Dawood)

Commentary: The Almghity, in His Infinite Wisdom, has designed the system of birth in such a way that whoever is born is tied to bonds of kinship, and these bonds carry certain rights and claims which the Lord has been pleased to classify under the title of *Rahima*. It is derived from His own Name of Rahman. Thus, whoever will fulfil these claims, i.e., show kindness to his relatives and treat them well the promise for him is that Allah will join him, i.e., make him His own and bestow His favour and relationship that one break, Allah will break him, i.e., have nothing to do with him.

The unhappy circumstances in which we find ourselves today and the spectacle of the denial of Divine Benevolance we present is, of course, due to our negligence and want of principle in the different spheres of life, but in the light of these Traditions, it can be confidently said that apathy and indifference as regards the rights of relatives is, to a large extent, responisble for our misfortune. There is, in fact, little to choose between our conduct and the conduct of non-Muslims where the rights of kinship are concerned.

Other Blessings

(١٤١٢/٤٧) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ اَنْ يُّبْسَطَ لَهٗ فِيْ رِزْقِهٖ وَيُنْسَأَ لَهٗ فِيْ اِثْرِهٖ فَلْيَصِلْ رَحِمَهٗ۔ (رواہ البخاری ومسلم)

(1412/47) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "Whoever wants an increase in his sustenance and that the marks of his feet remain for a long time in the world, (i.e., he lives long) should be kind and helpful to his relatives." (Bukhari and Muslim)

Commentary: As it has been stated repeatedly in the Qur'an and

the Traditions, Allah bestows His favour on some good actions in this world as well. In the above report, it is told that to fulfil the rights of relatives and treat them with kindness is such a virtuous deed that, in return for it, Allah mulitplies a person's wealth and prolongs his life.

There can, on the whole, be two ways of being good, kind and considerate to one's relatives. One is by giving them monetary help, and the other by devoting a part of one's time and energy to their service. An increase in one's life-span and sustenance, in recompense for it, is not only understandable, but, also, corresponds wholly with the Infinite Wisdom and Benevolence of the Lord.

From the point of view of the ordinary operation of cause and effect, too, there is nothing improbable in it. Family quarrels which generally, arise from the violation and disregard of the rights of relatives tell upon a man's health and make it difficult for him to concentrate on his work while those who treat their relatives well and are sympathetic and helpful to them are, comparatively, free from tensions of this kind, and their circumstances, on the whole, are happier and more peaceful.

Serving Ties is An Impediment to Salvation

(١٤١٣/٤٨) عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ قَاطِعٌ. (رواه البخاری و مسلم)

(1413/48) It is related by Jubayr ibn Mut'im ﷺ that the Messenger of Allah ﷺ said: "Whoever violates the rights of kinship shall not go to Heaven." (Bukhari and Muslim)

Commentary: This one Tradition, should be enough to make us realise the importance of joining ties in the Islamic scheme of things. It shows that violation of the rights of relatives is so greatly abhorrent to Allah that, with its filthiness, no one will be able to enter Heaven. It is only when a person has been cleansed through punishment or forgiven owing to some reason that the Gate of Paradise will be opened for him.

Showing Kindness Even to Those Who Sever The Ties of Kinship

In the family we, often, have an experience of people who care little for the bonds of kinship and are rude and unjust to us. The Holy Prophet ﷺ has enjoined upon us to continue to treat them well and fulfil our obligations irrespective of what they do and how they behave.

(١٤١٤/٤٩) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْوَاصِلُ بِالْمُكَافِيْ وَلٰكِنَّ الْوَاصِلَ الَّذِىْ اِذَا قُطِعَتْ رَحِمُهٗ وَصَلَهَا.

(رواه البخارى)

(1414/49) Abdullah ibn Uamr ﷺ quoted the Prophet ﷺ as saying, "The one to join ties is not truely the one who reciprocates a kind act of relatives but the one to join ties is he who joins ties even when others sever them." (Bukhari)

Commentary: When violation of the rights of relatives is returned in the like manner, the evil will, naturally, spread in the society, while if those who are ill-disposed are treated with kindness and affection, it may lead to their correction and be conducive to the promotion of *Silah Rahmi* in the life of the community.

MUTUAL RIGHTS AND DUTIES OF HUSBAND AND WIFE

The special significance of matrimony in the economy of human relationships and the distinctive aims and advantages that are associated with it are self-evident. Peace of mind and a happy and contented life are, to a great extent, dependent on how satisfying one's married life is and on the state of mutual love and trust that obtains between husband and wife. Besides, the main ends and objects of marriage, obviously, are that both the parties enjoy the pleasures of life with purity, which is possible on through the wedlock, and the continuity of the human race is maintained with dignity which is the Will and Pleasure of the Almighty Creator. These objects, also, can be realised suitably when relations between man and wife are happy and there is love, sympathy and good understanding between them.

The chief purpose of the guidance furnished by the Holy Prophet ﷺ concerning the rights and duties of matrimony, simply, is that the wedlock proved a source of joy and satisfaction to both man and wife, their hearts remained united, and the aims for which the institution of marriage had been founded were attained in the best possible manner.

The substance of the Prophet's teachings is that the wife should regard her husband over and above everyone else, as far as she was concerned, and remained faithful to him. She should leave nothing to be desired by way of devotion and earnestness, and believe that for her the felicity and welfare of both the worlds lay in his good pleasure.

The husband, on his part, ought to consider his wife a blessing of Allah, and give her, ungrudgingly, of his love, and hold her in high esteem. If the wife makes a mistake, the husband should overlook it, and try to correct her with tact and patience, and look

after her needs and comforts to the best of his ability.

In order to appreciate the true worth of these precepts, we should remember the social, cultural and moral climate of the world, and, particualrly, of Arabia, 1400 years ago, in which women were treated like cattles and enjoyed no rights in society.

The Foremost Claim on Wife is of Her Husband

(١٤١٥/٥٠) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَعْظَمُ النَّاسِ حَقًّا عَلَى الْمَرْأَةِ زَوْجُهَا وَاَعْظَمُ النَّاسِ حَقًّا عَلَى الرَّجُلِ اُمُّهُ.

(رواه الحاكم فى المستدرک)

(1415/50) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "The greatest claim on a woman is of her husband, and the greatest claim on a man is of his mother." (Mustadrak Haakim)

If Prostration Was Allowed Before Anyone Besides Allah A Wife Would Have Protrated Before Her Husband

(١٤١٦/٥١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ اٰمِرُ اَحَدًا اَنْ يَّسْجُدَ لِاَحَدٍ لَاَمَرْتُ الْمَرْأَةَ اَنْ تَسْجُدَ لِزَوْجِهَا.

(رواه الترمذی)

(1416/51) Sayyidina Abu Hurayrah ﷺ reported the Messenger of Allah ﷺ as saying: "If I were to order anyone to prostrate himself before another, I would order a woman to prostrate herself before her husband." (Tirmizi)

Commentary: There can be no other way to impress on anyone the rights of another than these words. The *hadith* says that a husband enjoys the most rights over his wife after Allah. She must obey him and leave no stone unturned in pleasing him.

(1417/52) Sayyidina Anas ﷺ is cited by Imam Ahmad as reporting the same *hadith* in these words:

لَا يَصْلَحُ لِبَشَرٍ اَنْ يَّسْجُدَ لِبَشَرٍ وَلَوْ صَلَحَ لِبَشَرٍ اَنْ يَّسْجُدَ لِبَشَرٍ لَاَمَرْتُ الْمَرْأَةَ اَنْ تَسْجُدَ لِزَوْجِهَا مِنْ عِظَمِ حَقِّهٖ عَلَيْهَا. (الحديث)

"It is not allowed to anyone to prostrate before another. But, if it was proper then I would have ordered woman to prostrate herself before her husband because he has a very great right over her."

(1418/53) Again, Abdullah ibn Abu Awfa ﷺ has quoted an incident of Mu'az ibn Jabal ﷺ. Ibn Majah has transmitted it:

"The well-known Companion, Mu'az ibn Jabal ﷺ had been to Syria. When he returned, he prostrated himself before the Messenger of Allah ﷺ, who asked in amazement, مَاهٰذَا يَا مُعَاذُ؟ "What is this, Mu'az?"

He explained that he had been to Syria where he saw its people prostrate themselves before their religious leaders, priests and chiefs. So he was inclined to show the same reverence to the Prophet ﷺ. The Prophet ﷺ said, "Do not do that ", He added,

فَاِنِّیْ لَوْ كُنْتُ اٰمِرًا اَحَدًا اَنْ يَّسْجُدَ لِغَيْرِ اللهِ لَاَمَرْتُ الْمَرْاَةَ اَنْ تَسْجُدَ لِزَوْجِهَا. (الحديث)

"If I were to ask anyone to prostrate himself before another besides Allah, I would have asked women to prostrate themsleves before their husbands."

(1419/54) We find a similar case of Qays ibn Sa'd ﷺ transmitted by *Abu Dawood*. He has said. "I went to al-Hira and saw its people prostrating themselves before their rulers. So, I thought the Messenger of Allah ﷺ is more deserving of a prostration made before him. When I came to him I told that I had gone to al-Hira and seen its people prostrate themselves before their ruler, and I added that:

اَرَاَيْتَ لَوْمَرَرْتَ بِقَبْرِیْ اَكُنْتَ تَسْجُدُ لَهٗ؟ فَقُلْتُ لَا فَقَالَ لَا تَفْعَلُوْا

He had more right to have people prostrate before him. He asked me if I would prostrate myself before his grave when I passed before it[1] and I said that I would not. He then said:

لَوْ كُنْتُ اٰمُرُ اَحَدًا اَنْ يَّسْجُدَ لِاَحَدٍ لَا مَرْتُ النِّسَاءَ اَنْ يَّسْجُدْنَ لِاَزْوَاجِهِنَّ لِمَا جَعَلَ اللهُ لَهُمْ عَلَيْهِنَّ مِنْ حَقٍّ.

'None of you must do it. If I were to command anyone to make

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1. He wanted to show Qays رضی الله عنه that he was a mortal while it is the right of an immortal that others prostrate themselves before him.

prostration before another. I would command women to prostrate themselves before their husbands because of the special right over them given to the husbands by Allah.

(1420/55) Masnad Ahmad has another incident narrated by Sayyidah Ayshah رضی الله عنها. A camel came and prostrated itself before the Messenger of Allah ﷺ. Seeing this, his Companions ﷺ said to him, "Messenger of Allah! Beasts and trees prostrate themselves before you (that is, bow down before you and the camel did) but it is more rightful that for us to do so." He siad,

اُعْبُدُوْا رَبَّكُمْ وَاَكْرِمُوْا اَخَاكُمْ وَلَوْكُنْتُ اٰمُرُ اَحَدًا اَنْ يَّسْجُدَ لِاَحَدٍ لَاَمَرْتُ الْمَرْاَةَ اَنْ تَسْجُدَ لِزَوْجِهَا. (الحديث)

"Worship your Lord alone, and honour you brother (that is, myself). If I were to order any one of you to prostrate himself before another, I would order a woman to prostrate herself before her husband ....." (to the end).

The different *ahadith* tell us that the Prophet ﷺ had declared on different occasions the rights a husband enjoys over his wife and the question of prostrating herself before him.

Prostration is Only For Allah

It is very clear from these *ahadith* that prostration is made only before Allah. It is not allowed before anyone else, not even the best of Allah's creation, Sayyidina Muhammad ﷺ. It is also clear that Sayyidina Mu'az ﷺ or Sayyidina Qays ibn Sa'd ﷺ or any other Companion had referred only to a prostration of respect, we cannot even imagine that these people had in mind worship or devotion. Anyone who believes and accepts the Prophet's ﷺ call to the monotheism cannot have the temptation too to prostrate himself before one besides Allah. These people had in mind the prostration of respect or greeting and the schoalrs, therefore, declare that even the prostration of greetings or respect before any creature is forbidden. Hence, those people, who prostrate before their *murshid* (mentors) or their graves, violate the Islamic *Shari'ah*, and they are in rebelion with Islam and their behaviour is polytheistic.

(These lines on the question of prostration before any besides Allah were in explanation of the foregoing *ahadith*. We now resume the original topic.)

Obedience And Loyalty to Husband

In matrimonial arrangement, it was necessary that the husband enjoyed a position of leadership, and his duties and obligations, too, were determined accordingly. Man, consequently, has been declared the head of the family in the Islamic Shari'ah and great responsibilities have been assigned to him. Says the Qur'an:

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ (النساء ٤:٣٤)

Men are in charge of women. (Al Nisaa 4:34).

For the women the Commandment is that they obeyed the husbands as their lord and head of the household, and fulfilled the peculiar domestic responsibilites and devolved on them in that capacity. Hence, about them, it has been stated in the Qur'an that:

فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ (النساء ٤:٣٤)

Good women are obedient, and guard the honour and every trust of the husband (even in their) absence. (Al Nisaa 4:34)

If the wife fails to submit to her husband, and instead of serving him devotedly and complying with his wishes, adopt an attitude of defiance and insubordination, it will, naturally, lead to discord in the family which will be ruinous for both and they will be loser in this world as well as the next. The Holy Prophet ﷺ has, therefore, stressed upon he wives to be loyal and faithful to thier husbands and seek their pleasure and gratification, and, also, promised a vast reward on it in the Hereafter.

(١٤٢١/٥٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَرْاَةُ اِذَاصَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَاَحْصَنَتْ فَرْجَهَا وَاَطَاعَتْ بَعْلَهَا فَلْتَدْخُلْ مِنْ اَىِّ اَبْوَابِ الْجَنَّةِ شَاءَتْ. (رواه ابونعيم فى الحلية)

(1421/56) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "If a woman offers the five daily prayers, and keeps the fasts of Ramadhan, and guards her honour, and obeys her husband then she can enter Heaven, (as of right), by whatever

Gate she likes." (Hilyah Abu Na'eem)

Commentary: In this Tradition, loyalty and obedience to husband has been metnioned along with prayer, fasting and guarding oneself against adultery. It denotes that, in the *Shari'ah*, submission to the husband and compliance with his wishes is as important as the principal tenets and duties of the Faith.

(١٤٢٢/٥٧) عَنْ أُمِّ سَلِمَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا اِمْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتِ الْجَنَّةَ. (رواه الترمذى)

(1422/57) Sayyidah Umm Salmah رضى الله عنها related to us tha the Messenger of Allah ﷺ said: "A woman who dies in the state that her husband is pleased with her shall go to Heaven."(Tirmizi)

Commentary: As we have stressed repeatedly, when the tidings of Paradise are given on a particualr deed it shows that the deed is most pleasing to the Lord and the recompense on it, in the Hereafter. is Heaven.

If, however, the person concerned is guilty of a sin which necessarily is punishable with Hell, its consequences, also, will have to be borne by him, in accordance with the Divine Law. The meaning of the aforementioned narrative of Sayyidah Umm Salmah رضى الله عنها should be seen in this light.

Another thing worth mentioning, here, is that should a husband be displeased with his wife without any fault of hers, she will be innocent in the sight of Allah and the responsibility for annoyance shall rest with the husband.

These represented the *ahadith* concerning rights of husbands. We will now see the *ahadith* about the rights of wives.

Rights of Wives And Respecting Them

(١٤٢٣/٥٨) عَنْ جَابِرٍ (فى حديث طويل فى قصة حجة الوداع قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فى خطبته يوم عرفة) اِتَّقُوا اللهَ فِى النِّسَاءِ وَاِنَّكُمْ اَخَذْتُمُوْهُنَّ بِاَمَانِ اللهِ وَاسْتَحْلَلْتُمْ فُرُوْجَهُنَّ بِكَلِمَةِ اللهِ وَلَكُمْ عَلَيْهِنَّ اَلَّا يُوْطِئْنَ فُرُشَكُمْ اَحَدًا تَكْرَهُوْنَهُ فَاِنْ فَعَلْنَ ذَالِكَ فَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَلَهُنَّ

عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ. (رواه مسلم)

(1423/58) Sayyidina Jabir ﷺ has narrated (in a lengthy *hadith* about the Hajjatul Wada' that the Messenger of Allah ﷺ said in his sermon:

"O People! Fear Allah concerning your wives. You have taken them on the security of Allah as your wives and they have become lawful to you on His very words and Commands. It is your right that you do not wish that someone come and sit on your beds. If they commit that mistake, you may punish them (in warning) but not severely. And, it is your responsibility to arrange for their food and clothing (and necessities) in a reasonable manner." (Muslim)

Commentary: This *hadith* emphasises that men must not misuse their authority bestowed on them by Allah over their wives. They must fear Allah in this regard. They have taken their wives on the basis of rules of marriage prescribed by Shair'ah. Their wives have the protection of Allah when they are under their authroity. If husbands are cruel to them they would be guilty of violating the protection of Allah. This indeed is a great honour for women.

The *hadith* also tells us that a woman must not let any man or woman enter her house whom her husband does not like to come and converse with her[1].

The *hadith* then tells us that if the women disobey, their husbands may punish them in a reasonable manner but never severely.

The *hadith* concludes with mentioning the rights of wives that husbands are bound to provide for their basic necessities.

Advice Concerning Kindly Treatment To Wives

(١٤٢٤/٥٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِسْتَوْصُوْابِالنِّسَاءِ خَيْرًا فَاِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ وَاِنَّ اَعْوَجَ شَيْئٌ فِى الضِّلَعِ اَعْلَاهُ فَاِنْ ذَهَبْتَ تُقِيْمُهُ كَسَرْتَهُ وَاِنْ تَرَكْتَهُ لَمْ يَزَلْ اَعْوَجَ فَاسْتَوْصُوْا

[1]. The background is that it was a common practice among Arabs to visit their relatives and acquaintences and speak to women although many a husband did not like many of them to visit her in his absence.

بِالنِّسَاءِ. (رواه البخاری ومسلم)

(1424/59) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "O people! Follow my advice concerning the kindly treatment to wives. (I charge you to treat your wives with kindness and love). Woman has been created from the rib (and the rib is curved by nature), and the greatest curve is in the upper part of it. If you try to straighten the curved rib by force, it will break, and if you leave it alone (and make no effort to correct it), it will remain curved forever. So, follow my advice, and treat your wives kindly and well." (Bukhari and Muslim)

Commentary: What has been said about women, in it, that they have been created from the rib — is, apparently, allegorical, and, according to Shah Waliulla's explanation, the purport of the Tradition is that there is some natural curvedness in the nature of a woman as there is in the rib. It, further tells. that the greatest curve is in the upper part of the rib which, perhaps, denotes that the curvedness in the nature of a woman, mostly. lies in the upper part of the body, that is, the head and the tongue.

It, again, is told that if an attempt is made to straighten the curved rib by force, it will break, while if it is left alone, it will remain curved permanently. Thus, whoever will try to remove the curvedness of a woman's nature by force will not only not succeed, but it may, also, end up in separation. At the same time, if nothing is done by way of correction and reform, the curvedness will stay as it is, and the happiness and tranquillity which is the chief prupose of matrimonial alliance will not be gained. Thus, men should better overlook the minor faults and weaknesses of their wives and behave towards them in a loving and kindly manner. It may, ultimately, lead to an improvement in their disposition as well.

(١٤٢٥/٦٠) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً اِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا اٰخَرَ. (رواه مسلم)

(1425/60) Abu Hurayrah ﷺ related that the Prophet ﷺ said: "No believing man hates his believing wife. If there is a bad quality in her, there will, also, be a good quality.' (Muslim)

Commentary: It tells that if a man disliked his wife for some reason. he should not adopt an attitude of hatred or indifference towards her and start thinking in terms of divorce, but look for the good qualitities in her and learn to admire her because of them. This is the claim of Faith on a beliving husband and the privilege of a believing wife. As the Qur'an says:

وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰى اَنْ تَكْرَهُوْا شَيْئًا وَّ يَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا. (النسآء، ٤: ١٩)

'But consort with them in kindness, for if ye hate them it may happen that ye hath a thing wherein Allah hate placed much good. (Al Nisaa 4:19)

Good And Kindly Treatment To Wives is A Condition of Perfection in Faith

(١٤٢٦/٦١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَكْمَلِ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا وَاَلْطَفُهُمْ بِاَهْلِهٖ. (رواه الترمذى)

(1426/61) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "Among Muslims his Faith is more perfect whose behaviour toward (everyone) is good, and, (particularly), towards his wife is of love and kindness."(Tirmizi)

(١٤٢٧/٦٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ. (رواه الترمذى)

(1427/62) Abu Hurayrah ؓ related to us that the Messenger of Allah ﷺ said:"Among Muslims they are more perfect in Faith who are perfect in morals, and, (in fact), the best of you are those who are best to their wives." (Tirmizi)

Behaviour of Holy Prophet Towards His Wives

(١٤٢٨/٦٣) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِاَهْلِهٖ وَاَنَا خَيْرُكُمْ لِاَهْلِىْ (رواه الترمذى والدارمى ورواه ابن ماجه عن ابن عباس)

(1428/63) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "Good among you are those who are good to their wives; and I, (on my part), am very good to my wives." (Tirmizi)

Commentary: It shows that a special mark of goodness is that a man treated his wife lovingly and well. To make the advice more effective for the Muslims, the Prophet ﷺ added that, by the grace of Allah, he was most kind and considerate to his wives himself.

The attitude of the sacred Prophet ﷺ towards his wives was perfect, indeed, a few examples of which are contained in the narratives given below.

(١٤٢٩/٦٤) عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِيْ صَوَاحِبُ يَلْعَبْنَ مَعِيَ فَكَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَتَقَمِعْنَ مِنْهُ فَيُسَرِّبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ. (رواه البخارى ومسلم)

(1429/64) It is narrated by Sayyidah Ayshah رضى الله عنها that she used to play with dolls (even after her marriage to the Prophet ﷺ and arrival at his house). Some of her friends played with her. When the Prophet ﷺ came to the house, they would (quit playing out of respect for him) and hide in an inner portion of the house but he would send them back to her (and let them play). So they would resume play with her. (Bukhari and Muslim)

Commentary: She was nine years old when she came to the Prophet's house as his wife[1]. She played with dolls and not only did the Prophet ﷺ not stop her from playing but he also encouraged her to play on.

The Question of Doll And Pictures

The question could arise in some minds that while Islam disallowed pictures of animate beings, how did the Prophet ﷺ allow her to play with dolls? Some authorities have suggested that the ban on pictures was imposed much later in Madinah while she had married the Prophet ﷺ and played with dolls in the initial days of his migration to Madinah. However, I personally feel that her dolls did not fall under the purview of the ban on pictures. Today when we have progressed much in the act of stitching , young girls conitnue to play with crude dolls with imperfect outline and appearance which cannot be called pictures in any way.

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❶. The wives of the Prophet ﷺ whom he married besides her were either old women or widows. She alone was a young girl. There are several reasons for that but the chief is that she could become a teacher and guide for the Muslims on the Prophet's life.

Competition in A Race

(١٤٣٠/٦٥) عَنْ عَائِشَةَ اَنَّهَا كَانَتْ مَعَ رَسُوْلِ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِىْ سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلٰى رِجْلَيَّ فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِىْ قَالَ هٰذِهٖ بِتِلْكَ السَّبْقَةِ. (رواه ابو داؤد)

(1430/65) Sayyidah Ayshah رضی الله عنها related to us: "(Once) I was accompanying the Messenger of Allah ﷺ on a journey and we ran a race, and I won. Afterwards, when I had grown fat, we, (again), competed (with each-other) in a race, and, this time, he won. Upon it, the Prophet ﷺ remarked: 'Now, we quit."

(Abu Dawood)

Commentary: Indeed this is a pointer to those who have no place for such a thing in their lives.

Showing a Sport to Sayyidah Ayshah

(١٤٣١/٦٦) عَنْ عَائِشَةَ قَالَتْ وَاللهِ رَاَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْمُ عَلٰى بَابِ حُجْرَتِىْ وَالْحَبْشَةُ يَلْعَبُوْنَ بِالْحِرَابِ فِى الْمَسْجِدِ وَرَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتُرُنِىْ بِرِدَائِهٖ لِاَنْظُرَ اِلٰى لَعِبِهِمْ بَيْنَ اُذُنِهٖ وَعَاتِقِهٖ ثُمَّ يَقُوْمُ مِنْ اَجْلِىْ حَتّٰى اَكُوْنَ اَنَا الَّتِىْ اَنْصَرِفُ فَاقْدُرُوْا قَدْرَالْجَارِيَةِ الْحَدِيْثَةِ السِّنِّ الْحَرِيْصَةِ عَلَى اللَّهْوِ. (رواه البخاری ومسلم)

(1341/66) Sayyidah Ayshah رضی الله عنها related to us, "By Allah, I have been a witness to the spectacle that, (one day), the Abyssinians were having a sport of lancing in the Mosque. To show it to me, the Messenger of Allah ﷺ stood at the door of my apartment (which opened in the Mosque), using his mantle as a screen for me, and I watched the game through (the space) between his shoulder and ear. The Messenger of Allah ﷺ kept standing for my sake till (I felt I had seen enough of it, and) retired. (She added) "You can imagine, (from it), what was the place of a young and funloving girl." (Bukhari and Muslim)

Commentary: The incident narrated above is enough to show how considerate the sacred Prophet ﷺ was to his wives, and what pains did he take to make them happy. There is a great lesson, in it, for the Ummah[1].

[1]. Meaning the Muslim community as a whole.

Allowance for Entertainment in 'Eid

It should be noted that the afore-mentioned incident had taken place on the day of Eid[2], as is distinctly stated in *Sahih Bukhari* and *Sahih Muslim*. Allowance has been made, within prescribed limits, for enntertainment on the festival of Eid as popular fun and relaxation, too, fulfils an important human need.

It is, further, related, again on the authority of Sayyidah Ayshah رضی اللہ عنہا in *Sahih Bukhari* and *Sahih Muslim* and other standdard compilations of the Traditions that once, on the day of Eid, the Prophet ﷺ was lying, covered with a sheet, that two little girls came and began to sing, on the tambourine, about the battle of Buas. In the meantime, Sayyidina Abu Bakr ؓ came and told the girls to get out. The Prophet ﷺ uncovered his face and said: "Abu Bakr, leave the girls alone! (Let them do what they are doing. This is the day of Eid)." (meaning allowance had been made, to some extent, for recreation on that day).

The Sport Was in The Nature of A Drill, And That Was Why The Prophet Had Watched it Himself

Another thing is that the game of lancing the Abyssinians were playing was a kind of drill and a form of military training, and it was, probably, for that reason that the Holy Prophet ﷺ had taken an interest in it. In some versions of the same Tradition appearing, also, in *Sahih Bukhari* and *Sahih Muslim*, it is mentioned that the Prophet ﷺ used to encourage manly sports. In addtion, it is stated that Sayyidina Umar ؓ wanted to drive away the Abyssinians, but the sacred Prophet ﷺ told him to let them play, and to the Africans he said: "Go on with your game."

The Question of *Hijab*

Now, for the question of Hijab[2]. It is evident that the Abyssinians were Ghair Mahram[3] and strangers for Sayyidah

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1. A Muslim festival observed on the first of Shawwal.
2. Meaning privacy, modesty and concealment as prescribed in the Shari'ah for women.
3. Literally, a stranger. In Islamic usage, it denotes one who is not permitted to enter women's apartments, and is not (as regards marriage) within the forbidden degrees.

Ayshah رضى الله عنها, and such being the case, why did the Holy Prophet ﷺ let her watch them at play?

Some commentators have offered the explanation that it had taken place in the early days when the Commandment of *Hijab* had not been revealed. But it does not hold good in the light of the narratives. It is stated by Hafiz Ibn Hajar, in *Fath-al-Bari*, on the basis of Ibn Hibba'ns account of the above Tradition, that the incident occurred in 7 A.H., and the commandment of *Hijab* had, definitely, been revealed before it.

Besides, Sayyidah Ayshah رضى الله عنها herself has said that while she was watching the game, the Holy Prophet ﷺ had provided the screen for her with his mantle which would have been unncessary had the injunction concerning *Hijab* not been sent down till then.

Some authorities, moreover, have argued that since there was, definitely, no question of an evil thought arising in Sayyidah Aysha رضى الله عنها mind on watching the Abyssinians at play, it was lawful on her part to do so. It is not forbidden for a woman to see a stranger in circumstances in which she is safe from temptation and protected against being led into evil. Imam Bukhari has refered to the same explanation in *Kitab-un-Nikah* (The Book of Marriage) of *Sahih Bukhari*, and it doubtlessly, is more convincing.

RIGHTS OF NEIGHBOURS

Apart from a man's parents, children and near relatives, there, also, exists a permanent associaton between him and his neighbours. The state of this association, whether it is good or otherwise, exercises a deep influence on his life and morals. The Holy Prophet ﷺ has attached a great importance to it and exhorted his followers to pay a due regard to the rights of neighbours, to the extent that he has declared good neighbourliness to be a part of Faith, and essential requisite to salvation, and a measure of one's love for Allah and His Messenger.

Continuous Exhortation of Jibrail (Gabriel) With Regard to The Rights of Neighbours

(١٤٣٢/٦٧) عَنْ عَائِشَةَ وَابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَازَالَ جِبْرَئِيلُ يُوصِيْنِي بِالْجَارِ حَتَّى ظَنَنْتُ اَنَّهُ سَيُوَرِّثُهُ. (رواه البخاری ومسلم)

(1432/67) It is related by Sayyidah Ayshah رضى الله عنها and Ibn Umar رضى الله عنه, that the Prophet ﷺ said: "Jibrail counselled me so persistently about the rights of the neighbour that I felt he was going to declare him a heir." (Bukhari and Muslim)

Commentary: It shows that Jibrail brought cmmandments from Allah concerning the rights of the neighbour so frequently, and stressed the need to be kind and courteous to him with such force and regularity that the Holy Prophet ﷺ thought that the neibhbour, also, will be made a heir, i.e., it will be enjoined that just as parents, children and other near relatives of a person inherit the property left by him on death, the neighbour, too, will be given a share in it. The purpose of this Tradition, obviously, is not merely to state a fact, but it, also, is a most effective way to bring home the importance of the neighbours to the Muslims.

Love of Allah and His Prophet Depends On ......

(١٤٣٣/٦٨) عَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِىْ قُرَادٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا فَجَعَلَ اَصْحَابُهٗ يَتَمَسَّحُوْنَ بِوَضُوْئِهٖ فَقَالَ لَهُمُ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَحْمِلُكُمْ عَلٰى هٰذَا؟ قَالُوْا حُبُّ اللّٰهِ وَرَسُوْلِهٖ فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يُحِبَّ اللّٰهَ وَرَسُوْلَهٗ اَوْيُحِبَّهُ اللّٰهُ وَرَسُوْلُهٗ فَلْيَصْدُقْ حَدِيْثَهٗ اِذَا حَدَّثَ وَلْيُؤَدِّ اَمَانَتَهٗ اِذَا ائْتُمِنَ وَلْيُحْسِنْ جِوَارَ مَنْ جَاوَرَهٗ.

(رواه البيهقى فى شعب الايمان)

(1433/68) Abdul Rahman ibn Abu Qurad ﷺ said that the Prophet ﷺ performed *wudhu* (ablution) one day and his Companions began to wipe themselves with the water he had used. The Prophet ﷺ asked them what induced them to do that and they said that the love of Allah and His Messenger had prompted them to do that. He said, "If anyone is pleased to love Allah and His Messenger, or rather to have Allah and His Messenger love him, he should speak the truth when he tells anything, fulfil his trust when he is put in a position of trust, and be a good neighbour." (Bayhaqi)

Good And Kindly Treatment Towards The Neighbours is An Essential Condition of Faith

(١٤٣٤/٦٩) عَنْ اَبِىْ شُرَيْحٍ الْعَدَوِىِّ قَالَ سَمِعَتْ اُذُنَاىَ وَاَبْصَرَتْ عَيْنَاىَ حِيْنَ تَكَلَّمَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ جَارَهٗ وَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَه وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْلِيَصْمُتْ. (رواه البخارى ومسلم)

(1434/69) Abu Shurayh Al-'Adawi ﷺ related "I heard the Prophet ﷺ say with my own ears and my eyes were seeing him when he spoke these words 'Whoever believes in Allah and in the Day of Final Judgement, it is essential for him to be kind and gentle to his neighbours, and whoever believes in Allah and in the Day of Final Judgement, it is essential for him to entertain his guest with kindness and generosity, and whoever believes in Allah and in the Day of Final Judgement, it is essential for him to speak what is good or keep quiet." (Bukhari and Muslim)

(An almost similar narrative, has, also, been quoted in *Sahih Bukhari* and *Sahih Muslim* on the authority of Sayyidina Abu Hurayrah ﷺ)

He is Not A True Believer and Will Not Go to Heaven Whose Neighbours Do Not Feel Secure on His Account

(١٤٣٥/٧٠) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاللّٰهِ لَایُؤْمِنُ وَاللّٰهِ لَایُؤْمِنُ وَاللّٰهِ لَایُؤْمِنُ قِیْلَ مَنْ یَارَسُوْلَ اللّٰهِ؟ قَالَ الَّذِیْ لَا یَاْمَنُ جَارُهٗ بَوَائِقَهٗ. (رواه البخاری ومسلم)

(1435/70) It is related by Abu Hurayrah ﷺ that he Messenger of Allah ﷺ said: "By Allah, he is not a true Believer; by Allah there is not Faith in him; by Allah, he is not a believing man" "Who?" he was asked. "From whose mischief his neighbours do not feel secure", the Prophet ﷺ replied. (Bukhari and Muslim)

Commentary: From its construction, it is evident how agitated the Holy Prophet ﷺ must have felt when he spoke these words. Anyhow, the substance of it is that a Muslim should be so kind and friendly to his neighbours that they had nothing to fear from him. If the neighbour of a Muslim does not feel safe on his account, he, according to this Tradition, will not deserve to be called a faithful Believer.

(١٤٣٦/٧١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَایَدْخُلُ الْجَنَّةَ مَنْ لَا یَاْمَنُ جَارُهٗ بَوَائِقَهٗ. (رواه مسلم)

(1436/71) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: He shall not go to Heaven from whose mischief his neighbours do not feel secure." (Muslim)

Commentary: It shows that a man whose character is such that his neighbours expect nothing but evil from him and live in the fear of being hurt or harmed by him will not be allowed to enter Heaven without undergoing the punishment for it.

From both of these Traditions we can obtain an idea of the value placed on the rights of neighbours by the sacred Prophet ﷺ.

It was the style of the Prophet's way of speaking that is laid on

a deed, his customary way of putting it is to say that whoever neglects it is not a true Believer and shall not be admitted to Heaven. We have, already, discussed it at length in Volume 1.[1]

He is Not a Muslim Who Eats His Fill While His Neighbour Goes Hungry

(١٤٣٧/٧٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اٰمَنَ بِیْ مَنْ بَاتَ شَبْعَانَ وَجَارُهٗ جَائِعٌ اِلٰی جَنْبِهٖ وَهُوَ يَعْلَمُ بِهٖ. (رواه البزار والطبرانی فی الکبير)

(1437/72) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "He has not affirmed faith in me, i.e., he is not my follower who eats to his satisfaction and sleeps comfortably in the night while his neighbour goes hungry, and he is aware of it." (Tabarani)

(A report conveying the same subject-idea, and in almost the same words, has been quoted by Imam Bukhari in *Al-Adab-al-Mufrad*, and *Baihaqi* in *Sha'ab-al-Iman*, on the authority of Sayyidina Abdullah ibn Abbas ﷺ, and by Haakim, in *Mustadrak*, on the authority of Sayyidah Ayshah رضی الله عنها, in addition to that of Sayyidina Abdullah ibn Abbas ﷺ).

Note: Alas! Such a wide gap has occurred between the actual conduct of the Muslims, as a whole, and these sayings of the Divine Prophet ﷺ that it is hard for an unknowing person to believe that such, really, were the teachings of the Holy Prophet ﷺ.

Through these Traditions the Prophet ﷺ, nevertheless, has made it clear that whoever remains indifferent to the needs and difficulties of his neighbours and cares nothing for them is not a follower of his, and he will have nothing to do with him.

It is significant that no distinction has been made, in these Traditions, between a Muslim and a non-Muslim neighbour.

Some Specific Rights of Neighbours

(١٤٣٨/٧٣) عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْجَارِ اِنْ مَرِضَ عُدْتَهٗ وَاِنْ مَاتَ شَيَّعْتَهٗ وَاِنِ اسْتَقْرَضَكَ اَقْرَضْتَهٗ وَاِنْ

1. P. 119.

اَعْوَرَ سَتَرْتَهٗ وَاِنْ اَصَابَهٗ خَيْرٌ هَنَّأتَهٗ وَاِنْ اَصَابَتْهُ مُصِيْبَةٌ عَزَّيْتَهٗ وَلَا تَرْفَعْ بِنَائِكَ فَوْقَ بِنَائِهٖ فَتَسُدَّ عَلَيْهِ الرِّيْحَ وَلَا تُؤْذِيْهِ بِرِيْحِ قِدْرِكَ اِلَّا اَنْ تَغْرِفَ لَهٗ مِنْهَا.

(رواه الطبراني في الكبير)

(1438/73) Mu'awiya ibn Haidah ﷺ related to us that the Prophet ﷺ said: "The rights of the neighbour upon you are that if he falls ill, you visit him, and if he dies, you attend his funeral (and take part in the arrangements of burial), and if he asks for a loan (in his need), you lend it to him (provided that you can affort it) and if he commits an evil deed, you prevent it from being known i.e., do not give publicity to it, and if he is favoured by luck, you felicitate him, and if a calamity befalls him, you grieve in sympathy with him, and, (further), that you desist from erecting your building higher than his in a way that fresh air cannot have a free passage to his house, and (when a delicious food is prepared in your house, you take care that) the aroma of your pot does not cause sorrow to him (and his children) except that you send some of it to him (as a gift)."

(Tabarani)

Commentary: Among the rights of neighbours indicated above, the last two deserve a special attention. These require us, firstly, to be careful while building a house etc., that its walls are not so high as to cause discomfort to the neighbours by obstructing the free passage of air into their house, and, secondly, to make sure that the flavour of the pot does not reach the neighbour's household when we cook a tasty meal because it will excite in them the desire to eat it and make them sad that they cannot afford. Hence, we should either make it a point to send some of the food to the neighbour or do not allow its appetising smell to travel to his house which, of course, is not easy.

These exhortations denote how sensitive the Holy Prophet ﷺ was concerning the rights of neighbours.

An identical report has been quoted by Ibn 'Adi in Kamil, and Khara'iti in *Makkarimul-Ikhlaq*, on the authority of Sayyidina Abdullah ibn 'Amr ibn al-'Aas ﷺ, with the addition

وَاِنِ اشْتَرَيْتَ فَاكِهَةً فَاهْدِ لَهٗ فَاِنْ لَّمْ تَفْعَلْ فَاَدْخِلْهَا سِرًّا وَلَا يَخْرُجْ

"If you buy fruit, send some of it to your neighbour (as a gift), and if it may not be possible,

بِهَا وَلَدُكَ لِيَغِيظَ بِهَا وَلَدَهُ. (كنز العمال)

bring it in secretly (so that the neighbour does not know about it, and, also, be careful that) none of your children takes the fruit out of the house (and eats in there presence) lest the neighbour's children feel envious on seeing it." (Kanzul'Ummal)

(١٤٣٩/٧٤) عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا طَبَخَ اَحَدُكُمْ قِدْرًا فَلْيُكْثِرْ مِرْقَهَا ثُمَّ لِيَنَا وِلْ جَارَهُ مِنْهَا.

(رواه الطبرانی فی الاوسط)

(1439/74) Sayyidina Jabir ﷺ related that the Messenger of Allah ﷺ said: "When curry is cooked in the house of anyone of you, he should increase the broth (by adding water to it), and, then, send some of it to his neighbour." (Tabarani)

This guidance of the Prophet ﷺ is transmitted by *Tirmizi* and others from Abu Zarr Ghifari ﷺ in similar words.

Three Categories of Neighbours: Non-Muslim Neighbours, Too, Have Their Rights

(١٤٤٠/٧٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجِيْرَانُ ثَلٰثَةٌ فَجَارٌ لَهُ حَقٌّ وَاحِدٌ وَهُوَ اَدْنَى الْجِيْرَانِ حَقًّا وَجَارٌ لَهُ حَقَّانِ وَجَارٌ لَهُ ثَلَاثَةُ حُقُوْقٍ فَاَمَّا الَّذِیْ لَهُ حَقٌّ وَاحِدٌ فَجَارٌ مُشْرِكٌ لَارَحْمَ لَهُ لَهُ حَقُّ الْجِوَارِ وَاَمَّا الَّذِی لَهُ حَقَّانِ فَجَارٌ مُسْلِمٌ لَهُ حَقُّ الْاِسْلَامِ وَحَقُّ الْجِوَارِ وَاَمَّا الَّذِیْ لَهُ ثَلَاثَةُ حُقُوْقٍ فَجَارٌ مُسْلِمٌ ذُوْرَحْمٍ لَهُ حَقُّ الْاِسْلَامِ وَحَقُّ الْجِوَارِ وَحَقُّ الرَّحْمِ.

(رواه البزار فی المسند و ابو نعیم فی الحلیه)

(1440/75) It is related by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ said: "Neghbours are of three kinds and three grades. One, the neighbour who enjoys only one right (and so far as the rights are concerned), he is the neighbour of the lowest grade; two, the neighbour who enjoys two rights; and three, the neighbour who enjoys three rights. The neighbour with only one right is the polytheist, i.e., non-Muslim neighbour with whom there are, also, no family ties, (and as such, he is entitled only to the right of a neighbour), and the neighbour with two rights is the neighbour who is, also, a Muslim (and, as

such, he has a claim as a neighbour and another as a co-religionist), and the neighbour with three rights is the (neighbour who, in addition to being a neighbour), is, also, a Muslim and a relative, (and, as such), he will have one claim as a neighbour, another as a co-religionist, and yet another as a relative." (Musnad Bazaar and Hilya Abu Na'eem)

Commentary: It, candidly, tells, that the obligation to live in peace and goodwill with the neighbours, as demanded by the Qur'an and the Traditions, also, includes the non-Muslim neighbours, and they, too, have a claim to our kindness and sympathy. The Holy Companions have drawn the same inference from the teachings of the sacred Prophet ﷺ and arrived at the same conclusion.

It is stated, in *Tirmizi* etc., about Sayyidina Abdullah ibn 'Amr ibn al-'Aas ؓ that once a goat was slaughtered in his house, and when he came home, he said to his family;

أَهْدَيْتُمْ لِجَارِنَا الْيَهُوْدِى أَهْدَيْتُمْ لِجَارِنَا الْيَهُوْدِىْ؟ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَازَالَ جِبْرَئِيْلُ يُوْصِيْنِىْ بِالْجَارِ حَتّٰى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.

"Did you send the meat to our Jewish neighbour? Did you send the meat to our Jewish neighbour? I have heard the Messenger of Allah ﷺ say that Jibrail used to bring commands (from the Lord) concerning the showing of kindness to the neighbours and treating him well with such positiveness and frequency that the Prophet ﷺ began to feel he, too, was going to be declared a heir."

Caring For The Instruction of The Neighbours

The foregoing Traditions dealt, mainly, with the material welfare of the neighbours and paying regard to their needs and feelings. We shall now take up a saying which tells that if such a people may be living in one's neighbourhood who are backward in religious knowledge and whose social and moral behaviour leaves much to be desired, it is the duty of those living around them to arrange for their moral and religious education and uplift.

(١٤٤١/٧٦) عَنْ عَلْقَمَةَ بْنِ عَبْدِالرَّحْمٰنِ بْنِ اَبْزٰى عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَابَالُ اَقْوَامٍ لَايُفَقِّهُوْنَ جِيْرَانَهُمْ وَلَا يُعَلِّمُوْنَهُمْ وَلَايَعِظُوْنَهُمْ وَلَا يَاْمُرُوْنَهُمْ وَلَا يَنْهَوْنَهُمْ وَمَا بَالُ اَقْوَامٍ لَايَتَعَلَّمُوْنَ مِنْ جِيْرَانِهِم وَلَا يَتَفَقَّهُوْنَ وَلَا يَتَّعِظُوْنَ وَاللهِ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ وَيُفَقِّهُوْنَهُمْ وَيَعِظُوْنَهُمْ وَيَاْمُرُوْنَهُمْ وَيَنْهَوْنَهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ وَيَتَفَقَّهُوْنَ وَيَتَّعِظُوْنَ لَوْ لَاُعَاجِلَنَّهُمْ بِالْعُقُوْبَةِ فِي الدُّنْيَا.

(رواه ابن راهويه والبخارى فى الوحدان وابن السكن وابن مندة)

(1441/76) Alqamah ibn Abdul Rahman ﷺ related to us, that his father, Abdul Rahman ﷺ, had told him, on the authority of his father, Abza Khuza'ee, that, one day, the Messenger of Allah ﷺ said (in a special sermon): "What has happened to those (whom Allah has favoured with an exceptional knowledge and understanding of Faith and the *Shari'ah* and, in their neighbourhood, there live people who are sadly wanting in it), and they do nothing by way of teaching Faith to their neighbours and promoting an awareness of it in them? They neither give good counsel to them nor discharge the duty of sanctioning what is lawful and forbidding what is prohibited. And what has happened to the (uniformed and backward people) that they make no effort to learn about the Faith from their neighbours? By Allah! It is the duty of those (possessing the knowledge and understanding of Faith) to try to teach the Faith to their (ignorant and backward neighbours) and produce an awareness of it in them and (to reform them), through preaching and good counsel, and exhort them to do what is good and legitimate and abstain from what is wrong and forbidden. In the same way, the ignorant and backward people should acquire the knowledge and understanding of Faith from their neighbours, like seekers of knowledge, and take advice from them. Otherwise, (if none of the two classes of men will do their duty), I will have severe punishment sent down upon them in this very existence." (Musnad Ishaq ibn Raahwaih, Kitab-ul-Wuhdaan-lil-Bukhari, Musannifi-ibn-us-Sakain, and Musnad-Ibn-Mandah).

Commentary: This narrative is mentioned, as it is here, in the Fifth Volume of *Kanzul 'Ummal*, under the title of the Rights of Neighbours, but at another place, in the same book, it has been

reproduced with the addition that the Prophet ﷺ had addressed these words to the people of Abu Moosa Ash'ari ؓ and Abu Maalik Ash'ari ؓ, known popularly as *Ash'arieen*. They were, generally, well-versed in Faith and the *Shari'ah*, but close to them lived a community which was very backward. The members of this community had neither been given religious education nor were they interested in acquiring it. Both the groups were, to this extent, at fault, and the Holy Prophet ﷺ had reprimanded them for negligence without taking their names, as was his custom. It is, further, stated that when *Ash'arieen* came to know that it were they for whom the reproach was meant, they sent a delegation to the Prophet ﷺ assuring him that they would teach the necessary tenets and principles of the Faith and the *Shari'ah* to their neighbours within a year.

We, thus, learn from the above that the sacred Prophet ﷺ has enjoined upon the people of all localities and regions who possess the knowldge of Faith to impart it to those living near them and to work for their moral and spiritual instruction and improvement through preaching and gentle persuasion. Similarly, he has charged those who are ignorant to maintain a regualr contact with men of Faith and learning of their neighbourhood so that they can profit from their company. If this guidance was followed by the *Ummah*, no section of it would be wanting in religious knowledge and earnest attachment to Allah and Prophet ﷺ, as the case, unfortunately, was with a vast majority of Muslims today.

RIGHTS OF WEAKER AND POORER SECTIONS

The rights we have discussed so far were with regard to the classes or categories of men with whom we have a special connection or relationship, whether of blood, marriage and neighbourhood, or of business transactions and social affairs. In addition to these, the importance of respect for the rights of the weaker and poorer sections of the society, and of every kind of a needy person, the orphan, the widow, the sick, the destitute and the downtrodden, has, also, been stressed in the teachings of the Holy Prophet ﷺ. To care for their needs and to look after their well-being has been described by him as a virtue of the highest order, and he has given the tidings of a vast reward on it.

Caring For The Indigent, The Widow And The Orphan

(١٤٤٢/٧٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلسَّاعِىْ عَلَى الْاَرْمَلَةِ وَالْمِسْكِيْنِ كَالْمُجَاهِدِ فِىْ سَبِيْلِ اللهِ وَاَحْسِبُهُ قَالَ كَالْقَائِمِ لَايَفْتُرُوَ كَالصَّائِمِ لَايُفْطِرُ. (رواه البخارى ومسلم)

(1442/77) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever strives to relieve the widow, the distressed and the needy is as one, in Divine reward, who does Jihad in the path of Allah." Abu Hurayrah ﷺ added that as far as he remembered, the Prophet ﷺ, also, said "He is as one who fasts permanently during the day and spends the nights in prayers." (Bukhari and Muslim)

Commentary: As everyone knows, *Jihad* is a deed of utmost merit in Islam. In the same way, it is a most enviable state for a bondsman that his days are spent in fasting and nights in prayer.

But, as the Holy Prophet ﷺ has stated in this Tradition, the same is the worth and value of a person, in the judgement of the Almighty, who takes pains to help and assist a weak and needy fellow-man or a helpless widow and spends of his wealth on them or tries sincerely to draw the attention of others to their problems and difficulties.

(١٤٤٣/٧٨) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَا وَكَافِلُ الْيَتِيْمِ لَهُ اَوْلِغَيْرِهِ فِي الْجَنَّةِ هٰكَذَا وَاَشَارَ بِالسَّبَّابَةِ وَالْوُسْطٰى وَ فَرَّجَ بَيْنَهُمَا شَيْئًا. (رواه البخاری)

(1443/78) It is related by Sahl ibn Sa'ad ؓ that the Messenger of Allah ﷺ said: "Whoever supports an orphan belonging to his own or any other family will be as close to me in Heaven as these fingers are to each-other." Sahl relates that the Prophet ﷺ made a motion of his index and middle fingers (while he said it), and there was only a little space separating the two (at that time)." (Bukhari)

Commentary: It tells that the Holy Prophet ﷺ, raised his index and middle fingers in such a way that only a little space was left between them, and, showing the two fingers to the Companions, observed that there would be only that much of distance or difference between his station in Heaven, and that of the bondsman who accepts the responsibility of supporting an orphan whether coming from his own family, like nephew or a grandson, or any other family with which he has no paritcular ties of blood.

(١٤٤٤/٧٩) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَبَضَ يَتِيْمًا مِنْ بَيْنِ الْمُسْلِمِيْنَ اِلٰى طَعَامِهٖ وَشَرَابِهٖ اَدْخَلَهُ اللهُ الْجَنَّةَ الْبَتَّةَ اِلَّا اَنْ يَكُوْنَ قَدْ عَمِلَ ذَنْبًا لَايُغْفَرُ. (رواه الترمذی)

(1444/79) It is related by Abdullah ibn Abbas ؓ that the Prophet ﷺ said: "The bondsman who took an orphan from among the Muslims and shared his food and drink with him, Allah will allow him to enter Heaven provided that he is not guilty of an unpardonable sin." (Tirmizi)

Commentary: The above Tradition makes it clear that the promise

of salvation and entry into Paradise is subject to the condition that the bondsman has not been guilty of a misdeed, such as apostasy, polytheism or murder, which is not pardonable.

Though this provision may not be included, in so many words, in a Tradition of persuasion or exhortation, it should be understood to form a part of it, as a matter of course.

(١٤٤٥/٨٠) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ مَّسَحَ رَاسَ يَتِيْمٍ لَمْ يَمْسَحْهُ اِلَّا لِلّٰهِ كَانَ لَهُ بِكُلِّ شَعْرَةٍ يَمُرُّ عَلَيْهَا يَدُهُ حَسَنَاتٌ وَمَنْ اَحْسَنَ اِلٰى يَتِيْمَةٍ اَوْيَتِيْمٍ عِنْدَهُ كُنْتُ اَنَا وَهُوَ فِی الْجَنَّةِ كَهَاتَيْنِ وَ قَرَنَ بَيْنَ اِصْبَعَيْهِ. (رواه احمد والترمذی)

(1445/80) Sayyidina Abu Umamah ﷺ said that the Messenger of Allah ﷺ said: "If anyone strokes an orphan's head, doing so only for the sake of Allah, he will have blessings for every hair over which his hand passes, and if anyone treats well an orphan girl or boy under his care, he and I shall be like these two in Paradise," he put two of his fingers together. (Ahmad, Tirmizi)

Commentary: This *hadith* very clearly defines the reward for metting out good treatment to the orphans. There is only one provision that it should be solely for the sake of Allah.

(١٤٤٦/٨١) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَيْرُ بَيْتٍ فِی الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيْمٌ يُحسَنُ اِلَيْهِ وَشَرُّ بَيْتٍ فِی الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيمٌ يُسَاءُ اِلَيْهِ. (رواه ابن ماجه)

(1446/81) Abu Hurayrah ﷺ related to us, that the Messenger of Allah ﷺ said: "The best of Muslim homes is the home in which an orphan lives and is treated in a loving and affectionate manner, and the worst of Muslim homes is the home in which an orphan lives and is treated badly or curelly." (Ibn Majah)

(١٤٤٧/٨٢) عَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَجُلًا شَكَا اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهِ قَالَ اِمْسَحْ رَاسَ الْيَتِيْمِ وَاَطْعِمِ الْمِسْكِيْنَ. (رواه احمد)

(1447/82) Sayyidina Abu Hurayrah ﷺ said that a man complained to the Prophet ﷺ of his hard-hearted nature. The

Prophet ﷺ asked him to stroke the head of the orphan and feed the poor. (Ahmad)

Commentary: These things are prompted by softness in a man's nature but if anyone is hard-hearted he may practice these things sincerely and he will become mild-hearted.

Attending To The Needs of The Poor, The Sick And The Distressed

(١٤٤٨/٨٣) عَنْ اِبْنِ عُمَرَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ اَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِيْ حَاجَةِ اَخِيهِ كَانَ اللهُ فِيْ حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيٰمَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ يَوْمَ الْقِيٰمَةِ. (رواه البخاری ومسلم)

(1448/83) It is narrated by Ibn Umar ﷺ that the Messenger of Allah ﷺ said: "A Muslim is a Muslim's brother, he does not wrong him or abandon him. If anyone cares for his brother's need Allah will care for his need; if anyone removes his brother's anxiety Allah will remove from him one of the anxieties of the Day of Resurrection. And if anyone conceals a Muslim's secrets Allah will conceal his secrets on the Day of Resurrection." (Bukhari and Muslim)

(١٤٤٩/٨٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيٰمَةِ وَمَنْ يَسَّرَ عَلٰى مُعْسِرٍ يَسَّرَاللهُ عَلَيْهِ فِيْ الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِيْ الدُّنْيَا وَالْاٰخِرَةِ وَاللهُ فِيْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِيْ عَوْنِ اَخِيْهِ. (رواه ابو داؤد والترمذی)

(1449/84) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said: "If anyone removes a Muslim's anxiety of the anxieties of the world, Allah will remove his anxiety on the Day of Resurrection. If any creditor allows respite to a hard-pressed debtor, Allah will make it easy for him in this world and the hereafter. If anyone keeps a Muslim's secrets then Allah will conceal his secrets in this world and the Hereafter. And as long as anyone goes on helping his borther, Allah will go on helping

him." (Abu Dawood, Tirmizi)

(١٤٥٠/٨٥) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلٰى عُرىً كَسَاهُ اللهُ مِنْ خُضْرِالْجَنَّةِ وَاَيُّمَا مُسْلِمٍ اَطْعَمَ مُسْلِمًا عَلٰى جُوْعٍ اَطْعَمَهُ اللهُ مِنْ ثِمَارِالْجَنَّةِ وَاَيُّمَا مُسْلِمٍ سَقَا مُسْلِمًا عَلٰى ظَمَاٍ سَقَاهُ اللهُ مِنَ الرَّحِيْقِ الْمَخْتُوْمِ. (رواه ابو داؤد والترمذى)

(1450/85) Abu Sa'eed al-Khudri ﷺ has quoted the Messenger of Allah ﷺ as saying: "He who clothes a naked Muslim Allah will clothe him with green garments in Paradise. As for the Muslim who feeds a Muslim who is hungry, Allah will feed him the fruit of Paradise. Then, as for a Muslim who will give water (or any other drink) to a Muslim who is thristy Allah will give him to drink the extremely pure drink (of Paradise) on which is an unseen seal."

(١٤٥١/٨٦) عَنْ اَبِىْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَطْعِمُوا الْجَائِعَ وَعُوْدُوا الْمَرِيْضَ وَفُكُّوا الْعَانِىْ. (رواه البخارى)

(1451/86) It is related by Abu Moosa Ash'ari ﷺ that the Messenger of Allah ﷺ said: "Feed the hungry, visit the sick and free the captives." (Bukhari)

Commentary: Besides feeding the hungry, it, also, contains the exhortation to visit the sick and obtain the freedom of those who are held prisoner. As for visiting the sick, it needs to be remembered that, in common parlance, it simply denotes enquiring after the health of a sick person, but, in Arabic, it is used in a wider sense and includes looking after him as well. Thus, the command of visiting the sick, given in this Tradition, does not stop merely at paying a visit to a person who is ill or enquiring about his condition, but, also, requires us to care for him, and arrange for his treatment etc., as far as possible. Similarly, the commandment, of freeing the captives, obviously, denotes those who are held in captivity unlawfully, or, at least, it is hoped that good will follow as a consequence of their release, and there is no danger of a harm or evil ensuing from it. To secure the freedom of such prisoners is, of course, commendable.

(١٤٥٢/٨٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ تَعَالىٰ يَقُوْلُ يَوْمَ الْقِيٰمَةِ يَا ابْنَ اٰدَمَ مَرِضْتُ فَلَمْ تَعُدْنِىْ قَالَ يَا رَبِّ كَيْفَ اَعُوْدُكَ وَ اَنْتَ رَبُّ الْعٰلَمِيْنَ قَالَ اَمَا عَلِمْتَ اَنَّ عَبْدِىْ فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ اَمَا عَلِمْتَ اَنَّكَ لَوْ عُدْتَّهٗ لَوَجَدْتَّنِىْ عِنْدَهٗ يَا بْنَ اٰدَمَ اِسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِىْ قَالَ يَا رَبِّ كَيْفَ اُطْعِمُكَ وَاَنْتَ رَبُّ الْعٰلَمِيْنَ قَالَ اَمَا عَلِمْتَ اَنَّهٗ اِسْتَطْعَمَكَ عَبْدِىْ فُلَانٌ فَلَمْ تُطْعِمْهُ اَمَا عَلِمْتَ اَنَّكَ لَوْ اَطْعَمْتَهٗ لَوَجَدْتَّ ذَالِكَ عِنْدِىْ يَا ابْنَ اٰدَمَ اِسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِىْ قَالَ يَا رَبِّ كَيْفَ اَسْقِيْكَ وَاَنْتَ رَبُّ الْعٰلَمِيْنَ قَالَ اِسْتَسْقَاكَ عَبْدِىْ فُلَانٌ فَلَمْ تَسْقِهٖ اَمَا اِنَّكَ لَوْ سَقَيْتَهٗ وَجَدْتَّ ذَالِكَ عِنْدِىْ. (رواه مسلم)

(1452/87) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "On the Day of Judgement, Allah will say to His bondsman: 'O Son of Adam! I fell ill, and you did not visit me.' The bondsman will reply: 'Thou art the Lord of the Worlds. How could I visit Thee?' Allah will, thereupon, say: 'Did you not know that such- and-such a bondsman of Mine was ill, but you cared not to visit him? Had you done it, you would have found Me with him.' Allah will, say again: 'O Son of Adam! I asked you for food, and you did not give it to Me.' The bondsman will reply : 'Thou art the Lord of the Worlds. How could I give Thee food?' Allah will, then, say: 'Are you not aware that such-and-such a bondsman of Mine begged you for food, but you did not give it to him? Had you done that, you would have found it with Me.' Allah, again will say: 'O Son of Adam! I asked you for water, and you did not give it to Me.' The bondsman will reply: 'Thou art the Lord of the Worlds. How could I give thee Water?' Allah will, then, say: 'Such-and-such a bondsman of Mine had asked you for water, but you did not give it to him. Listen! Had you given him the water, you would have found it with Me." (Muslim)

Commentary: The extra-odinary way of emphasising the importance of being kind and helpful to the weak and the indigent adopted in this Tradition is enough to show what place do compassion and kindheartedness occupy in the teachings of the sacred Prophet ﷺ and how enviable is the lot of those who feel for

the less fortunate brethren and are ready to help them in whatever way they can. What it denotes, in sum, is that whoever will help and bring solace to a sick and needy person will find Allah with him, and attain the goal of Allah-realisation.

Slaves and Servants

The institution of slavery was common in Arabia and almost all over the world at the time of the raising up of the Prophet Muhammad ﷺ. The victorious nations considered the people they had captured in battle as a 'commodity' and not as human beings, and used them mercilessly for their own advantage.

The sacred Prophet ﷺ, on the one hand, declared the freeing of slaves an act of highest virtue and an atonement for sins, and exhorted the people to it in various ways while, on the other hand, he enjoined that the slaves should be treated fairly, instead of being driven like cattle, and their basic needs, like food and clothing, taken care of in a manner to which they were entitled as human beings. In fact, the Prophet ﷺ stressed that the slaves should be given the same food to eat and dress to wear as the master's family did. He warned his followers that they will be called to account in the Hereafter if they failed in their duty to be just and benevolent to the slaves.

History tells that the entire course of life of the slaves was transformed as a result of these teachings and commandments and their humanity was restored to them. Thousands of them rose to be religious and spiritual leaders of the *Ummah* and held the highest offices of the State. Some of them even founded kingdoms. Eventually, the whole world was influenced by this guidance, and slavery became a thing of the past.

Basic Rights of Slaves

(١٤٥٣/٨٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلْمَمْلُوْكِ طَعَامُهُ وَكِسْوَتُهُ وَلَا يُكَلَّفُ مِنَ الْعَمَلِ اِلَّا مَايُطِيْقُ. (رواه مسلم)

(1453/88) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Food and dress is the right of the slave, and, also, that he is not assigned a task which may be beyond his

endurance." (Muslim)

Commentary: In the above Tradition, only this much is told that it is the duty of the master to feed and clothe his slave properly, but in the other narratives we are now going to quote, it is stated, further, that the same food and clothes should be given to the slave which the master himself ate and wore.

It, again, tells that such a task must not be set for a slave which may be too much for him.

These, so to speak, constitute the fundamental rights of the slaves.

Brotherly treatment

(١٤٥٤/٨٩) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِخْوَانُكُمْ جَعَلَهُمُ اللهُ تَحْتَ اَيْدِيْكُمْ فَمَنْ جَعَلَ اللهُ اَخَاهُ تَحْتَ يَدِيْهِ فَلْيُطْعِمْهُ مِمَّا يَاكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلَا يُكَلِّفُهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ اِن كَلَّفَهُ مَايَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ.

(رواه البخارى و مسلم)

(1454/89) It is related by Abu Zarr Ghifari ﷺ that the Prophet ﷺ said: "(Your slaves) are your brothers. Allah has placed them under your authority. So, he who has a brother under him should feed him and clothe him as he does himself and avoid taking from him work that is beyond his power, and if he does tell him to do such things then he should, also, join in it."

(Bukhari and Muslim)

Commentary: In it, the slave has been declared to be the brother of the master under whose control Allah has placed him, are both of them not the children of Adam, after all? There could, surely, not be a more powerful appeal for the good and fair treatment of the slaves. It is, further, told that when the slaves and the masters were borhters, they should, also, be treated like brothers and no discrimination made between them in the basic needs of life, like food and dress.

The Slave or Servant Must Be Given The Food To Eat Which He Cooks For The Master

(١٤٥٥/٩٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا

صَنَعَ لِاَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ فَلْيُقْعِدْهُ مَعَهُ فَلْيَاكُلْ فَاِنْ كَانَ الطَّعَامُ مَشْفُوْهًا قَلِيلاً فَلْيَضَعْ فِيْ يَدِهٖ مِنْهُ اُكْلَةً اَوْاُكْلَتَيْنِ.

(رواه مسلم)

(1455/90) It is related by Abu Hurayrah that the Messenger of Allah said: " When your slave or servant prepares food for you and lays it before you, and he has suffered the inconvenience of heat and smoke in cooking it, you should ask him to sit down and share the meal. If the food is in a small quantity, (and cannot suffice for two), the master should, at least, give a morsel or two of it to him." (Muslim)

Commentary: In the Prophet's time, duties of a cook were taken, from the slaves. The Holy Prophet, therefore, enjoined that the meal prepared by the slave should be shared with him by the master.

In our time, the same command will apply to the servants who are employed as cooks.

Slaves Should Be Forgiven If They Commit A Mistake

(١٤٥٦/٩١) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ كَمْ نَعْفُوْ عَنِ الْخَادِمِ فَسَكَتَ ثُمَّ اَعَادَ عَلَيْهِ الْكَلَامَ فَصَمَتَ فَلَمَّا كَانَتِ الثَّالِثَةُ قَالَ اعْفُوْا عَنْهُ كُلَّ يَوْمٍ سَبْعِيْنَ مَرَّةً. (رواه ابو داؤد)

(1456/91) Abdullah ibn Umar related to us that (once) a person came to the Prophet and said: 'O Messenger of Allah! To what extent should we forgive the mistakes of our slave or servant?' The Prophet remained silent. The man repeated the enquiry, and the Prophet again, remained silent. When he asked for the third time, the Prophet observed: 'Seventy times each day'."

Commentary: The Holy Prophet kept quiet when he was asked for the first two times, perhaps, for the reason that he wanted the questioner to realise the redundancy of his enquiry. To forgive the mistakes of one's slave or servant is an act of virtue which makes a man deserving of Divine mercy, and, hence, one should be ready to excuse their faults as much as possible. When, however, the

question was put to him for the third time, the Messenger of Allah ﷺ remarked that they should be forgiven even if they committed a mistake as many as seventy times each day. Evidently, the figure of seventy, here, does not denote the exact number, but that a slave or servant should not be chastised even if he made a mistake often.

In our view, 'forgiving', in this Tradition, means that punishment should not be inflicted on a slave or servant in a spirit of vengeance or vindictiveness. In case, however, it seemed advisable from the point of view of their correction that they were taken to task, there was no harm in it, and it would not be inimical to the spirit of the exhortation contained in the above saying. It would, in fact, be in their own good.

(١٤٥٧/٩٢) عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاتَضْرِبُوْا اِمَاءَكُمْ عَلٰى كَسْرِ اِنَاءِكُمْ فَاِنَّ لَهَا اٰجَالًا كَاٰجَالِكُمْ. (رواه الديلمى)

(1457/92) It is related by Ka'b ibn Ujrah ؓ that the Messenger of Allah ﷺ said: "Do not punish the slave-girls for breaking the vessels for the age of the vessels, too, is determined beforehand like your own age." (Dailami)

Commentary: Sometimes, procelain or glass ware get borken owing to the carelessness of the slaves or domestic servants upon which they are punished. The Holy Prophet ﷺ, in it, tells that just as men lived upto a certain age, and, then, died at the appointed hour, the vessels, too, broke when the span of life alloted to them came to an end. It would; therefore, be unfair to punish the poor slaves or servants for it. Nevertheless, as alrealdy stated, they could be castigated as a measure of correction.

Revenge Will Be Taken From The Oppressors of Slaves On The Day of Resurrection

(١٤٥٨/٩٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ ضَرَبَ مَمْلُوْكَهٗ ظَالِمًا اُقِيْدَ مِنْهُ يَوْمَ الْقِيٰمَةِ. (رواه البيهقى فى شعب الايمان)

(1458/93) Abu Hurayrah said that he heard the Messenger of Allah ﷺ say: "Whoever beats the slave unjustly revenge will be taken from him on the Day of Resurrection." (Baihaqi)

Atonement of Cruelty to Slaves

(١٤٥٩/٩٤) عَنْ اَبِيْ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَاتِهِ اَوْلَطَمَهُ فَإِنَّ كَفَّارَتَهُ اَن يُعْتِقَهُ. (رواه مسلم)

(1459/94) Sayyidina Ibn Umar ﷺ said that he heard the Messenger of Allah ﷺ say: "If anyone punishes his slave for a crime he has not committed or slaps him then he can make an atonement by emancipating him. (If he does not do it then he will be punished by Allah). (Muslim)

(١٤٦٠/٩٥) عَنْ اَبِيْ مَسْعُوْدِ الْاَنْصَارِيِّ قَالَ كُنْتُ اَضْرِبُ غُلَامًا لِيْ فَسَمِعْتُ مِنْ خَلْفِيْ صَوْتًا اِعْلَمْ اَبَا مَسْعُوْدٍ لَلّٰهُ اَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ فَالْتَفَتُّ فَإِذَا هُوَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَارَسُوْلَ اللهِ هُوَ حُرٌّ لِوَجْهِ اللهِ فَقَالَ اَمَا لَوْ لَمْ تَفْعَلْ لَلَفَحَتْكَ النَّارُ اَوْلَمَسَّتْكَ النَّار. (رواه مسلم)

(1460/95) Abu Mas'ud Ansari ﷺ said that (once) he was beating a slave when he heard a voice from behind. (Someone was saying): 'Oh Abu Mas'ud! Remember that Allah has a greater power and authority over you than you have over the poor slave.' He turned round and saw that it was the Prophet ﷺ upon which he said : "O Messenger of Allah ﷺ! (I am setting him free). Now, he is free (from my side), for the sake of Allah." The Prophet ﷺ observed: "You should know that had you not done so, i.e., set him free, the Fire of Hell would have consumed you." (Muslim)

Last Testament of The Prophet ﷺ Concerning Slaves

(١٤٦١/٩٦) عَنْ عَلِيٍّ قَالَ كَانَ آخِرُ كَلَامِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلصَّلٰوةَ الصَّلٰوةَ وَاتَّقُوا اللهَ فِيْمَا مَلَكَتْ اَيْمَانُكُمْ. (رواه ابو داؤد)

(1461/96) It is related by Sayyidina Ali ﷺ that the last words (spoken by the Prophet ﷺ before his death), were: "Observe Prayer (Salah)! Observe Prayer (Salah)! And fear Allah as regards your slaves and servants." (Abu Dawood)

Commentary: It shows what importance did the Holy Prophet ﷺ attach to respect for the rights of the slaves. He bracketted it with

the observance of prayer, and took pains to stress its significance upon his followers even at the time of his departure from the world.

According to Sayyidah Ayshah's رضی الله عنها narrative quoted in *Sahih Bukhari*, the last words of the Prophet ﷺ were: "*Allaahumma-er-Rafiqal A'ala*, (To my friend, the Highest of High). Commentators have tried to produce conformity between the two reports by explaining that the last words of the Holy Prophet ﷺ that were addressed to the *Ummah* were those contained in Sayyidina Ali's report while the last words he had addressed to Allah were what are contained in Sayyidah Ayshah's رضی الله عنها narrative.

Loyalty of Slaves to Their Masters

Together with enjoining upon the masters to be fair and generous in their treatment of the slaves and servants, the Holy Prophet ﷺ, also, has emphasised that it was the duty of the slaves and the servants to remain faithful to their masters.

The Messenger of Allah ﷺ has said that fortunate and successful was the slave who was the devotee of Allah and faithful to his master.

(١٤٦٢/٩٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِعِمَّا لِلْمَمْلُوْكِ اَنْ يَتَوَفَّاهُ اللهُ بِحُسْنِ عِبَادَةِ رَبِّهٖ وَطَاعَةِ سَيِّدِهٖ نِعِمَّا.

(رواه البخاری و مسلم)

(1462/97) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "It is a matter of great success and good fortune for a slave that Allah raises him from the world in the state that he is a worshipper of his Lord and loyal to his master."

(Bukhari and Muslim)

(١٤٦٣/٩٨) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْعَبْدَا اِذَا نَصَحَ لِسَيِّدِهٖ وَ اَحْسَنَ عِبَادَةَ رَبِّهٖ فَلَهٗ اَجْرُهٗ مَرَّتَيْنِ

(رواه البخاری ومسلم)

(1463/98) It is related by Abdullah ibn Umar ﷺ that the Prophet ﷺ said: "When a slave is faithful to his master, and, also, worships Allah, he is deserving of a double reward (in the

Hereafter)." (Bukhari and Muslim)

Commentary: A principal feature of the teachings of the sacred Prophet ﷺ is that he exhorts every class or individual to fulfil the rights of others with a full sense of responsibility and consider it a source of good fortune in both the worlds. He thus, enjoins upon the masters to fear Allah in respect of their slaves and servants and be good and fair in their dealings with them, and treat as their brothers and family members, and upon the slaves to be loyal and sincere to their masters.

The root cause of all the trouble and mischief in the world is that everyone wants to secure his rights without fulfilling the duties. There can be no real peace and happiness in the society until we attach an equal importance to the claims of others upon us and our own claims on them.

Behaviour of The Old And The Young Towards Each Other

In every society there are some who are senior in age and others who are juniour to them. The Holy Prophet ﷺ has, also, taught how they should behave towards each other. We shall now take up a few Traditions appertaining to this aspect of social conduct which may appear insignificant to some people, but plays an important part in prompting a happy and peaceful life, both at the family and the community levels.

(١٤٦٤/٩٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْه عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا وَيَعْرِفْ شَرَفَ كَبِيْرِنَا.

(رواه الترمذی و ابوداؤد)

(1464/99) Amr ibn Shu'ayb ﷺ related to us, "My father, Shu'ayb told me, on the authority of his grandfather, Abdullah ibn Amr ibn al-Aas ﷺ, that the Messenger of Allah ﷺ said: 'He is not of us who is not affectionate to those who are younger to him in age and respectful to those who are olders."

(Tirmizi and Abu Dawood)

(١٤٦٥/١٠٠) عَنْ اَنَسٍ قَالَ جَاءَ شَيْخٌ يُرِيْدُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

فَأَبْطَاءَ الْقَوْمُ أَن يُّوَسِّعُوْا لَهُ فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَن لَّمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا. (رواه الترمذى)

(1465/100) Sayyidina Anas ﷺ related, "(Once) an elderly person came who wanted to go up to the Messenger of Allah ﷺ (and meet him), but the people (who were present) took some time to make way for him, i.e., they did not move quickly enough as deference for his age would have required. The Messenger of Allah ﷺ observed: 'Whoever does not show affection to the young and respect to the old is not of us." (Tirmizi)

Commentary: It shows that anyone who wants to be deeply attached to the Holy Prophet ﷺ and his Faith should treat those who are younger to him with affection, and those who are older, with respect.

(١٠١/١٤٦٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اَكْرَمَ شَابٌّ شَيْخًا مِنْ اَجْلِ سِنِّهِ اِلَّا قَيَّضَ اللهُ لَهُ عِنْدَ سِنِّهِ مَنْ يُكْرِمُهُ. (رواه الترمذى)

(1466/101) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "For the young man who will honour an old man because of his years, Allah will appoint men who will honour him in his old age." (Tirmizi)

Commentary: It tells that while the real reward on showing good manners to one's elders and behaving towards them with respect will be in the Hereafter, the Almighty bestows His favours in this world, too, upon those who do so.

RIGHTS OF ISLAMIC FRATERNITY

The Holy Prophet ﷺ, like all the earlier Prophets, was raised up in the world with Divine Faith and Heavenly Guidance. Those who responded to his Call and accepted the Faith he had brought, naturally, went to form a separate community which came to be known as *Ummah al-Muslima*[1] or Islamic Fraternity.

As long as the Prophet ﷺ remained in the world, the Islamic fraternity or *Ummah* served as his right hand in the preaching and propagation of Faith and taking the Guidance to mankind, and, after his passing away, it had to fulfil the sacred mission till the end of time as his 'deputy', or successor'. For discharging the grave responsibility, it was essential that, along with possessing the qualities of firmness of belief and unflinching devotion to Allah, piety and righteousness, and missionary zeal and enthusiasm, the hearts of its members, i.e., of the followers of the Holy Prophet ﷺ, as a whole, remained united, and they acted like a single body. If, on the other hand, the Muslims were divided among themselves, and instead of unity and solidarity, there was discord and dissension in their ranks, they could not be excepted to prove themselves worthy of the task.

For that very reason, the Prophet ﷺ, also, declared adherence to Islam and a sacred and different classes of the Islamic brotherhood the need to behave towards each other as brothers, helping one another and fulfilling the claim stemming from the common bond of Islam.

The exhortation was all the more necessary because the *Ummah* included men drawn from various countries, races and social ranks, with their own ethnic, cultural, linguistic and temperamental peculiarities, and this diversity was to grow further with the passage of time.

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❶. Signifying the Community of the Faithful.

A Strong Building

(١٤٦٧/١٠٢) عَنْ اَبِیْ مُوْسٰی عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ الْمُؤمِنُ لِلْمُؤْمِنِ کَالْبُنْیَانِ یَشُدُّ بَعْضُهٗ بَعْضًا ثُمَّ شَبَّکَ بَیْنَ اَصَابِعِهٖ. (رواه البخاری ومسلم)

(1467/102) It is related by Abu Moosa Ash'ari ﷺ that the Prophet ﷺ said: "The connection between one Muslim and another is like that of a strong building, one part of which strengthen the other." The Prophet ﷺ, then, showed, by interlocking the fingers of one hand with those of the other (that the Muslims should comibne and coalesce with one another like it). (Bukhari and Muslim)

Commentary: It shows that just as the bricks of a building become a strong fortress by uniting with one another, the Ummah, too, is a fortress of which every Muslim is a brick and there should be the same closeness and coherence among the Muslims as was found in the bricks of a building. The Holy Prophet ﷺ, further, demonstrated by interlocking the fingers of both hands that the Muslims ought to stick together and blend into a single body like that.

(١٤٦٨/١٠٣) عَنِ النُّعْمَانِ بْنِ بَشِیْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلْمُؤْمِنُوْنَ کَرَجُلٍ وَاحِدٍ اِنِ اشْتَکٰی عَیْنُهٗ اِشْتَکٰی کُلُّهٗ وَاِنِ اشْتَکٰی رَاسُهٗ اِشْتَکٰی کُلُّهٗ. (رواه مسلم)

(1468/103) It is related by Nu'man ibn Bashir ﷺ that the Messenger of Allah ﷺ said: "All Muslims are like (the limbs of) a man. If the eye hurts, the whole body feels the pain, and, in the same way, if anyone has a headache, the whole body joins in the suffering." (Muslim)

Commentary: What it seeks to emphasise is the organic unity of the Muslim Millat. All for one, and one for all" should be the motto of the Mulims. They should be ready to share the sorrow and suffering of each other.

(١٤٦٩/١٠٤) عَنْ اِبْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اَلْمُسْلِمُ اَخُو الْمُسْلِمِ لَایَظْلِمُهٗ وَلَا یُسْلِمُهٗ وَمَنْ کَانَ فِیْ حَاجَةِ اَخِیْهِ کَانَ اللّٰهُ

فِيْ حَاجَتِهٖ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللّٰهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيٰمَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ. (رواه البخاري ومسلم)

(1469/104) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Every Muslim is a Muslim's brother. He should neither harm him himself nor leave him alone when others treat him unjustly, (but try to help him). Whoever will fulfil the need of a brother, Allah will fulfil his need, and whoever will remove the distress of a Muslim, he will find a distress of his removed on the Day of Requital, and whoever will hide the secrets of a Muslim, his sins will be hidden from others view by Allah on the Last Day." (Muslim)

(١٤٧٠/١٠٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ اَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يُحَقِّرُهُ التَّقْوٰى هٰهُنَا (وَيُشِيْرُ اِلٰى صَدْرِهٖ ثَلٰثَ مِرَارٍ) بِحَسْبِ امْرِءٍ مِنَ الشَّرِّ اَنْ يُحَقِّرَ اَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ. (رواه مسلم)

(1470/105) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "Every Muslim is a Muslim's brother. He should neither harm him himself nor leave him alone to be a victim of the cruelty and injustice of others." (Abu Hurayrah adds that, after it, the Prophet ﷺ pointed towards his bosom thrice, and said: 'This is the place of piety. For anyone this fault is enough (to make him unworthy) that he considers a brother Muslim worthless, and puts him to shame. Everything belonging to a Muslim is sacred to the other Muslim, his life, his property and his honour." (Muslim)

Commentary: It tells that after enjoining that no Muslim should consider a Muslim base or lowly and treat him with contempt, the Holy Prophet ﷺ pointed at his bosom thrice and remarked that it was the place of piety. It is worth recalling that, in the judgement of the Lord, piety is the sole criterion of superiority. Says the Qur'an:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ. (الحجرات ٤٩:١٣)

Verily, the most honoured of you in the sight of Allah, is he who is the most righteous of you. (Al Hujrat 49:13)

Piety, in fact, is another name for the fear of Allah and earnest anxiety for the Hereafter. It, obviously, is an inner feeling and no one can know by looking at a person whether there is piety in him or not. Thus, no believing person has a right to consider a believing person base and worthless and behave towards him in a disdainful manner. Who knows that a man who appears to him to be inferior may be possessing the quality of righteousness and be honourable in the sight of Allah. It is, therefore, not permissible to a Believer to hold any other believing man in contempt and behave disrespectfully towards him.

The Prophet ﷺ, warns, further, that for a man to be a sinner it is enough that he thinks contemptuously of a believing bondsman of the Lord and puts him to disgrace.

(١٤٧١/١٠٦) عَنْ جَرِيْرِ بْنِ عَبْدِاللهِ قَالَ بَايَعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلٰى إِقَامِ الصَّلٰوةِ وَإِيْتَاءِ الزَّكٰوةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ (رواه البخارى ومسلم)

(1471/106) Jarir ibn Abdullah ؓ related to us, saying that "I had taken the pledge at the hand of the Messenger of Allah ﷺ to observe prayer (*salah*), and to pay *zakah*, and to be a sincere well-wisher of every Muslim." (Bukhari and Muslim)

Commentary: It shows that when Sayyidina Jarir ؓ took the pledge of Faith at the hand of the Holy Prophet ﷺ; the latter had made him promise that he will offer paryer (*salah*) regularly, pay *Zakah* and be sincere to all Muslims.

We can learn from it how careful the sacred Prophet ﷺ was about the mutual relations of Muslims. He took the pledge of brotherly-feeling and well-wishing towards all Muslims along with that of the observance of fundamental duties like prayer (*salah*) and *Zakah*.

(١٤٧٢/١٠٧) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ لَايَهْتَمُّ بِاَمْرِ الْمُسْلِمِيْنَ فَلَيْسَ مِنْهُمْ وَمَنْ لَمْ يُصْبِحْ وَيُمْسِيْ نَاصِحًا لِلّٰهِ وَرَسُوْلِهٖ وَلِكِتَابِهٖ وَلِاِمَامِهٖ وَلِعَامَّةِ الْمُسْلِمِيْنَ فَلَيْسَ مِنْهُمْ. (رواه الطبرانى فى الاوسط)

(1472/107) It is related by Huzaifah ؓ that the Messenger of Allah ﷺ said: "Whoever does not take an interest in the affairs and problems of Muslims is not of them, and whoever's state is

such that, each morning and evening, he is not loyal and earnest towards Allah, towards His Messenger, towards His Book, towards His Imam, i.e., the Caliph of the day, and towards the Muslims, as a whole, is not of them." (Tabarani)

Commentary: It tells that it, too, is an essential condition for being a faithful Believer that one is not indifferent to the difficulties and problems of the Muslims, in general, but takes a genuine interest in them. Similarly, it is, also, necessary that he is habitually loyal and devoted to Allah, the Prophet ﷺ, the Qur'an, the Islamic Government and the general body of Muslims.

(١٤٧٣/١٠٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَايُؤْمِنُ عَبْدٌ حَتّٰى يُحِبَّ لِاَخِيْهِ مَايُحِبُّ لِنَفْسِهٖ. (رواه البخارى ومسلم)

(1473/108) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "By the Holy Being in whose power is my life, none of you can be a true Believer unless he desires for his brother what he desires for himself."

(Bukhari and Muslim)

Commentary: It shows that to feel earnestly for a brother Muslim to the extent of preferring for him what one prefers for oneself is a prerequisite of Faith, and anyone who claims to be a Muslim, but is lacking in it is, in fact, unblessed with the reality of Islam.

Some Special Claims

(١٤٧٤/١٠٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّالسَّلَامِ وَعِيَادَةُ الْمَرِيْضِ وَ اتِّبَاعُ الْجَنَائِزِ وَاِجَابَةُ الدَّعْوَةِ وَتَشْمِيْتُ الْعَاطِسِ. (رواه البخارى و مسلم)

(1474/109) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "There are five claims of a Muslim upon a Muslim: to return his greetings; to visit him when he is ill; to attend his funeral; to accept his invitation to a feast; and to make the prayer of mercy for him by saying *ya-rahmukullaah* (May the mercy of Allah be on you) when he sneezes."

(Bukhari and Muslim)

Commentary: The five things mentioned in it are acts which, in everday life, give expression to as well as are likely to promote

brotherly feelings between Muslims, and, therefore, a special attention should be paid to them. In another report, to salute is mentioned in place of returning the salutation and some other acts, too, are specified. It shows that the claims described in the above Tradition are by way of an example and not conclusive.

Defence of The Honour of a Muslim

(١٤٧٥/١١٠) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ اِمْرِءٍ مُسْلِمٍ يَخْذُلُ اِمْرَأً مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَهَكُ فِيْهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيْهِ مِنْ عِرْضِهِ اِلَّا خَذَلَهُ اللّٰهُ تَعَالٰى فِيْ مَوْضِعٍ يُحِبُّ فِيْهِ نُصْرَتَهُ وَمَا مِنْ اِمْرِءٍ مُسْلِمٍ يَنْصُرُ مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَقَصُ مِنْ عِرْضِهِ وَيُنْتَهَكُ فِيْهِ مِنْ حُرْمَتِهِ اِلَّا نَصَرَهُ اللّٰهُ فِيْ مَوْطَنٍ يُحِبُّ فِيْهِ نُصْرَتَهُ. (رواه ابو داؤد)

(1475/110) It is related by Sayyidina Jabir that the Messenger of Allah said: "The (unfortunate) Muslim who forsakes a Muslim (and does not come to his aid) at a time when his honour is being outraged, Allah, too, will deny him His help when he is in the greatest need of it while the (blessed Muslim) who stands by a Muslim at a time when his honour is imperilled, Allah, too, will favour him with His help when he will be needing it most." (Abu Dawood)

(١٤٧٦/١١١) عَنْ مُعَاذِ بْنِ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَمٰى مُؤْمِنًا مِنْ مُنَافِقٍ بَعَثَ اللّٰهُ مَلَكًا يَحْمِيْ لَحْمَهُ يَوْمَ الْقِيٰمَةِ مِنْ نَارِ جَهَنَّمَ وَمَنْ رَمٰى مُسْلِمًا بِشَيْئٍ يُرِيْدُ بِهٖ شَيْنَهُ حَبَسَهُ اللّٰهُ عَلٰى جِسْرِ جَهَنَّمَ حَتّٰى يَخْرُجَ مِمَّا قَالَ. (رواه ابو داؤد)

(1476/111) Sayyidina Mu'az ibn Anas said that the Messenger of Allah said: "If anyone guards believer from a hypocrite, Allah will send an angel who will guard his flesh on the Day of Resurrection from the fire of Hell. But if anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the bridge over Hell till he is acquitted of what he said." (Abu Dawood)

Commentary: It is a very serious and grave sin to accuse and disgrace and speak against a Muslim. Even if the accuser is a

Muslim, he will be detained over a part of Hell (its bridge) until he is purified of the filth his sin by burning to ashes just as gold is placed on fire until it is purified of its impurities. The words of the *hadith* imply that this sin is unpardonable in the sight of Allah, yet today it is a common pursuit with Muslim, even the front-rank ones.

اَللّٰهُمَّ احْفِظْنَا وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا

O Allah! Preserve us. And we seek refuge with Allah from the mischief of our base self and from the evil of our deeds.

(١٤٧٧/١١٢) عَنْ اَبِىْ الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مُسْلِمٍ يَرُدُّ عَنْ عِرْضِ اَخِيْهِ اِلَّا كَانَ حَقًّا عَلَى اللهِ اَن يَّرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيٰمَةِ ثُمَّ تَلَا هٰذِهِ الْاٰيَةِ "وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ"

(رواه البغوى فى شرح السنه)

(1477/112) Abu Darda ﷺ said that he heard the Messenger of Allah ﷺ say, "No Muslim will defend his brother's honour without it being due from Allah to defend him from the fire of Hell on the Day of Resurrection." He then recited:

وَكَانَ حَقاً عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ (الروم ٣٠:٤٧)

(To help believers is incumbent upon us) (Ar-Room, 30:47)

(Sharah as Sunnah)

(١٤٧٨/١١٣) عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَّ عَنْ لَحْمِ اَخِيْهِ بِالْمَغِيْبَةِ كَانَ حَقًّا عَلَى اللهِ اَن يُّعْتِقَهُ مِنَ النَّارِ.

(رواه البيهقى فى شعب الايمان)

(1478/113) Sayyidah Asma ibnt Yazid رضی الله عنها quoted the Messenger of Allah ﷺ as saying: "If anyone defends his brother who is slandered when absent, it will be due from Allah to set him free from Hell." (Baihaqi)

(١٤٧٩/١١٤) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ اغْتِيْبَ عِنْدَهُ اَخُوْهُ الْمُسْلِمُ وَهُوَ يَقْدِرُ عَلٰى نَصْرِهٖ فَنَصَرَهُ نَصَرَهُ اللهُ فِىْ الدُّنْيَا وَالاٰخِرَةِ فَاِن لَّمْ يَنْصُرْهُ وَهُوَ يَقْدِرُ عَلٰى نَصْرِهٖ اَدْرَكَهُ اللهُ بِهٖ فِى الدُّنْيَا وَالْاٰخِرَه.

(رواه البغوى فى شرح السنه)

(1479/114) It is related by Anas ﷺ that the Prophet ﷺ said: "Anyone before whom a Muslim brother is being defamed and his reputation is being injured, and he can speak for him and defend his good name, and, (also), does it, Allah will help him in this world as well as the next, and if he does not defend or support him although he is in a position to do so, Allah will take him to task (for it) both in this world and the next."

(Sharah-us-Sunna Iman al-Baghwi)

Commentary: The five previous reports go to show how precious the honour of a Muslim is in the sight of Allah and what a grave sin it is for us to be found wanting in our duty to defend and protect it.

A Muslim is Muslim's Mirror

(١٤٨٠/١١٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤمِنُ مِرْآةُ الْمُؤمِنِ وَالْمُؤمِنُ اَخُوالْمُؤمِنِ يَكُفُّ عَنْهُ ضَيْعَتَهُ وَيَحُوْطُهُ مِنْ وَرَائِهِ. (رواه ابو داؤد والترمذى)

(1480/115) Abu Hurayrah ﷺ relates that the Messenger of Allah ﷺ said: "A Believer is a Believer's mirror, and a Believer is Believers's brother: he removes his defect (or deficiency), and guards him from behind. (Abu Dawood and Tirmizi)

Commentary: A mirror reflects every blemish on the face of a person, and shows it only to him and not to anyone else. That every Muslim is a Muslim's mirror would, thus, mean that a Muslim should inform his brother of any fault or weakness he may observe in him, with a sincere heart, and refrain from spreading it abroad. The report, further, tells that every Believer is a Believer's brother. It will, therefore, be his duty to protect him, to the best of his ability, from an evil or danger.

Attitude Towards Mankind, In General, And All Created Beings

In the forementioned Traditions, we have seen instructions governing the behaviour of Muslims to one another. We shall, now, examine the sayings of the Holy Prophet ﷺ relating to our conduct in respect of all mankind and the other creatures of the

Lord.

(١٤٨١/١١٦) عَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّهُ سَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَفْضَلِ الْاِيْمَانِ قَالَ اَنْ تُحِبَّ لِلّٰهِ وَ تُبْغِضَ لِلّٰهِ وَ تُعْمَلَ لِسَانَكَ فِيْ ذِكْرِ اللّٰهِ، قَالَ وَمَا ذَا يَارَسُوْلَ اللّٰهِ؟ قَالَ وَ اَنْ تُحِبَّ لِلنَّاسِ مَاتُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَاتَكْرَهُ لِنَفْسِكَ. (رواه احمد)

(1481/116) It is related by Mu'az ibn Jabal ﷺ, "I enquired from the Holy Prophet ﷺ about superior Faith, i.e., what was the highest grade of Faith and how could it be reached. The Prophet ﷺ replied: 'It is that you love whom you love solely for the sake of Allah, and hate whom you hate solely for the sake of Allah (Friendship and enmity should be wholly for His sake). And, secondly, that you keep your tongue engaged in the remembrance of Allah'. 'What else?' I asked further. 'That you desire for others what you desire for yourself, and do not desire for others what you do not desire for yourself', the Prophet ﷺ replied." (Musnad Ahmad)

Commentary: It shows that in the teachings of the sacred Prophet ﷺ, sincerity and well-wishing for men, in general, to the extent of desiring for them what one desires for oneself is among the highest attributes of Faith.

(١٤٨٢/١١٧) عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْحَمُ اللّٰهُ مَنْ لَايَرْحَمُ النَّاسَ. (رواه البخارى ومسلم)

(1482/117) Jarir ibn Abdullah ﷺ related that the Prophet ﷺ said: "He will not gain the mercy of Allah ﷻ in whose heart there is no mercy for men." (Bukhari and Muslim)

Commentary: It imparts a stern warning to those who do not treat fellow-men with kindness and compassion and remain indifferent to their needs and difficluties. Such men, we are told, will have no share in the mercy of The All-merciful.

It must be understood, however that it does not mean that criminals must not be punished. The Qur'an tells us:

وَلَكُمْ فِيْ الْقِصَاصِ حَيٰوةٌ يَّا اُوْلِي الْاَلْبَابِ. (البقرة ٢:١٧٩)

And there is life for you in retaliation. (al-Baqarah 2:179)

(١٤٨٣/١١٨) عَنْ عَبْدِاللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ اِرْحَمُوْا مَنْ فِي الْاَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ.

(رواه ابو داؤد والترمذی)

(1483/118) It is related by Abdullah ibn Amr ibn al-Aas ﷺ that the Messenger of Allah ﷺ said: "Allah will have mercy on them who are merciful. Show compassion to the dwellers of the earth, He who dwells in the heavens will show compassion to you." (Abu Dawood and Tirmizi)

Commentary: It contains a most forceful exhortation for showing kindness to all the creatures of Allah on earth with whom one comes into contact. It, first, tells that there will be the special mercy of Allah on those who are merciful, and, then gives the assurance that the Lord will show compassion to those who are compassionate to His creatures.

In this Tradition, the phrase *Mann fi-e-s-Sama'i* has been used for Allah which, literally, means, "He who is in the heavens". (Evidently, the connection between the Almighty and the heavens is not the same as obtains between an occupant and the place he occupies).

Like the earth and all the other living and non-living things, the sky, too, has been created by Allah. He is the Lord of the heavens and the earth, and both of these are equally related to His functions and attirbutes of Divinity, Creation and Preservation.

وَهُوَ الَّذِيْ فِي السَّمَآءِ اِلٰـهٌ وَّفِي الْاَرْضِ اِلٰـهٌ (الزخرف ٤٣:٨٤)

And He it is Who in the heaven is Allah, and in the earth Allah.
(Al Zukhruf 43:84)

But since the heaven enjoys superiority over the earth, Allah has a special assciation with it, the true significance of which, however,is known only to him. It is owing to it that *Mann fi-es-Sama'i* من فی السماء has been used in the above narrative for Allah as against *Mann fi-el-Arz*.من فی الارض

(١٤٨٤/١١٩) عَنْ اَنَسٍ وَ عَبْدِاللهِ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْخَلْقُ عِيَالُ اللهِ فَاَحَبُّ الْخَلْقِ اِلَى اللهِ مَنْ اَحْسَنَ اِلٰى عِيَالِهٖ

(رواه البیهقی فی شعب الایمان)

(1484/119) Sayyidina Anas ﷺ and Abdullah ibn Mas'ud ﷺ related to us, that the Prophet ﷺ said: " All the creatures are the Ayaal (family) of Allah. The more beloved of Allah, among His creatures, therefore, is the man who is good to His family, i.e., creatures." (Baihaqi)

Commentary: Those who are dependent on a person of the necessities of life, like food and clothing, are called his *Ayaal*. In this way, all the created beings are the *Ayaal* of Allah. He is their Cherisher and Sustainer. The above Tradition, consequently, tells that whoever shows kindness to the creatures of Allah will be deserving of His love.

Kindness to Animals

The Holy Prophet ﷺ, like the earlier Prophets, has permitted that the animals that have been created for riding or carrying loads or any other purpose are used for it. Again, the flesh of the animals which have been declared clean can be used for food, considering it to be a blessing of the Lord, and in accordance with His Command. But, at the same time, the Holy Prophet ﷺ has enjoined that the animals must not be treated crurelly, and one should fear Allah in respect of the dumb creatures as well.

(١٤٨٥/١٢٠) عَنْ سُهَيْلِ بْنِ الْحَنْظَلِيَّةِ قَالَ مَرَّالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِبَعِيْرٍ قَدْلَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ اِتَّقُوااللهَ فِيْ هٰذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوْهَا صَالِحَةً وَّاتْرُكُوْهَا صَالِحَةً. (رواه ابو داؤد)

(1485/120) Suhail ibn Hanzaliyyah ﷺ narrated that once the Prophet ﷺ came upon a camel whose belly was touching its back (owing to starvation). On seeing it, he said: "O people, fear Allah with regard to the dumb animals. (Do not starve them like that). Ride on them in the condition that they are well, i.e., properly fed, and when you leave them, leave in the condition that they are well', i.e., after you have fed them properly."

(Abu Dawood)

(١٤٨٦/١٢١) عَنْ جَابِرٍ قَالَ رَأَيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِمَارًا قَدْوُسِمَ فِيْ وَجْهِهٖ فَقَالَ لَعَنَ اللهُ مَنْ فَعَلَ هٰذَا. (رواه احمد)

(1486/121) Sayyidina Jabir ﷺ narrated that (once) the Prophet ﷺ saw a donkey whose face had been branded. Upon it, he remarked: He is removed from the mercy of Allah who has committed this (cruel) act." (Musnad Ahmad)

Commentary: In the olden days, it was customary to brand animals, like horses and donkeys, with red-hot iron, as a mark of recognition, and it is done, even now, at some places. But to burn the mark on an animal's face, which is the most sensitive part of the body, is most cruel, indeed. The Holy Prophet ﷺ felt deeply hurt on seeing the donkey whose face had been branded and observed that cursed was the man who had done that. It, surely, was an expression of severe resentment against the person who had been cruel to the poor animal.

(١٤٨٧/١٢٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غُفِرَلِاِمْرَاَةٍ مُوْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلى رَاْسِ رَكِيٍّ يَلْهَثُ كَادَيَقْتُلُهُ الْعَطَشُ فَنَزَعَتْ خُفَّهَا فَاَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَغُفِرَ لَهَا بِذَالِكَ. قِيْلَ اِنَّ لَنَا فِى الْبَهَائِمِ اَجْرًا؟ قَالَ فِىْ كُلِّ ذَاتِ كَبِدٍرَطْبَةٍ اَجْرٌ. (رواه البخارى ومسلم)

(1487/122) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "A woman of bad character was granted remission (of her sins) on the act that she saw a dog that was (moving round) a well in such a state that its tongue was hanging out, and it was panting, and (it appeared that) it would die of thrist. (The woman took pity on the dog, but there was no rope or vessel to draw water from the well.) So, she took off her leather stocking, and, somehow tied it to her,and drew water (from the well) by means of it, (and gave it to the dog to drink). She was forgiven (by Allah) of her sins upon this act (of mercy)". A Companion, thereupon, enquired: "O Messenger of Allah ﷺ! Is there a reward even on giving food and drink to the animals?" "Of course", the Prophet ﷺ replied. "There is a reward on giving food and drink to every living creature."

(Bukhari and Muslim)

Commentary: The aim of the Holy Prophet ﷺ, obviously, was not merely to narrate the story, but to stress the importance of being kind and compassionate to all the creatures of Allah, even to a dog.

A similar report has been quoted in the preceding pages from

the same source-books, *Sahih Bukhari* and *Sahih Muslim*. In it, however, the giving of water to the dying dog is attributed to a male traveller and not a woman of easy virtue. We have discussed it, in detail, over there and explained how a simple act like it could lead to salvation, and what was the real significance of it.

(١٤٨٨/١٢٣) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا اَوْيَزْرَعُ زَرْعًا فَيَاكُلُ مِنْهُ اِنْسَانٌ اَوْطَيْرٌ اَوْبَهِيْمَةٌ اِلَّا كَانَتْ لَهُ صَدَقَةٌ. (رواه البخاری ومسلم)

(1488/123) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "A Muslim bondsman who plants a tree or grows a crop, and, then, a man, bird or animal eats of it, it will be charity on his part." (Bukhari and Muslim)

Commentary: The moral of it, again, is that to give food and drink not only to human beings, but to all the creatures of the Lord, including a bird or an animal, is an act of virtue on which there is a reward in the Hereafter.

On the other hand, to treat an animal cruelly and inflict pain on it unncessarily is a great sin, as the following Tradition will tell.

(١٤٨٩/١٢٤) عَنِ ابْنِ عُمَرَوَ اَبِىْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُذِّبَتْ اِمْرَاَةٌ فِىْ هِرَّةٍ اَمْسَكَتْهَا حَتّٰى مَاتَتْ مِنَ الْجُوْعِ فَلَمْ تَكُنْ تُطْعِمُهَا وَلَا تُرْسِلُهَا فَتَاكُلُ مِنْ خُشَاشِ الْاَرْضِ. (رواه البخاری ومسلم)

(1489/124) Abdullah ibn Umar and Abu Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "A hard-hearted woman will make her way to Hell simply for killing a cat (in a most callous manner). She held it in captivity and neither gave it anything to eat herself nor set it free so that it could feed on the rodents (till it died of starvation)." (Bukhari and Muslim)

Commentary: These few Traditions are enough to give an idea of the teachings of the Holy Prophet ﷺ concerning the treatment of animals. It in no way, conflicts with the command of the Prophet ﷺ about the killing of poisonous animals, such as, snakes and scorpions, which is an act of service to men as well as to the other creatures of Allah.

RULES AND PROPRIETIES OF MEETING

In all civilised societies, there have always been some particular forms of greeting, as an expression of respect, affection or formal recognition, upon meeting a person. In our own courntry, the Hindus say *Namaste* on meeting or arrival, and, also, *Ram, Ram*. Among the Christians, it is customary to salute with the words like '*Good morning*', or '*Good evening*'.

Among the Arabs, too, before the advent of Islam, similar forms of salutation were in vogue. It is stated in *Sunnah Abi Dawood*, on the authority of the Companion, Imran ibn Husain, "Before the advent of Islam we used to say *An'maallaahu bika a'in* (May Allah grant coolness to your eyes). and *An'im sabaah* (May your morning be happy) while greeting one another. When from the darkness of perversion we emerged into the light of Islam, these formulas of salutation were forbidden, and in their place, we were taught to say, *As'Salaam-u-Alaikum* (Peace be with you)."

As a little reflection will show, no better form of salutation is possible as an expression of love and regard on goodwill. It makes an excellent and most comprehensive prayer for the occasion, denoting: May Allah bestow peace and security on you. For those who are younger to us in age, it is an expression of kindness and affection, and for the elders, of regard and attention. Moreover, *Salaam* is one of the Excellent Names of Allah. In the Qur'an, the phrase, *As-salaam-u-Alaikum*, has been used on behalf of Allah, as a mark of favour and esteem of Divine Prophets. Thus, we read:

سَلَامٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ، سَلَامٌ عَلٰى اِبْرَاهِيْمَ، سَلَامٌ عَلٰى مُوْسٰى وَهَارُوْنَ، سَلَامٌ عَلٰى اِلْيَاسِيْنَ، سَلَامٌ عَلَى الْمُرْسَلِيْنَ

(الصفت ۳۷: ۷۹، ۱۰۹، ۱۲۰، ۱۳۰، ۱۸۱)

Peace be unto Nuh among the people. (Al Saffat, 37:79); Peace be

unto Ibrhaim, (Al Saffat, 37:109); Peace be unto Musa and Harum, (Al Saffat, 37:120); Peace be unto Ilyas, (Al Saffat, 37:130); Peace be unto those sent (to warn), (Al Saffat, 37:181); and, *Peace be on His slaves whom He hath chosen,* (Al Saffat, 37:59).

The Beleivers, too, are commanded to make salutation to the Holy Prophet ﷺ in these words:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِىُّ

As-salaam-o-Alaiha Aiyyuhan-Nabi (Peace be with thee, O Prophet),

And, the Prophet is told that when those who believed in the Divine Revelatioms came to him, he should say to them:

سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ (الانعام ٦:٥٤)

Peace be unto you! Your Lord has prescribed for Himself mercy. (Al Anam 6:54)

Similarly in the Hereafter at the time of entry into Heaven, Believers will be recieved with these words:

اُدْخُلُوْهَا بِسَلَامٍ (الحجر ١٥:٤٦)

Enter them in Peace, (Al Hijr 15:46); and

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (الرعد ١٣:٢٤)

Peace be unto you because ye preserved. Ah, passing sweet will be the sequel of the (heavenly) home. (Al Ra'd, 13:24)

Anyway, there can be no better greeting than *As-salaam-u-Alaikum*. If the two Muslims who meet are already acquainted with each other and there exists a bond of friendship, relationship or affection between them, this form of salutation fully signifies the connection, and, on the basis of it, gives an eloquent expression to the sentiments of joy, regard, love and well-wishing. On the other hand, if they are strangers, it becomes a means of introduction and a declaration of trust and sincerity; or, in other words, one assures the other, through it, that he is a well-wisher and there obtains a spiritual tie between them.

Be that as it may, the teaching of *As-Salam-u-Alaikum* and *Wa'alaiku-mus-salaam* as the forms of greeting among the Muslims is a most propitious instruction of the sacred Prophet ﷺ and a distinctive practice of Islam.

Importance of *Salaam*

(١٤٩٠/١٢٥) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُعْبُدُوا الرَّحْمٰنَ وَاَطْعِمُوا الطَّعَامَ وَاَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ. (رواه الترمذى)

(1490/125) It is related by Abdullah ibn Amr ibn al-Aas ﷺ that the Messenger of Allah ﷺ said: "O people! Worship Allah, the Beneficient, feed His bondsmen, and spread Salaam much, and you will reach Heaven in safety." (Tirmizi)

Commentary: In it, the Holy Prophet ﷺ has taught three things and given the tidings of Paradise to those who observe them. Firstly, paying of divine honours to Allah, the Beneficent, which is the exclusive claim of the Lord, and the high aim and purpose of creation; secondly, the giving of food to the poor and needy persons, as an act of charity, and to friends and relatives and virtuous slaves of Allah, as a token of love and sincerity, which is an excellent way of uniting the hearts and promoting mutual affection, and, also, a cure for the deadly ailment of stinginess; and, thridly, to make common the salutation of *As-salaam-u-Alaikum* and *Wa'alaikum-us-Salaam* among the Muslims, on the widest scale, which is a distinguishing practice of Islam and a formula of prayer taught by the Almighty Himself. Upon these three things, the Prophet ﷺ has given the assurance that whoever will observe them will safely attain the goal of Paradise.

(١٤٩١/١٢٦) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَىُّ الْاِسْلَامِ خَيْرٌ؟ قَالَ تُطْعِمُ الطَّعَامَ وَتَقْرِئُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ. (رواه البخارى ومسلم)

(1491/126) Narrated Abdullah ibn Umar ﷺ that once it was asked of the Prophet ﷺ a better and more superior act in Islam (or a more superior practice among the practices of Islam). "One, you feed the bondsmen of Allah; and, two, you make salutation (*salaam*) to those you know as well as to those you do not," the Prophet ﷺ replied." (Bukhari and Muslim)

Commentary: In it, the Holy Prophet ﷺ has described the giving

of food and spreading of *Salaam* as more meritorious deeds in Islam. In some other Traditions, reproduced earlier, acts like Allah-remembrance and *Jihad* and kindly treatment of and obedience to parents, too, have been mentioned as the "best" and "most superior" of acts. But as we have repeatedly emphasised, there is no inconsistency in them. The variation is due, simply, to the divergence in the needs and circumstances of the questioners, and, in various ways, all these deeds command an exceptional siginficance in the Islamic design of life.

(١٤٩٢/١٢٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاتَدْخُلُوا الْجَنَّةَ حَتّٰى تُؤْمِنُوْا وَلَا تُؤْمِنُوْا حَتّٰى تَحَابُّوا، اَوَلَا اَدُلُّكُمْ عَلٰى شَيْئٍ اِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ، اَفْشُوا السَّلَامَ بَيْنَكُمْ. (رواہ مسلم)

(1492/127) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said: "You will not enter Paradise till you believe and you will not believe till you love one another. Let me guide you to something by doing which you will love one another. Salute all and sundry among you." (Muslim)

Commentary: This *hadith* says that faith on which admittance to Paradise depends is not merely reciting the *Kalimah*. Rather, it encompasses the mutual love of believers which can be increased by greeting one another with *salam*.

The main result of a deed is felt only when the deed is done sincerely. It applies to prayer (salah), *fasting, Hajj* and *zikr* too. It is again the same with *Salam* and hand-shaking if a sincere spirit prompts it, the results would be obvious.

Divine Reward

(١٤٩٣/١٢٨) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَجُلًا جَاءَ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم عَشْرٌ، ثُمَّ جَاءَ آخَرُ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ عِشْرُوْنَ ثُمَّ جَاءَ آخَرُ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَبَرَكَاتُهُ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ ثَلَاثُوْنَ. (رواہ الترمذی وابوداؤد)

(1493/128) Imran ibn Husain relates that once a person came to the Prophet ﷺ and said: "*As-salaam-u-Alaikum*!" The Prophet ﷺ returned the greeting, and when the man sat down, he said: "Ten, i.e., ten good deeds have been written in his name owing to this *Salaam*." After it, another person came and said: "*As-salaam-u-Alaikum wa Rahmatullah*[1]:" The Prophet ﷺ returned the greeting, and when that man sat down, he said: 'Twenty i.e. twenty good deeds have been written in his name." Then, another man came and said: "*As-salaam-u-Alaikum-wa-Ramhatullaah-wa-Barakatuh*[2]". The Prophet ﷺ returned his greeting, and when this man sat down, said: "Thirty i.e., thirty good deeds have been written in his name."

(Tirmizi and Abu Dawood)

Commentary: In his Infinite Benevolence, the Almighty has prescribed for the Believers the reward of ten good deeds on every good deed performed by them. It is stated, also, in the Qur'an:

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا (الانعام ٦:١٦٠)

Whoso bringeth a good deed will recieve tenfold the like thereof.

(Al An'am 6:161)

It was for this reason that the Holy Prophet ﷺ remarked about the person who had said *As-salaam-u-Alaikum*, alone, that he was going to get the reward of ten good deeds, and about the person who had added the words, *Wa Rahmatullah*, to it that he was going to get the reward of twenty good deeds, and about the third person who had added Wa Barakatuh to the greeting that he was going to get the reward of thirty good deeds. He who replied to the greeting will be entitled to the reward in the same order.

Imam Maalik has quoted the reprot from Tufail, son of Ubayy ibn Ka'b ؓ, saying "I used to visit Sayyidina Abdullah ibn Umar ؓ (often). His habit was that he took me, with him, to the market and offered *salaam* to every shop-keeper, junk dealer, and poor person he met in the way (and, then, returned home without buying anything). One day, as I went to him, he as usual wanted me to accompany him to the market. I said, What will you do there? You neither stop at a shop nor buy anything nor even enquire about its price nor sit with anyone. (What is the use of going to the market)?

1. Peace be with you, and the mercy of Allah.
2. Peace be with you, and the mercy of Allah, and His blessings.

Let us sit here and talk. It will be more profitable to me'. Abdullah ibn Umar replied: 'I go to the market solely for the prupose of making salutation to whosoever I see'."

(١٤٩٤/١٢٩) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اَوْلَی النَّاسِ بِاللّٰهِ مَنْ بَدَأَ بِالسَّلَامِ. (رواه احمد والترمذی و ابوداؤد)

(1494/129) It related by Abu Umama that the Messenger of Allah said: "He is more deserving of the mercy and propinquity of Allah among the people who is the first to offer *salaam*." (Musnad Ahmad, Tirmizi and Abu Dawood)

(١٤٩٥/١٣٠) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اَلْبَادِیُٔ بِالسَّلَامِ بَرِیْءٌ مِنَ الْکِبْرِ. (رواه البیهقی فی شعب الایمان)

(1495/130) Abdullah ibn Mas'ud related that he heard the Prophet say: "He who is the first greets is free from pride." (Baihaqi)

Commentary: It shows that to take precedence in making the salutation is a sign of freedom from vanity. It can, also, mean that it is a cure for pride which is a great sin.

Salaam on Meeting Anyone

(١٤٩٦/١٣١) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَی الْمُسْلِمِ سِتٌّ قِیْلَ مَاهُنَّ یَارَسُوْلَ اللّٰهِ قَالَ اِذَا لَقِیْتَهٗ فَسَلِّمْ عَلَیْهِ وَاِذَا دَعَاکَ فَاَجِبْهُ وَاِذَا اسْتَنْصَحَکَ فَانْصَحْ لَهٗ وَاِذَا عَطَسَ فَحَمِدَاللّٰهَ فَشَمِّتْهُ وَاِذَا مَرِضَ فَعُدْهُ وَاِذَامَاتَ فَاتَّبِعْهُ. (رواه مسلم)

(1496/131) Sayyidina Abu Hurayrah said that the Messenger of Allah said: "A Muslim has six rights over another Muslim". He was asked, "What are they, Messenger of Allah?" He said, "❶ When they meet, he should greet him with *salaam*, ❷ when he invites, he should accept the invitation, ❸ when he seeks guidance or advice, he must advice him, ❹ when he sneezes and says *Alhamdulillah*, he must say *yarhamak Allah* (May Allah have mercy on you), ❺ when he is ill, he must visit him and ❻ when he dies, he must go with the funeral."

Commentary: Of the six rights, one is to greet another Muslim with السلام عليكم on meting. We have seen a similar *hadith* a few pages earlier and have commented on it. The same comments apply here.

(١٤٩٧/١٣٢) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا لَقِىَ اَحَدُكُمْ اَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ فَاِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ اَوْجِدَارٌ اَوْحَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ. (رواه ابو داؤد)

(1497/132) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you meets a Muslim brother, he should offer salaam, and if, after it, a tree, wall or rock comes between them, (and they cannot see each other for some time), and, then, they come face to face again, he should offer him salaam once more." (Abu Dawood)

Commentary: It tells that if two Muslims meet and are separated, after the salutation, even for a brief moment, and, then, they meet again, they should exchange the greeting a second time. One can learn from it how important it is to offer salaam in the teachings of the Prophet ﷺ and the Shari'ah.

Salaam On Coming Into or Going Out of One's Own House or Any other Place

(١٤٩٨/١٣٣) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَابُنَىَّ اِذَا دَخَلْتَ عَلٰى اَهْلِكَ فَسَلِّمْ يَكُوْنُ بَرَكَةً عَلَيْكَ وَعَلٰى اَهْلِ بَيْتِكَ.

(رواه الترمذی)

(1498/133) It is related by Sayyidina Anas ﷺ that the Prophet ﷺ said: "Son, make salutation when you go to your family. It will be a source of blessing to you as well as to the members of the family." (Tirmizi)

(١٤٩٩/١٣٤) عَنْ قَتَادَةَ قَالَ قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوْا عَلٰى اَهْلِهٖ وَاِذَا خَرَجْتُمْ فَاَوْدِعُوْا اَهْلَهٗ بِسَلَامٍ.

(رواه البيهقى فى شعب الايمان)

(1499/134) It is related, on the authority of Qatadah

(Tabaee[1], by way of a Mursal[2]), that the Messenger of Allah ﷺ said: "When you go to anyone's house, make the salutation to the inmates, and when you leave, leave by making the salutation of farewell." (Baihaqi)

(١٥٠٠/١٣٥) عَنْ اَبِیْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا انْتَهٰى اَحَدُكُمْ اِلٰى مَجْلِسٍ فَلْيُسَلِّمْ فَاِنْ بَدَالَهُ اَنْ يَّجْلِسَ فَلْيَجْلِسْ ثُمَّ اِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتِ الْاُوْلٰى بِاَحَقَّ مِنَ الْاٰخِرَهِ. (رواه الترمذی)

(1500/135) It is related by Abu Hurayrah ؓ that the Prophet ﷺ said: When anyone of you arrives at a gathering (or assembly), he should, (first of all), greet those who are present, and, then, sit down if he wants. Afterwards, he should salute, again, on leaving, and the first salutation is not superior to the second salutation i.e., the salutation of farewell is of the same value or grade as the salutation of arrival, and not inferior to it in any way." (Tirmizi)

Some Other Rules And Regulations

(١٥٠١/١٣٦) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الصَّغِيْرُ عَلَى الْكَبِيْرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيْلُ عَلَى الْكَثِيْرِ. (رواه البخاری)

(1501/136) Abu Hurayrah ؓ related that the Messenger of Allah ﷺ said: "The younger person should salute the elder person; he who is passing on (the road) should salute those who are sitting; and (men of) smaller group should salute (men of) the larger group." (Bukhari)

(In another narrative of Abu Hurayrah ؓ, it is said "The traveller on horseback (or another carriage) should salute him who is going on foot."

Commentary: It tells that when two persons meet, the one who is

1. The term is applied pre-eminently to Muslim doctors who followed the immediate *Ashab* or Companions of the Holy Prophet ﷺ, and whose reports and narratives regarding the Prophet ﷺ form a part of the *Sunnah*.
2. Sometimes a Taba'ee relates a Tradition, but does not mention the name of the *Sahabi*, i.e., the Holy Companion through whom it had reached him. Such a Tradition is called *Mursal* in the special usage of Islam.

younger in age should take the lead in making the salutation. In the same way, if a person who is going somewhere happens to pass by someone who is sitting, he should salute him first, and when two groups of men come across each other, men of the smaller group should be the first to greet men of the larger group, and in case a person is riding, he should, first, wish the person who is going on foot. The wisdom of the last instruction is self-evident. The man who is travelling on horseback or in a car etc., apparently, enjoys superiority over him who is walking on foot, and, therefore, he should show humility by wishing the pedestrain first.

(١٠٠٢/١٣٧) عَنْ عَلِيّ بْنِ اَبِیْ طَالِب مَرْفُوعًا قَالَ يُجْزِئُ عَنِ الْجَمَاعَةِ اِذَا مَرُّوْا اَنْ يُّسَلِّمَ اَحَدُهُمْ وَيُجْزِئُ عَنِ الْجُلُوْسِ اَنْ يَّرُدَّ اَحَدُهُمْ.

(رواه البيهقى فى شعب الايمان)

(1502/137) Sayyidina Ali ibn Abi Talib ﷺ related to us that the Prophet ﷺ said: "If anyone belonging to a group that is passing by salutes, it will suffice for the whole group, and if anyone belonging to the group that is sitting acknowledges, it will suffice for the whole group". (Baihaqi)

When Not To Salute?

(١٠٠٣/١٣٨) عَنِ ابْنِ عُمَرَ اَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُوْلُ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ. (رواه الترمذى)

(1503/138) Abdullah ibn Umar ﷺ narrated (once) a person made the salutation to the Prophet ﷺ when he had sat down to urinate, and he did not reply. (Tirmizi)

Commnetary: It shows that salutation should not be made in a situation like the above, and if a person did so, out of ignorance, it should not be acknowledged.

(١٠٠٤/١٣٩) عَنْ مِقْدَادِ بْنِ الْاَسْوَدِ فِیْ حَدِيْثٍ طَوِيْلٍ قَالَ فَيَجِيْئُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيْمًا لَا يُوْقِظُ النَّائِمَ وَيُسْمِعُ الْيَقْظَانَ. (رواه الترمذى)

(1504/139) Miqdad ibn al-Aswad ﷺ related in the course of a long narrative, that when the Messenger of Allah ﷺ came to

Ahl-us-Suffa[1] in the night, he used to wish them in such a low voice that those who were asleep did not wake up, and those who were awake heard the salutation. (Tirmizi)

Commentary: It shows that a person who makes the salutation should take care not to disturb anyone in his sleep or cause discomfort to anybody in another way.

Shaking Hands

Besides *salaam*, to shake hands, also, is a form of giving expression to sentiments of joy, affection and esteem upon meeting a person. Generally, it is done simultaneously with salutation or immediately after it, and, so to speak, marks the fulfilment of the aim and object of *salaam*, as some Traditions clearly tell.

(١٥٠٥/١٤٠) عَنْ اَبِیْ مَسْعُوْدٍ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ مِنْ تَمَامِ التَّحِیَّةِ الْاَخْذُ بِالْیَدِ. (رواه الترمذی و ابوداؤد)

(1505/140) It is related by Abdullah ibn Mas'ud ﷺ that the Prophet ﷺ said: "Shaking hands denotes the completion of salutation." (Tirmizi and Abu Dawood)

Propitiousness And Reward

(١٥٠٦/١٤١) عَنِ الْبَرَاءِ بِنِ عَازِبٍ قَالَ قَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا لَتَقَی الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللّٰهَ وَاسْتَغْفَرَاهُ غُفِرَلَهُمَا. (رواه ابوداؤد)

(1506/141) It is related by Bara' ibn 'Aazib ﷺ that the Prophet ﷺ said: "When two Muslims meet, and shake hands with each other, and, (along with it), glorify the Lord, and beg forgiveness for themselves, they will, after all, be forgiven." (Abu Dawood)

(١٥٠٧/١٤٢) عَنْ عَطَاءِ الْخُرَاسَانِیِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ تَصَافَحُوْا یَذْهَبُ الْغِلُّ وَتَهَادَوْا تَحَابُّوْا وَتَذْهَبُ الشَّحْنَاءُ. (رواه مالک. مرسلاً)

(1507/142) Ata Khorasani (a Taba'ee) related to us, saying that

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[1]. There was a raised flooring in a corner of the Prophet's mosque in Madinah on which a group of Muslims used to live for religious reasons. They led a life of austerity and devoted themselves wholly to the learning of Faith and worship, and were known as *Ahl-us-Suffa* or *Ashaab-us-Suffa* (People of the terrace or platform).

Messenger of Allah ﷺ said: "Shake hands with one another; it removes ill-will; and give presents to one another: it will promote love and affection among you and enmity will disappear from the hearts." (Muwatta)

Commentary: It should, however, be noted that the efficacy and propitiousness of an act is bound by the condition that it is performed with warmth and sincerity and not as a mere formality. A lifeless seed does not germinate.

Embracing, Kissing And Standing

Embracing and kissing are the ultimate forms of the manifestation of love and attachment, but these acts are permissible only when they are not opposed to the letter and spirit of the *Shari'ah*, and there is no danger of their leading to harmful consequences.

It is quoted in *Tirmizi*, on the authority of Sayyidina Anas ؓ, that once a person enquired from the Holy Prophet ﷺ: "Is it permitted that upon meeting a brother or dear friend we clasped him in the arms or kissed him?" "No", the Prophet ﷺ replied. The quenstioner, then, asked: "Is it allowed to shake hands with him?" "Yes! It is allowed," said the Prophet ﷺ.

The authorities have explained the forbidding of embracing and kissing in this Tradition by saying that it appertains to situations in which such an act can be the cause of an evil or mischief, otherwise several incidents of embracing and kissing by the sacred Prophet ﷺ himself are reported in the authentic collections of the Traditions, as the following narratives will show.

(١٥٠٨/١٤٣) عَنْ اَيُّوْبَ بنْ بُشَيْرٍ عَنْ رَجُلٍ مِنْ عَنَزَةَ اَنَّهُ قَالَ قُلْتُ لِاَبِيْ ذَرٍّهَلْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَافِحُكُمْ اِذَا لَقِيْتُمُوْهُ قَالَ مَا لَقِيْتُهُ قَطُّ اِلَّا صَافَحَنِيْ وَبَعَثَ اِلَيَّ ذَاتَ يَوْمٍ وَلَمْ اَكُنْ فِي اَهْلِيْ فَلَمَّا جِئْتُ اُخْبِرْتُ فَاَتَيْتُهُ وَهُوَ عَلَى سَرِيْرٍ فَالْتَزَمَنِيْ فَكَانَتْ تِلْكَ اَجْوَدَ وَاَجْوَدَ.

(رواه ابو داؤد)

(1508/143) Ayub ibn Bushair related on the authority of a member of the tribe of Banu Anzah, that he asked Abu Zarr Ghifari ؓ whether the Messenger of Allah ﷺ shook hands

with people upon meeting them. Abu Zarr replied "Whenever I went to him or met him, he always shook hands with me. Once, (it so happened), that he sent for me, but I was not at home at that time. When, on returning, I was told that he wanted to see me, I went to him. At that time, he was sitting on his Sareer[1]. He got up and embraced me, and threw his arms around my neck, and this embrace was very, very good, i.e., most blessed and pleasing." (Abu Dawood)

(١٥٠٩/١٤٤) عَنِ الشَّعْبِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَلَقّٰى جَعْفَرَ بْنَ اَبِىْ طَالِبٍ فَالْتَزَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ. (رواه ابو داؤد والبيهقى فى شعب الايمان مرسلاً)

(1509/144) It is related by Imam Sha'abi, by way of a *Mursal*, that when the Prophet ﷺ received Jafar رضی اللہ عنہ ibn Abi Talib, (on his return from Abyssinia), he embraced him and kissed him between the eyes i.e., on the forehead. (Abu Dawood and Baihaqi)

(١٥١٠/١٤٥) عَنْ عَائِشَةَ قَالَتْ مَارَاَيْتُ اَحَدًا كَانَ اَشْبَهَ سَمْتًا وَهَدْيًا وَدَلًّا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ كَانَتْ اِذَا دَخَلَتْ عَلَيْهِ قَامَ اِلَيْهَا فَاَخَذَ بِيَدِهَا فَقَبَّلَهَا وَاَجْلَسَهَا فِىْ مَجْلِسِهٖ وَكَانَ اِذَا دَخَلَ عَلَيْهَا قَامَتْ اِلَيْهِ فَاَخَذَتْ بِيَدِهٖ فَقَبَّلَتْهُ وَاَجْلَسَتْهُ فِىْ مَجْلِسِهَا. (رواه ابو داؤد)

(1510/145) Sayyidah Ayshah رضی اللہ عنہا related "I have not seen anyone more similar to the Messenger of Allah ﷺ in shape and appearance of face, and in habits disposition, and manner of walking then (his daughter) Fatimah Zuhra رضی اللہ عنہا. (She resembled him most in all these things). When she came, the Prophet ﷺ would get up, (out of love and joy), and advance towards her, and take her hands in his hands, and make her sit at his place. In the same way, when he went to her house, she, too, used to stand up, take his hands in her hands, and kiss them, and make him sit at her place." (Abu Dawood)

Commentary: The above reports distinctly show that embracing and kissing the hand or forehead etc., are permitted in the Shari'ah and establsihed by the practice of the Holy Prophet ﷺ himself. The narrative of Sayyidina Anas رضی اللہ عنہ in which embracing and kissing are forbidden, will, thus, be deemed to be applicable to

[1]. Meaning a cot or low seat made of the branches of the date-palm.

circumstances in which these are likely to lead to a sin or possess even a semblance of it.

Moreover, in Sayyidah Ayshah's رضی الله عنها narrative, it is stated that the Holy Prophet ﷺ used to stand up at the coming of Sayyidah Fatimah رضی الله عنها, and she used to do the same at the coming of the sacred Prophet ﷺ which shows that to stand up, out of love, joy, esteem or good-mannerliness, for a relative, a friend, an elder or any other dearly loved or venerable person, too, is correct and in keeping with what is lawful in the Shari'ah. But from the other Traditions, some of which we shall take up later, it appears that the Holy Prophet ﷺ did not like the Companions to stand up at his coming and expressed his displeasure at it. It was, probably, due to his natural humility and freedom from pride.

Taking Permission Before Entering A House

The Holy Prophet ﷺ further, has taught that when a person wants to meet anyone or go into his house or join his comapny, he should, first, take the permission and never go in without it, for who can tell what he is doing at that time and whether he is in a position to have a visitor or not.

(١٥١١/١٤٦) عَنْ كَلَدَةَ بْنِ حَنْبَلٍ اَنَّ صَفْوَانَ بْنِ اُمَيَّةَ بَعَثَهُ بِلَبَنٍ وَجِدَايَةٍ وَضَغَا بِيْسَ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِاَعْلَى الْوَادِى قَالَ فَدَخَلْتُ عَلَيْهِ وَلَم اُسَلِّمْ وَلَمْ اَسْتَاذِنْ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِرْجِعْ فَقُلْ اَلسَّلَامُ عَلَيْكُمْ اَ اَدْخُلُ؟ (رواه الترمذی وابو داؤد)

(1511/146) It is related by Kaldah ibn Hanbal that once his step-brother[1], Sufwan ibn Umaiyya, sent him to the Messenger of Allah ﷺ with some milk, a young deer and a few cucumbers. It was at a time when the Prophet ﷺ lived in the upper part of the valley of Makkah. Kaldah narrates "I went, with these articles, where the Prophet ﷺ was, without making the salutation, or obtaining the permission. The Prophet ﷺ, thereupon, told me to go back, and ask for permission by saying: "*As-salaam-u-alaikum*! May I come in?"

(Tirmizi and Abu Dawood)

Commentary: Sufwan ibn Umaiyya was the son of Umaiyya ibn

[1]. His mother's side.

Khalf, a well-known enemy of Islam and the Holy Prophet. He had embraced Islam after the Victory of Makkah, and the incident mentioned above, probably, had taken place during the journey to it. The Holy Prophet ﷺ was, then, staying at the elevated part of the Valley of Makkah, called Mu'alla.

Kaldah ibn Hanbal did not know that if he wanted to visit anyone he should make the salutation and obtain permission before entering the house. He, therefore, went straight to the sacred Prophet ﷺ without observing the proprieties. The Prophet ﷺ, thereupon, told him to go out and take the permission by saying: "*As-salaam-u-alaikum*! May I come in?" He, thus, not only told him what was the right thing to do on such an occasion, but, also, made him act on it. A lesson imparted in that way, obviously, is more effective.

(١٥١٢/١٤٧) عَنْ عَطَاءِ بْنِ يَسَارٍ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَسْتَأْذِنُ عَلٰى اُمِّيْ؟ فَقَالَ نَعَمْ فَقَالَ الرَّجُلُ اِنِّيْ مَعَهَا فِي الْبَيْتِ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَأْذِنْ عَلَيْهَا، فَقَالَ الرَّجُلُ اِنِّيْ خَادِمُهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَأْذِنْ عَلَيْهَا، اَتُحِبُّ اَنْ تَرَاهَا عُرْيَانَةً؟ قَالَ لَا، قَالَ فَاسْتَأْذِنْ عَلَيْهَا. (رواه مالک مرسلاً)

(1189/147) It is narrated, on the authority of Ata ibn Yasaar, that once a person asked the Messenger of Allah ﷺ; "Should I, first, take the permission even when going to my mother?" "Yes; you should", the Prophet ﷺ replied. Ata ibn Yasaar, then asked: "I live in the same house with my mother. Is it necessary for me, even then, to take her permission before entering?" "Yes", the Prophet ﷺ said. "First take the permission". The man said again: "I am her sole attendent, (and do all the things for her. I have, therefore, to go to her frequently)." "(In any case, go in only after obtaining the permission", replied the Prophet ﷺ. [He added]: "Would you like to see her naked?" "Never", the man replied. "Then go in after taking the permission", the Prophet ﷺ observed." (Muwatta Malik)

Commentary: It shows that even if a person went into his mother's apartment, he should, first, obtain the permission for it was quite possible that she had taken off her clothes, for some

reason, at the time he went in.

(١٥١٣/١٤٨) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَاذَنُوْا لِمَنْ لَمْ يَبْدَأْ بِالسَّلَامِ
(رواه البيهقى فى شعب الايمان)

(1513/148) It is related by Jabir ﷺ that the Prophet ﷺ said: "Do not give permission to one who does not convey the *salaam* before asking permission." (Baihaqi)

Commentary: The Islamic method of seeking permission is to say "السلام عليكم", May I come in?' (etc.). If anyone forgets it, he must be reminded of the Islamic fraternal greeting.

(١٥١٤/١٤٩) عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ جَاءَ رَجُلٌ فَاسْتَأْذَنَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَأَلِجُ؟ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِخَادِمِهِ اُخْرُجْ اِلٰى هٰذَا فَعَلِّمْهُ الْاِسْتِئْذَانَ فَقُلْ لَهُ "قُلْ اَلسَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟ فَسَمِعَهُ الرَّجُلُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟ فَاَذِنَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ.
(رواه ابو داؤد)

(1514/149) Rabee' ibn Hiraash (Tabaee) relates that once a person asked the Prophet ﷺ for permission to come in. He said: "May I come in?" The Prophet, thereupon, told his attendant to go and tell him that the correct way to taking the permission was to say: "*As-salaam-u-alaikum*! May I come in?" The man heard the Prophet ﷺ (Before the attendant could reach him, and corrected himself), by saying: "*As-salaam-u-alaikum*! May I come in?" The Prophet ﷺ gave the permission, and he came in. (Abu Dawood)

(١٥١٥/١٥٠) عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ زَارَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَنْزِلِنَا فَقَالَ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ، فَرَدَّ اَبِيْ رَدًّا خَفِيًّا، فَقُلْتُ اَلَا تَاْذَنُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَ ذَرْهُ حَتّٰى يُكْثِرَ عَلَيْنَا السَّلَامُ فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ" فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا ثُمَّ قَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ " اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ" ثُمَّ رَجَعَ، فَاتَّبَعَهُ سَعْدٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ كُنْتُ اَسْمَعُ تَسْلِيْمَكَ وَاَرُدُّ عَلَيْكَ رَدًّا خَفِيًّا لِتُكْثِرَ عَلَيْنَا مِنَ السَّلَامِ، فَانْصَرَفَ مَعَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَ لَهُ سَعْدٌ بِغُسْلٍ

فَاغْتَسَلَ ثُمَّ نَاوَلَهُ مِلْحَفَةً مَصْبُوْغَةً بِزَعْفَرَانٍ اَوْوَرْسٍ فَاشْتَمَلَ بِهَا ' ثُمَّ رَفَعَ يَدَيْهِ وَهُوَ يَقُوْلُ "اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ عَلٰى اٰلِ سَعْدٍ ' ثُمَّ اَصَابَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الطَّعَامِ ' فَلَمَّا اَرَادَالْاِنْصِرَافَ قَرَّبَ لَهُ سَعْدٌ حِمَارًا قَدْ وَطَّأَ عَلَيْهِ بِقَطِيْفَةٍ فَقَالَ لِي سَعْدٌ اِصْحَبْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَحِبْتُهُ فَقَالَ لِيْ اِرْكَبْ مَعِيْ فَاَبَيْتُ فَقَالَ اِمَّا اَنْ تَرْكَبَ وَاِمَّا اَنْ تَنْصَرِفَ فَانْصَرَفْتُ. (رواه ابو داؤد)

(1515/150) It is related by Qays ibn Sa'd ﷺ (one day), the Messenger of Allah ﷺ came to our hosue, and, (according to the recognised custom, said from the other side of the door: '*As-salaam-u-alaikum wa rahmatullaah*!" (Instead of replying to the greeting with a loud voice and begging the Prophet ﷺ to come in), my father, (Sa'd ibn Ibadah), acknowledged the salutation in a very soft voice (which the Prophet could not hear). I enquired (from my father); 'Why do you not ask the Prophet ﷺ to come in?' 'Keep quiet', replied my father. 'Let it be like that so that he sends the Salaam to us again and again (and we get its blessedness)'. The Prophet ﷺ said again: '*As-salaam-u-alaikum wa rahmatullaah*!' (When he, again did not hear a reply from my father, the Holy Prophet ﷺ said, '*As-salaam-u-alaikum wa rahmatullaah*' for the third time, and on still receiving no reply from my father, turned back. My father, thereupon, came out and catching up with the Prophet ﷺ said to him: 'Messenger of Allah ﷺ! I was hearing your greeting, and, deliberately, replying to it with a low voice in order that you may send the *Salaam* to us over and over again, (and we get its blessings)'. The Prophet ﷺ, then, returned with my father, and my father told the inmates of the house to get things ready for the Prophet's bath. The Holy Prophet ﷺ, then, took the bath, and my father gave him a sheet dyed in saffron or vars[1], which he tied around his wasit, and, then, raised his hands, made the supplication: "*Alla hummaj'al salawatika wa rahmatika'ala a'al-i-Sa'd*. (Oh Allah! Bestow Thy choicest favours and blessings upon the family of Sa'd).' The Holy Prophet ﷺ, after it, ate something, and when he decided to go, my father offered him his donkey for riding, on the waist of

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❶. An odorous substance.

which was placed a cushion made by folding a broad piece of cloth, and told me to accompany him (as an escort). So, I went along with the Prophet ﷺ. The Prophet ﷺ told me to sit on the donkey with him, but I, respectfully, declined, upon which he said: 'Either sit with me or go back. (It is intolerable that you walk on foot while I ride)." The narrator, Qays ibn Sa'd, adds that, thereupon, he returned home. (Abu Dawood)

Commentary: It shows that when a person goes to see anyone, he should, first, seek his permission to come in by saying, *As-salaam-u-alaikum*, and in case he recieves no reply, he should do so thrice, and if, still, there is no reply, he should return.

The way Sa'd ibn Ibadah behaved for the sake of being the recipient of the sacred Prophet's *salaam* and its blessings over and over again, and owing to which the Prophet ﷺ had to make the salutation thrice, and, then, decide to return, apparently, was improper, but since the intention behind it was good and noble, and Sa'd had been encouraged to act like that because he knew that the Prophet ﷺ would not be angry, there was no harm in it. It, also, turned out that way, and the Prophet ﷺ, instead of showing displeasure, appreciated the sentiment of Sa'd ibn Ibadah, as is evident from the supplication he made for him and his family.

It furhter tells that, after the bath, the Holy Prophet ﷺ wore a broad piece of cloth dyed in saffron or vars (which, too, like saffron, is a coloured and odorous substance obtained from a kind of corcus), though, in some Traditions it is strictly forbidden to men to wear such clothes. We can either conclude that the afore-mentioned event had taken place before the revelation of the commandment prohibiting the use of clothes dyed in saffron etc., by men or that the sheet had been dyed earlier and washed throughly later on in which case its use was permissible to men as well.

Offering of A Seat To Visitors Next to Oneself

(١٠١٦/١٥١) عَنْ وَاثِلَةَ بْنِ الْخَطَّابِ قَالَ دَخَلَ رَجُلٌ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ قَاعِدٌ فَتَزَحْزَحَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يَارَسُوْلَ إِنَّ فِي الْمَكَانِ سَعَةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ اِنَّ لِلْمُسْلِمِ لَحَقًّا اِذَارَاٰهُ اَخُوهُ اَنْ يَّتَزَحْزَ حَ لَهٗ.

(رواه البيهقي في شعب الايمان)

(1516/151) Wasila ibn al-Khattab ﷺ narrated that (once) the Messenger of Allah ﷺ was sitting in the mosque that a person came. The Prophet ﷺ moved from his place (to make room for him), upon which he said: "Be seated, Messenger of Allah ﷺ There is enough space for me." The Prophet ﷺ replied: "It is the claim of a Muslim that when a brother saw him (coming), he should move a little from his place (and make him sit next to himself)." (Bayhaqi)

Commentary: It denotes that due honour should be shown to a visitor even if the host is a man of the highest position. It contains a lesson, particularly, for the Holy men who bear a relationship of propinquity or succession to the Holy Prophet ﷺ.

No One Should be Told To Vacate His Seat For Oneself

(١٥١٧/١٥٢) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايُقِيْمَ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهٖ ثُمَّ يَجْلِسُ فِيْهِ وَلٰكِنْ تَفَسَّحُوْا وَتَوَسَّعُوْا.

(رواه البخاري و مسلم)

(1517/152) It is related by Abdullah ibn Umar ﷺ that the Prophet ﷺ said: "No one should tell anyone to get up (for himself) and take his seat. On the contrary, people should make room for those who come (and offer them their seats)" (Bukhari and Muslim)

Commentary: While it is forbidden to occupy anyone's seat by telling him to vacate it, if a person voluntarily gets up and offers his seat to anyone, he will be deserving of the Divine reward in accordance with the intention.

(١٥١٨/١٥٣) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَامَ مِنْ مَجْلِسِهٖ ثُمَّ رَجَعَ اِلَيْهِ فَهُوَ اَحَقُّ بِهٖ. (رواه مسلم)

(1518/153) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "Whoever leaves his seat (for some reason), and, then, comes back has a greater claim to it." (Muslim)

No One Should sit Between Two Persons Without Their Permission

(١٥١٩/١٥٤) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهِ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَجْلِسْ بَيْنَ اِثْنَيْنِ اِلَّا بِاِذْ نِهِمَا. (رواہ ابو داؤد)

(1519/154) Amr ibn Shu'ayb related to us, on the authority of his father, Shu'ayb, who had heard it from his grandfather, Abdullah ibn Amr ibn al-Aas, that the Messenger of Allah ﷺ said: "Do not sit between two persons without their permission." (Abu Dawood)

Commentary: The same Tradition has been quoted, again, in *Sunan Abi Dawood*, and in Jam'a *Tirmizi*, on the authority of Sayyidina Abdullah ibn Amr ibn al-Aas, with a slight variation of words. It says: "It is not allowed for anyone to sit between two persons sitting side by side, without their permission, and (thus), to separate them from each other."

Whoever Likes People to Stand Up For Him, Out of Respect, is Doomed to Hell

(١٥٢٠/١٥٥) عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يَّتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. (رواہ الترمذی و ابوداؤد)

(1520/155) Mu'awiya ibn Abu Sufyan ﷺ related that the Prophet ﷺ said: "Whoever feels happy at people standing up, out of respect to him, should better make his abode in Hell." (Tirmizi)

Commentary: The above warning, evidently, is with regard to the person who wishes people to stand up in his honour and feels happy on it. It is a sign of vanity and the ultimate destination of the vain, the proud, and the haughty is Hell. But it is a different matter if people stood up out of love and respect for anyone whithout his wanting it, though the Holy Prophet ﷺ did not even like it for himself.

The Messenger of Allah ﷺ Did Not Like People To Stand Up In His Honour

(١٥٢١/١٥٦) عَنْ اَبِیْ اُمَامَةَ قَالَ خَرَجَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

مُتَّكِئًا عَلٰى عَصًا فَقُمْنَا لَهٗ فَقَالَ لَا تَقُوْمُوْا كَمَا يَقُوْمُ الْاَعَاجِمُ يُعَظِّمُ بَعْضُهَا بَعْضًا. (رواه ابو داؤد)

(1521/156) It is related by Abu Umama Bahli ﷺ that (once) we stood up as the Messenger of Allah ﷺ came using a staff as a support. "Do not stand up as the Persians do for each other', the Prophet ﷺ observed. (Abu Dawood)

(١٥٢٢/١٥٧) عَنْ اَنَسٍ قَالَ لَمْ يَكُنْ شَخْصٌ اَحَبَّ اِلَيْهِمْ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانُوْا اِذَارَاَوْهُ لَمْ يَقُوْمُوْا لِمَا يَعْلَمُوْنَ مِنْ كَرَاهِيَتِهٖ لِذٰلِكَ. (رواه الترمذی)

(1522/157) Sayyidina Anas ﷺ narrated that no one was more dearly loved by the Companions than the Prophet ﷺ, and, yet their practice was that they did not stand up on seeing him for they knew that he did not like it. (Tirmizi)

Everyone Ought To Rise When The Head of The Assembly Rises To Leave

(١٥٢٣/١٥٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ مَعَنَا فِى الْمَسْجِدِ يُحَدِّثُنَا فَاِذَا قَامَ قُمْنَا قِيَامًا حَتّٰى نَرَاهُ قَدْدَخَلَ بَعْضَ بُيُوْتِ اَزْوَاجِهٖ. (رواه البيهقى فى شعب الايمان)

(1200/158) Narrated Abu Hurayrah ﷺ that the Messenger of Allah ﷺ used to sit with us in the Mosque, and he would talk to us. Then, we all used to stand up when he rose (to leave for him), and remain standing until we had seen him entering an apartment among the apartments of his wives." (Baihaqi)

Commentry: That the Holy Prophet ﷺ did not stop the Companions from standing up as he rose to leave for home shows that he did not consider it improper though, as stated ealier, he did not like anyone to stand up when he came. In our view, the difference between the two positions is that while to stand up on the Prophet's arrival was solely out of respect which was displeasing to him, to do so when the Prophet ﷺ rose to leave was for the reason that the assembly had ended, and those who were present, too, had to go home, and, hence he did not object to it.

TEACHINGSOFTHEPROPHETCONCERNING LYING, SITTING, SLEEPING, ANDHISOWN PRACTICE

The Holy Prophet ﷺ has furnished guidance to his followers about lying, sitting and sleeping as well. Below we shall discuss some of the relevant Traditions which, also, give an idea of the amazing comprehensiveness of his teachings.

Forbidding Sleeping On A Flat Roof

(١٥٢٤/١٥٩) عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَنَامَ الرَّجُلُ عَلٰى سَطْحٍ لَيْسَ بِمَحْجُوْرٍ عَلَيْهِ. (رواه الترمذى)

(1524/159) It is related by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ forbade sleeping on a roof which was not surrounded by a low wall or parapet." (Tirmizi)

Commentary: The sacred Prophet ﷺ told people not to sleep on a roof that was without a caping or surrounding wall because there was the danger of falling from it in one's sleep or owing to darkness.

(١٥٢٥/١٦٠) عَنْ عَلِيِّ بْنِ شَيْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ عَلٰى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَابٌ (وَفِىْ رِوَايَةٍ حِجَارٌ) فَقَدْ بَرِأَتْ مِنْهُ الذِّمَّةُ. (رواه ابو داؤد)

(1525/160) Sayyidina Ali ibn Shayban ﷺ said that the Messenger of Allah ﷺ said: "If anyone spends the night on the roof of a house with no protection or a stone palisade, the responsibility to guard him no longer applies. (Abu Dawood)

Commentary: This is an eloquent method to disallow something. There are unseen ways of Allah's protection for mankind. The

Qur'an says:

قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ...... الآية (الانبياء ٢١:٤٢)

If anyone disregards personal protection then he loses the opportunity of divine protection.

Forbidding Sleeping With The Thigh of One Leg In An Upright Position And The Other Leg Resing On It

(١٥٢٦/١٦١) عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَن يَّرْفَعَ الرَّجُلُ اِحْدَىٰ رِجْلَيْهِ عَلَى الْاُخْرىٰ وَهُوَ مُسْتَلْقٍ عَلٰى ظَهْرِهٖ. (رواه مسلم)

(1526/161) It is related by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ forbade that a man should raise one of his legs over the other when he lies down on his back. (Muslim)

Commentary: In the Holy Prophet's time, it was common among the Arabs to wear a sheet round the waist, and when a person wearing it will lie on his back with the thigh of one leg held in a vertical position and the other leg resting on it, his private parts may, sometimes, be laid open. The Prophet ﷺ forbade it, probably, for the same reason, but if a man is putting on trousers or any other garment which carries no such risk, the commandment will not apply.

Forbidding Lying On Stomach

(١٥٢٧/١٦٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مُضْطَجِعًا عَلٰى بَطْنِهٖ فَقَالَ اِنَّ هٰذِهٖ ضِجْعَةٌ لَايُحِبُّهَا اللّٰهُ. (رواه الترمذى)

(1527/162) It is narrated by Abu Hurayrah ﷺ that on seeing a man lying on his stomach, the Prophet ﷺ remarked that such a manner of lying was displeasing to the Lord. (Tirmizi)

(١٥٢٨/١٦٣) عَنْ اَبِىْ ذَرٍّ قَالَ مَرَّبِىَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا مُضْطَجِعٌ عَلٰى بَطْنِىْ فَرَكَضَنِىْ بِرِجْلِهٖ وَقَالَ يَا جُنْدُبُ اِنَّمَا هِىَ ضِجْعَةُ اَهْلِ النَّارِ. (رواه ابن ماجه)

(1528/163) It is narrated by Abu Zarr ﷺ that the Prophet ﷺ

passed by while he was lying on his stomach. He jerked him with his foot and said, "Jundub, only those who go to Hell lie like this." (Ibn Majah)

Commentary: This is an effective way to show how detestable something is. Jundub was the real name of Abu Zarr.

How Did The Prophet Lie?

(١٥٢٩/١٦٤) عَنْ اَبِيْ قَتَادَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا عَرَّسَ بِلَيْلٍ اِضْطَجَعَ عَلٰى شِقِّهِ الْاَيْمَنِ وَاِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَاْسَهُ عَلٰى كَفِّهِ. (رواه فى شرح السنه)

(1529/164) It is related by Abu Qatadah ﷺ that he practice of the Prophet ﷺ was that when he made a night-halt during a journey, he used to lie on the right side, and when he made the halt a little before the morning, he would raise his arm on the elbow, and place the head on its palm, and, (thus), have some rest. (Sharh-a-Sunna-Baghawi)

Commentary: The Arabs, generally, travelled in the night to avoid the scorching heat of the desert. So, if they started early in the evening, they used to make a halt when enough of the night was left so that they could snatch a few hours sleep, and when the start was delayed, they halted towards the morning.

The above Tradition tells that when the Holy Prophet ﷺ made a halt at a time that a sufficient part of the night remained, he would take rest in sleep by lying on the right side, as was his usual practice, while when he made the halt in the early hours of the morning, he would lie with his head resting on the palm of his hand raised on the elbow, and, thus, wait, as it were, for the *Fajr* service.[1]

From Traditions like it, one can imagine what excepetional care the Companions took to preserve the account of the Prophet's ﷺ life, to the minutest detail, such as, his customary way of lying and sleeping.

(١٥٣٠/١٦٥) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَخَذَ

❶. Early morning prayer.

مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُوْلُ اَللّٰهُمَّ بِاسْمِکَ اَمُوْتُ وَاَحْيٰى وَاِذَا سْتَيْقَظَ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ.

(رواه البخارى)

(1530/165) It is related by Huzaifah ﷺ that when the Prophet ﷺ went to bed in the night, he would place his hand under his cheek and make the (following) supplication:

اَللّٰهُمَّ بِاسْمِکَ اَمُوْتُ وَاَحْيٰى

Oh Allah! In Thy name do we live and die.

And, when he got up, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

Praise be to Allah who restored us unto life, having caused to die, (in a way), and unto Him shall be the Resurrection.(Bukhari)

Commentary: In some other narratives, it is also stated that the Holy Prophet ﷺ used to lie on the right side, with the right hand placed under the cheek, and advised others to do the same.

Apart from the above supplication, many other supplications too, are found in the Traditions for the two occasions of retiring to bed in the night and rising up in the morning. We shall, *Insha Allah*, be taking them up in the next volume.

Miswak On Waking Up

(١٥٣١/١٦٦) عَنْ اِبْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَايَنَامُ اِلَّا وَالسِّوَاکُ عِنْدَ رَأْسِهٖ فَاِذَا اِسْتَيْقَظَ بَدَاَ بِالسِّوَاکِ. (رواه احمد والحاكم)

(1531/166) It is related by Abdullah ibn Umar ﷺ that it was the custom of the Prophet ﷺ to place a Miswak[1] at the head of his bed as he retired for the night, and the first thing he did on waking up was to use it. (Mustadrak Haakim)

(١٥٣٢/١٦٧) عَنْ عَائِشَةَ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَايَرْقُدُ مِنْ لَيْلٍ وَلَانَهَارٍ فَيَسْتَيْقِظُ اِلَّا تَسَوَّکَ. (رواه ابو داؤد)

(1532/167) It is related by Sayyidah Ayshah رضی اللہ عنہا that the

1. A twig or tender shoot of the branch of a tree which was, generally, used by the Arabs for brushing the teeth during the olden days. Many Muslims do so even today.

Prophet ﷺ always use to Miswak on waking up from sleep, whether during the night or the day. (Abu Dawood)

Manner of Sitting

(١٥٣٣/١٦٨) عَنْ اِبْنِ عُمَرَ قَالَ رَأَيْتَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِفَنَاءِ لَكَعْبَةِ مُحْتَبِيًا بِيَدَيْهِ. (رواه البخارى)

(1533/168) Abdullah ibn Umar ﷺ related to us, "I have seen the Messenger of Allah ﷺ sitting in the court-yard of the House of Allah (in Makkah) in the *Ihtiba* position." (Bukhari)

Commentary: To sit down upon the rump and the soles of both the feet, with the thighs standing upright and the arms thrown round them, is called Ihtiba. It denotes a mood of thoughtfulness and humility. It appears from the Traditions that the Holy Prophet ﷺ, generally, used to sit like that.

(١٥٣٤/١٦٩) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِيْ مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنًا. (رواه ابو داؤد)

(1534/169) It is related by Jabir ibn Samurah ﷺ that the usual practice of the Prophet ﷺ was that he remained sitting at the same place, after the *Fajr* prayer, in the squatting position, until the sun had fully risen, i.e., *Ishraq*. (Abu Dawood)

This is another method in which the Prophet ﷺ sat from after Fajr to Ishraq in squatting position (turning one leg into another and sitting on the hips).

Those Who Come To a Meeting Or Assembly Should Sit At The Edge

(١٥٣٥/١٧٠) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنَّا إِذَا أَتَيْنَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَلَسَ اَحَدُنَا حَيْثُ يَنْتَهِي. (رواه ابو داؤد)

(1535/170) It is related by Jabir ibn Samurah ﷺ "Our habit, (the habit of the Companions), was that when anyone of us came to the assembly of the Prophet ﷺ, he sat at the edge (instead of making his way through the men who were already sitting." (Abu Dawood)

Commentary: It is an accepted principle of the essentials of the Traditions that when a Companion relates that, at the time of the sacred Propeht, his Companions used to do such-and-such a thing, it shows that it was in accordance with the wish and desire of the Prophet ﷺ, and a direct result of his teachings. The above Tradition would, thus, denote that the Holy Prophet ﷺ had taught it to the Companions that if an assembly was in progress and someone came late, he should sit in the last row where the space was available. The head of the assembly could, of course, tell him to come nearer if he liked.

Wrong To Sit In The Middle of A Group Of Persons

(١٥٣٦/١٧١) عَنْ حُذَيْفَةَ مَلْعُوْنٌ عَلٰى لِسَانِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ وَسْطَ الْحَلْقَةِ. (رواه الترمذى و ابو داؤد)

(1534/171) Sayyidina Huzayfah ؓ has said that a person who comes and sits in the middle of the circle of some persons is cursed by the Prophet ﷺ. (Tirmizi, Abu Dawood)

Commentary: Scholars have forwarded many explanations of this *hadith.*

(i) A proud person or an ill-mannered one interrupts the slaves of Allah who sit in a circle jumping over them to sit in the middle.

(ii) The people in the circle sit facing each other but the intruder obstructs them when he sits in between.

(iii) It refers to the comedians who sit in the centre to disturb the group by cracking jokes. Allah knows best.

Forbidding People From Sitting in Separate Groups

(١٥٣٧/١٧٢) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ جَاءَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهٗ جُلُوْسٌ فَقَالَ مَالِىْ اَرَاكُمْ عِزِيْنَ. (رواه ابو داؤد)

(1537/172) It is related by Jabir ibn Samurah ؓ that once as the Propeht ﷺ came, the Companions were sitting divided (in groups). Upon it, he exclaimed: "Why is it that I see you sitting

separately (in groups)?" (Abu Dawood)

Commentary: One of the ways of expressing displeasure at anything is to say: "What am I seeing?" Meaning it should not be like that. The Holy Prophet ﷺ was surprised to see the Companions sitting in separate groups, and he admonished them and told them to sit together and not in twos or threes. In some other Traditions, it is told that apparent separation or disunity produced an identical effect on the hearts while sitting together promoted fellow-feeling and sense of solidarity.

One Should Not Sit In Such A Way That A Part of His Body Was in The Sun, And The Other in The Shade

(١٥٣٨/١٧٣) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَ اَحَدُكُمْ فِىْ الْفَيْئِ فَقَلَصَ عَنْهُ الظِّلُّ فَصَارَ بَعْضُهُ فِى الشَّمْسِ وَبَعْضُهُ فِى الظِّلِّ فَلْيَقُمْ. (رواه ابو داؤد)

(1538/173) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you is sitting at a place sheltered from the light of the sun and the shadow recedes and a part of his body is exposed to the sun and the other remains in the shade, he should move away from there." (Abu Dawood)

Commentary: Medical experts are of the view that to sit or lie in the position that some part of the body is in the sun and the other in the shade is injurious to health. The Prophet ﷺ has forbidden it, perhaps, for the same reason.

GUIDANCE REGARDING TALKING, LAUGHING, SNEEZING AND YAWNING IN COMPANY

The Holy Prophet ﷺ, also, has given precise instructions concerning things one should be careful about in conversation and while cutting a joke or when sneezing or yawning. The substance of these teachings is that a person conducted himself at such a time and during these natural acts with grace and dignity, and, at the same time, made them an occasion for remembering Allah, and paying attention to His Comandments.

We have seen, already, in this very volume, a number of the Traditions regarding speech which included truthfulness and falsehood, gentleness of the tongue and rudeness, and tale-bearing, back-biting, fault-finding and slander and idle chatter and aimless conversation. We, now, proceed to take up reports dealing with the remaining subjects of the same division.

Speech Should Not be Prolonged Unnecessarily

(١٥٣٩/١٧٤) عَنْ عَمْرِو بْنِ الْعَاصِ اَنَّهُ قَالَ يَوْمًا وَقَامَ رَجُلٌ فَاَكْثَرَ الْقَوْلَ فَقَالَ عَمْرُو لَوْ قَصَدَ فِيْ قَوْلِهِ لَكَانَ خَيْرًا لَهُ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَقَدْرَاَيْتُ اَوقَالَ اُمِرْتُ اَنْ اَتَجَوَّزَ فِي الْقَوْلِ فَاِنَّ الْجَوَازَ هُوَخَيْرٌ.

(رواه ابو داؤد)

(1539/174) Amr ibn al-Aas ؓ narrated that, one day, as a person stood up, and spoke (by way of a sermon) and prolonged it much, so he said: "It would have been better if he had made it short." Amr ibn al-Aas ؓ went on to say "I heard the Prophet ﷺ say: 'I think it fitting (or have been commanded by Allah) to be concise in speech for it is better to be brief and to the point."

(Abu Dawood)

Commentary: It is common experience that listeners set bored if the speech is lengthy.

Speech Can Be A Cause of Felicity And Happiness As Well As of Misery

(١٥٤٠/١٧٥) عَنْ بِلَالِ بْنِ الْحَارِثِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الْخَيْرِ مَايَعْلَمُ مَبْلَغَهَا يَكْتُبُ اللهُ لَهُ بِهَا رِضْوَانَهُ اِلٰى يَوْمِ يَلْقَاهُ وَاِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الشَّرِّ مَا يَعْلَمُ مَبْلَغَهَا يَكْتُبُ اللهُ بِهَا عَلَيْهِ سَخْطَهُ اِلٰى يَوْمِ يَلْقَاهُ.

(رواه فی شرح السنه و روی مالک والترمذی وابن ماجه نحوه)

(1540/175) Bilal ibn Harith ﵁ narrated that the Messenger of Allah ﷺ said: "Sometimes, a person lets fall a good and virtuous thing from his lips whose true worth is not known even to him, but upon that very speech the Lord decides to favour the bondsman with presence before Himself. On the other hand, sometimes, a person lets fall a bad and vicious thing from his lips, the full range of the wickendness of which is not known even to him, but upon that very speech the Lord decides to send down His wrath upon him until the Day of Last Judgement."

(Baghawi)

(A similar narrative has been quoted by Imam Malik in Muwatta, Imam Tirmizi in Jama'i, and Ibn Majah in his Sunnan)

Commentary: The purport of the above Tradition is that a person should not forget Allah and sequel of the Hereafter while speaking. The words he utters can make him worthy of the good pleausre of the Lord, and, also, deprive him of His beneficence and take him to Hell!

Care Should be Taken Even While Praising Anyone

To praise anyone, in fact, is to testify and bear witness in his favour which, evidently, is a matter of great responsibility. Besides, it might make the person who is praised conceited and egotistical, and encourage him to think too highly of himself.

It, also, essential to bear in mind the difference between genuine praise and flattery.

(١٥٤١/١٧٦) عَنْ اَبِىْ بَكْرَةَ قَالَ اَثْنٰى رَجُلٌ عَلٰى رَجُلٍ عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْلَکَ قَطَعْتَ عُنُقَ اَخِيْکَ ثَلٰثًا...... مَنْ كَانَ مِنْكُمْ مَادِحًالَا مَحَالَةَ فَلْيَقُلْ اَحْسِبُ فُلَانًا وَاللّٰهُ حَسِيْبُهٗ اِنْ كَانَ يَرٰى اِنَّهٗ كَذَالِکَ وَلَا يُزَكِّيْ عَلَى اللّٰهِ اَحَدًا۔ (رواه البخارى ومسلم)

(1541/176) Narrated Abu Bakrah ﷺ that once a person praised someone in the presence of the Prophet ﷺ (and did not exercise enough care or restraint in it), upon which he remarked: "You have cut off the neck of your brother, i.e., done something that may be his ruin, by praising him like that". The Prophet ﷺ said it thrice, (and observed): "Should anyone of you find it necessary to praise (a brother), and regard him worthy of it, he ought to say: 'I think so of such-and-such a brother (and this is my opinion of him), and the reckoning is with Allah. (He is aware of all things)'. He should refrain from issuing a command to Allah concerning the piety and purity of anyone. (He must not, for instance, say about anyone that he is, definitely, Holy and virtuous in the sight of Allah for it would amount to issuing an order to Allah which is most unworthy of a bondsman)."

(Bukhari and Muslim)

(١٥٤٢/١٧٧) عَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَأَيْتُمُ الْمَدَّاحِيْنَ فَاحْثُوْا فِيْ وُجُوْهِهِمُ التُّرَابَ۔ (رواه مسلم)

(1542/177) It is related by Miqdad ibn al-Aswad ﷺ that the Prophet ﷺ said: "When you see the 'praisers' i.e., those who are too lavish in praise, throw dust at their faces." (Muslim)

Commentary: In it, 'Praisers' has, probably been, used for flatterers, sycophants and adulators who shower praises for personal gain or any other unworthy purpose. It is for such people that the Holy Prophet ﷺ has said that when we see anyone being extravagant in praise and portraying a person too favouruably we should throw dust at his face.

Commentators have offered various explanations of it. Some believe that dust should, actually, be thrown at the faces of 'praisers' as an expression of dislike while others hold that they should not be patronised or treated condescendingly, and to throw dust has been used here as an idiom denoting 'discouragement' or

'turning away'. Yet others like that such 'praisers' ought to be told that dust may be in their mouths which is the same as throwing dust at their faces.

The narrator, Miqdad ibn Aswad ﷺ, tells that once, in his presence, a person praised Sayyidina Uthman ﷺ before him upon which he acting upon the above Tradition, picked up dust from the ground and threw it at his face. Similar incidents are related concerning latter-day religious and spiritual leaders as well.

It needs, however, be remembered that if with a good intention or out of a religious consideration, a genuine compliment is paid to anyone, at his face or behind his back, and there is, also, no likelihood of his beginning to overrate himself, it is not forbidden. On the contrary, the giver of such a praise will, *Insha Allah*, be deserving of Divine reward, in accordance with the soundness of his intention. There are instances of the Holy Prophet ﷺ commending the merits of the Companions and the Companions commending the merits of other' Companions. These instances fall within the same category of praise.

Poetry

Poetry was very popular among the Arabs during the days of the Holy Prophet ﷺ, but the Prophet ﷺ, himself, had no taste for it. It, in fact, appears from the Qur'an that Allah had purposely kept him away from it.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِيْ لَهُ (يس ٣٦:٦٩)

And We have not taught him (Muhammad) poetry. Nor is it meant for him. (Ya'sin 36:69)

Moreover, the kind of poetry that was in vogure, in Arabia, at that time, and the moral character of the poets have been condemned by the Qur'an in these words:

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ اَلَمْ تَرَاَنَّهُمْ فِىْ كُلِّ وَادٍيَّهِيْمُوْنَ وَاَنَّهُمْ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ. (الشعرآء ٢٦:٢٢٣-٢٢٦)

As for poets, the erring follow them. Hadst thou not seen how they stray in every valley, and how they say that which they do not know? (Al Shu'ara 26: 224-26)

Once some Companions enquired from the sacred Prophet ﷺ about poetry if it was totally bad and forbidden. "No", replied the Prophet. "If the subject-matter of a verse is good, it is good, and if the subject-matter of a verse is bad, it is bad." On some other occasions, he is, also, reported to have remarked that "Some verse are full of wisdom."

(١٥٤٣/١٧٨) عَنْ عَائِشَةَ قَالَتْ ذُكِرَ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الشِّعْرُ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هُوَ كَلَامٌ فَحَسَنُهُ حَسَنٌ وَ قَبِيْحُهُ قَبِيْحٌ. (رواه الدارقطني وروى الشافعي عن عودة مرسلاً)

(1543/178) It is related by Sayyidah Ayshah رضي الله عنها that once as poetry was mentioned in the presence of the Messenger of Allah ﷺ, observed: "Poetry, too, is a form of speech. What is good, in it, is good, and what is bad, is bad." (Dar Qutni)

(The same Tradition has been quoted by Imam Sha'fee on the authority of Sayyidah Aysha's nephew her sister's son, Sayyidina Urwah, by way of a *Mursal*).

(١٥٤٤/١٧٩) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ الشِّعْرِ حِكْمَةً. (رواه البخاري)

(1544/179) It is related by Ubayy ibn Ka'b ﷺ that the Messenger of Allah ﷺ said: "Some verses are pure wisdom (from the point of view of theme)." (Bukhari)

(١٥٤٥/١٨٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم اَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيْدٍ "اَلا كُلُّ شَيْئٍ مَا خَلَا اللّٰهُ بَاطِلٌ" (رواه البخاري ومسلم)

(1545/180) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The truest thing a poet said is what Labeed ibn Rabee'ah has said in this line: *Ala kullu shiyin ma khalallaah baatil*. (Know that everything is perishable save Allah)." (Bukhari and Muslim)

Commentary: Labeed was a distinguished poet of the Age of perversion yet, even in those days, his poems contained pious ideas and sentiments. The Holy Prophet ﷺ praised the verse mentioned

above and said that it was the truest line of poetry because it conformed to the Qur'anic verse:

كُلُّ شَيْئٍ هَالِكٌ إِلَّا وَجْهَهُ (القصص ٢٨:٨٨)

Everything will perish save His countenance. (Al Qasas 28:88)

The panegyric in which this line occurs was written by Labeed when he was a pagan, and, then, Allah blessed him with Faith. It is said that on embrcing Islam, Labeed gave up writting poetry. He used to say, "Now the Qur'an is enough for me." According to Hafiz ibn Hajar, Labeed died at the age of 156.

(١٥٤٦/١٨١) عَنْ عَمْرِوبْنِ الشَّرِيْرِ عَنْ اَبِيْهِ قَالَ رَدِفْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ هَلْ مَعَكَ مِنْ شِعْرِ اُمَيَّةَ بْنِ الصَّلْتِ شَيْئٌ؟ قُلْتُ نَعَمْ، قَالَ هِيْهِ فَاَنْشَدتُّهُ بَيْتًا فَقَالَ هِيْهُ ثُمَّ اَنْشَدتُّهُ بَيْتًا فَقَالَ هِيْهِ ثُمَّ اَنْشَدتُّهُ مِائَةَ بَيْتٍ. (رواه مسلم وزاد في رواية لقد كاد يسلم في شعره)

(1546/181) 'Amr ibn Sharir narrated, on the authority of his father, Sharir ibn Suwaid Thaqfi, "In a journey, I was seated behind the Messenger of Allah ﷺ, on the same mount, that he asked me if I remembered the verses of Umayyah ibn As-Salt. 'Yes Messenger of Allah ﷺ, I replied. 'Recite some of them,' said the Prophet ﷺ. I thereupon, recited a couplet. he, then, told me to recite more, and I recited another couplet, and, then, he (again), told me to recite more, and I recited a hundred couplets." (In another version, it is told that the Prophet ﷺ observed: "Umaiyyah had come very close to Islam in his poems)." (Muslim)

Commentary: Umaiyya ibn As-Salt, too, was a poet of the age of perversion whose poems were of a devotional nature. It was for this reason that the Holy Prophet ﷺ liked his poetry and said that he had come very near to Islam in his verses.

In another report, it is stated that, once, on hearing the verses of Umayya ibn Salt, the Holy Prophet ﷺ remarked "his poetry had become Muslim, but his heart remained an infidel."

Umayya ibn Salt lived long enough to see the days of the Holy Prophet, and the Call of Faith, also, reached him, but he did not embrace Islam.

Wit and Humour

Wit and humour is a pleasing attribute of life, and just as its excess is bad, to be devoid of it, also, is not commendable. Besides, if an eminent and Holy Person behaves towards an ordinary man in a light-hearted manner and jokes with him, it makes him happy and he feels honoured. Hence, the sacred Prophet ﷺ, too, sometimes, made jokes with his Companions, but his jokes were, always, refined and in good taste.

(١٠٤٧/١٨٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالُوْا يَارَسُوْلَ اللهِ اِنَّكَ تُدَا عِبُنَا قَالَ اِنِّيْ لَا اَقُوْلُ اِلَّا حَقًّا۔ (روا الترمذی)

(1547/182) It is related by Abu Hurayrah ﷺ that once some Companions said : "Messenger of Allah ﷺ! Do you make jokes with us." "I tell what is just and correct (in a joke as well)," the Prophet ﷺ replied. (Tirmizi and Abu Dawood)

(١٠٤٨/١٨٣) عَنْ اَنَسٍ اَنَّ رَجُلًا اِسْتَحْمَلَ رَسُوْلَ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ حَامِلُكَ عَلٰى وَلَدِنَاقَةٍ فَقَالَ مَا اَصْنَعُ بِوَلَدِالنَّاقَةِ؟ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُالْاِبِلَ اِلَّا النُّوق۔ (رواه الترمذی وابو داؤد)

(1548/183) It is related by Sayyidina Anas ﷺ that once a person requested the Messenger of Allah ﷺ for a camel to ride. "Yes, I will give you the off-spring of she-camel for riding,' said the Prophet ﷺ. "What will I do with the Young one of a she-camel?" the man asked. "A camel, after all, is the young one of a she-camel," the Prophet ﷺ replied.(Tirmizi and Abu Dawood)

(١٠٤٩/١٨٤) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاِمْرَأَةٍ عَجُوْزٍ اِنَهٗ لَا تَدْخُلُ الْجَنَّةَ عَجُوْزٌ فَقَالَت وَمَا لَهُنَّ؟ وَكَانَتْ تَقْرَءُ الْقُرآنَ فَقَالَ لَهَا اَمَا تَقْرَئِيْنَ الْقُرآنَ اِنَّآ اَنْشَانَا هُنَّ اِنْشَآءً فَجَعَلْنَا هُنَّ اَبْكَارًا۔ (رواه رزیں)

(1549/184) It is related by Sayyidina Anas ﷺ that the Prophet ﷺ said to an old woman: "No old woman will go to Heaven." "Why?", asked the woman. "What have they done?" She used to recite the Qur'an regularly. The Prophet ﷺ asked her if she had not read the verse in the Qur'an:

إِنَّآ أَنْشَأْنَا هُنَّ إِنْشَآءً فَجَعَلْنَا هُنَّ أَبْكَارًا (الواقعه ٥٦:٣٥-٣٦)

Lo! We have created them a (new) creation and made them virgin. (Meaning the Lord shall recreate the old women in Heaven and make them young maidens). (Al-Waqi'ah 56:35-36)

(Musnad Razeen)

Commentary: The two aforementioned narratives of Sayyidina Anas ﷺ offer an example of the refined sense of humour of the sacred Prophet ﷺ. In some other Traditions, however, jesting is forbidden. But as these Traditions show, and it is, also, supported by the practice of the sacred Prophet ﷺ we have just seen in the above reports, the commandment applies to jokes that have a malicious intent and are likely to be hurtful.

(١٥٥٠/١٨٥) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُمَارِ أَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِداً فَتُخْلِفَهُ (رواه الترمذى)

(1550/185) It is related by Abdullah ibn Abbas ﷺ that the Prophet ﷺ said: "Do not quarrel with your brother, nor joke with him, nor make a promise to him which you can not fulfil."

(Tirmizi)

Commentary: The context in which jesting has been forbidden in it clearly shows that it relates to jokes that may be a cause of pain or annoyance to others.

Laughter

To laugh or show pleasure or approval by smiling, also, is natural to man and there is no virtue in always being grave and solemn. It was customary with the Holy Prophet ﷺ to greet people with a smile, and it is easy to imagine how happy it would have made them.

(١٥٥١/١٨٦) عَنْ جَرِيْرٍ قَالَ مَا حَجَبَنِيْ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ وَلَا رَآنِي إِلَّا تَبَسَّمَ. (رواه البخارى و مسلم)

(1551/186) It is related by Jarir ibn Abdullah Bahili ﷺ "Ever since I embraced Islam, it never happened that the Prophet ﷺ refused me admission and he never saw me without smiling".

(Bukhari and Muslim)

(١٥٥٢/١٨٧) عَنْ عَبْدِاللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ مَارَأَيْتُ اَحَداً اَكْثَرَ تَبَسُّمًا مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . (رواه الترمذى)

(1552/187) It is related by Abdullah ibn Harith ﷺ, "I never saw anyone who smiled more than the Messenger of Allah ﷺ." (Tirmizi)

(١٥٥٣/ ١٨٨) عَنْ عَائِشَةَ قَالَت مَارَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعاً ضَاحِكاً حَتّٰى اَرٰى مِنْهُ لَهَوَاتِهِ اِنَّمَا كَانَ يَتَبَسَّمُ. (رواه البخارى)

(1553/188) Sayyidah Ayshah رضی الله عنها related, "I never saw the Prophet ﷺ bursting into laughter, revealing the inner part of his mouth, i.e., he never laughed loud and long so that one could see the inner part of his mouth. He only smiled." (Bukhari)

Commentary: In some Traditions, the Holy Prophet's act of showing pleasure has been described as mirth of *Dahak* (laughter), but it, simply, denotes what was so typical of him, i.e., a smile. Sometimes, however, when the Prophet ﷺ felt very happy, he would smile broadly which revealed a part of his inner mouth. It is, thus, stated in some reports that "the Prophet ﷺ laughed so much that the molar teeth could be seen."

(١٥٥٤/١٨٩) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَقُوْمُ مِنْ مُصَلَّاهُ الَّذِىْ يُصَلِّي فِيْهِ الصُّبحَ حَتّٰى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ نَامَ وَكَانُوْا يَتَحَدَّثُوْنَ فَيَاخُذُوْنَ فِيْ اَمْرِالْجَاهِلِيَّةِ فَيَضْحَكُوْنَ وَيَتَبَسَّمُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

(1554/189) Narrated Jabir ibn Samurah ﷺ, "The Messenger of Allah ﷺ would remain seated, till the rising of the sun, at the place where he had offered the *Fajr* prayers, and get up when the sun had risen. (During that time), the Companions, used to relate incidents of the age of perversion and laugh heartily, but he only smiled." (Muslim)

Commentary: It would be advisable, here, to refer to the two statements of celebrated Companions which have been reproduced in *Mishkaat* from *Sharh Sunnah*. They read:

(i) It is related by Qatadah (a Taba'ee) that once, someone

enquired from Sayyidina Abdullah ibn Umar ؓ whether the Prophet ﷺ (ever) enjoyed a joke with the Companions and laughed with them, upon which he replied:

نَعَمْ وَالْاِيْمَانُ فِيْ قُلُوْبِهِمْ اَعْظَمُ مِنَ الْجَبَلِ۔

"Yes of course. The venerable men laughed (on occasions of laughter), but, even then, Faith used to be greater in their hearts than the mountains. (Their laughter was not like the laughter of the heedless which deadened the heart)."

(ii) Bilal ibn Sa'd narrated:

اَدْرَكْتُهُمْ يَشْتَدُّوْنَ بَيْنَ الْاَغْرَاضِ وَيَضْحَكُ بَعْضُهُمْ اِلٰى بَعْضٍ فَاِذَا كَانَ اللَّيْلُ كَانُوْا رُهْبَانًا۔

"I have seen the Holy Companions. They used to run between fixed marks, (as the young do for fun or exercise), and, also, laugh. Then, as the night fell, they became ascetics."

Sneezing And Yawning

(١٥٥٥/١٩٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُ لِلّٰهِ وَلْيَقُلْ اَخُوْهُ اَوْ صَاحِبُهٗ يَرْحَمُكَ اللّٰهُ فَاِذَا قَالَ لَهٗ يَرْحَمُكَ اللّٰهُ فَلْيَقُلْ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ۔ (رواه البخاری)

(1555/190) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "When anyone of you sneezes, he should say: "*Al-hamd-u-lillaah*. (Praise be to Allah). And, his brother (or did the Prophet ﷺ say, 'his friend'?) who happens to be with him should say: "*Yar hamukallaah*. (Mercy of the Lord be upon you). In reply to it, the one who sneezes should say to him: "*Yahdeekumullaah wa yusleh baalakum*. (May Allah favour you with Guidance and set right your state)." (Bukhari)

Commentary: When a person sneezes, some vapours and fluids are expelled through the nose or the mouth which can, otherwise, be harmful. A sneeze, thus, is a blessing of Allah, normally and in state of good health. That is why, it is told in this Tradition that a person who sneezes should say, "*Al-hamd-u-Lillah*", and he who is present there, at that time, should say, "*Yar hamukallaah*", and, then, the one who sneezes should say, "*Yahdeekumullaah wa yusleh baalakum*."

Now, imagine how an ordinary act like sneezing has been made, through this advice, an occasion for Allah remembrance and a means of earning His good pleasure.

(١٥٥٦/١٩١) عَنْ اَبِیْ مُوْسٰی قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ اِذَا عَطَسَ اَحَدُکُمْ فَحَمِدَاللهَ فَشَمِّتُوْهُ وَاِن لَّمْ یَحْمِدِاللهِ فَلَا تُشَمِّتُوْهُ

(رواه مسلم)

(1556/191) It is related by Abu Moosa Ash'ari ﷺ that he heard the Prophet ﷺ say: "When anyone of you sneezes and says, '*Al-hamd-u-lillaah*', you should bless him by saying '*Yar hamukallaah*', and if he does not say *Al-hamd-u-lillaah*, you, too, should not say *Yar Hamkullaah*. (He loses the claim to your supplication by not saying *Al-hamd-u-lillaah*)." (Muslim)

(١٥٥٧/١٩٢) عَنْ اَنَسٍ قَالَ عَطَسَ رَجُلَانِ عِنْدَالنَّبِیِّ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ فَشَمَّتَ اَحَدَهُمَا وَلَمْ یُشَمِّتِ الْاٰخِرَ فَقَالَ الرَّجُلُ یَارَسُوْلَ اللهِ شَمَّتَّ هٰذَا وَلَمْ تُشَمِّتْنِیْ قَالَ اِنَّ هٰذَا حَمِدَاللهَ وَلَمْ تَحْمِدِاللهَ۔ (رواه البخار و مسلم)

(1557/192) Sayyidina Anas ﷺ narrated that once two persons who were sitting with the Prophet ﷺ sneezed upon which he blessed one of them by saying *Yar-hamukallaah*, and did not do so for the other. The other person, thereupon, said to him: "Messenger of Allah ﷺ! You blessed him by saying *Yar-hamukallaah*, but did not say so for me." The Prophet ﷺ replied: "He said *Al-hamd-u-lillaah*, while you did not.

(Bukhari and Muslim)

(١٥٥٨/١٩٣) عَنْ سَلْمَةَ بْنِ الْاَکْوَعِ اَنَّهٗ سَمِعَ النَّبِیَّ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ وَعَطَسَ رَجُلٌ عِنْدَهٗ فَقَالَ لَهٗ یَرْحَمُکَ اللهُ ثُمَّ عَطَسَ اُخْرٰی فَقَالَ الرَّجُلُ مَزْکُوْمٌ۔

(رواه مسلم)

وفی روایةٍ للترمذی اَنَّهٗ قَالَ فِی الثَّالِثَةِ اَنَّهٗ مَزْکُوْمٌ۔

(1558/193) Salmah ibnt al-Akuwa' رضی الله عنها related "(Once) as a person sitting with the Prophet ﷺ sneezed, he blessed him by saying, *Yar-hamukallaah*, but when he sneezed again, the Holy Prophet ﷺ remarked: 'He has cold'." (Muslim)

(In another report of the same incident, quoted in *Tirmizi* it is stated that the sacred Prophet ﷺ had made the remark when the person had sneezed for the third time).

Commentary: It shows that if a person sneezes repeatedly owing to cold it is not necessary to say *Yar-hamukallaah* every time. The following Tradition is more explicit.

(١٥٥٩/١٩٤) عَنْ عُبَيْدِ بْنِ رِفَاعَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ شَمِّتِ الْعَاطِسَ ثَلٰثًا فَمَازَادَ فَإِنْ شِئْتَ فَشَمِّتْهُ وَإِنْ شِئْتَ فَلَا. (رواه ابو داؤد والترمذى)

(1559/194) It is related by Ubaid ibn Rifa'ah ؓ that the Prophet ﷺ said "Say, *Yar-hamukallaah* thrice to the person who sneezes, and if he sneezes in excess of it, it is up to you to say it or not." (Tirmizi and Abu Dawood)

(١٥٦٠/١٩٥) عَنْ نَافِعٍ اَنَّ رَجُلًا عَطَسَ اِلٰى جَنْبِ ابْنِ عُمَرَ فَقَالَ اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ قَالَ ابْنُ عُمَرَ وَاَنَا اَقُوْلُ اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ وَلَيْسَ هٰكَذَا عَلَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَقُوْلَ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ. (رواه الترمذى)

(1560/195) Sayyidina Nafi' related that once a person who was sitting next to Abdullah ibn Umar ؓ sneezed, and, then, said: "*Al-hamd-u-lillaah was-salaam-u-'ala Rasoolillah.* (Praise be to Allah, and peace be with the Messenger of Allah)." Abdullah ibn Umar ؓ observed: "I, too, say, *Al-hamd-u-Lillaah was-salaam- u-'ala Rasoolillaah*, but it is not said like that at the time of sneezing. The Prophet ﷺ has taught us to say, *Al-hamd-u -lillaah 'ala kull-i-haal* (Praise be to Allah in all conditions), on such an occasion." (Tirmizi)

Commentary: It shows that the sacred Prophet ﷺ has taught both the phrases of *Al-hamd-u-lillaah* and *Al-hamd-u-lillah ala kull-i-haal* for utterance when we sneeze. We, further, learn from Abdullah ibn Umar's ؓ remark that no addtion should be made in the formula of supplication taught by Prophet ﷺ even though the addition may be correct from the point of view of meaning.

(١٥٦١/١٩٦) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَطَسَ

غَطّٰی وَجْهَهٗ بِيَدِهٖ اَوْثَوْبِهٖ وَ غَضَّ بِهَا صَوْتَهٗ. (رواه الترمذی و ابو داؤد)

(1561/196) It is related by Abu Hurayrah ﷺ "When the Prophet ﷺ sneezed, he used to cover his face with both hands or a cloth to suppress its sound." (Tirmizi and Abu Dawood)

Commentary: It tells that to cover the face with the hands or some cloth when one sneezes and keep the sound low, as far as possible, too, is among the proprities of sneezing.

(١٥٦٢/١٩٧) عَنْ اَبِیْ سَعِيْدِنِ الْخُدْرِیِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا تَثَاءَبَ اَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهٖ عَلٰى فِمِهٖ فَاِنَّ الشَّيْطَانَ يَدْخُلُ.

(رواہ مسلم)

(1562/197) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "When anyone of you yawns, he should cover the mouth with his hand as the Devil gets in (if the mouth remains open)". (Muslim)

Commentary: The mouth is stretched open while at the time of yawning, and an ugly sound is produced, and the face, too, gets contorted. In view of it, the Holy Prophet ﷺ has advised us to cover the mouth with the hand when we yawn.

As for Satan's getting in, the authorities have held that it might denote his actual entry, whose significance is not known to us, as well as that it gave him an opportunity to cause harm or annoyance.

Shah Waliullah رحمة الله عليه, moreover, has offered the explanation that when the mouth of a person is opened wide, at the time of yawning, the Devil causes something like a mosquito to fly to get into it and even inside the stomach[1]. But Allah knows best.

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[1]. Hujjat, Vol. II, P. 200

EATING AND DRINKING

The teachings of the Holy Prophet ﷺ concerning eating and drinking can be divided into two parts. One in which it is told about articles of food and drink as to which of them are allowed and which are forbidden, and the other that deals with the rules and proprities of eating and drinking with reference to good manners, and which, are also beneficial to health or belong to the category of Allah-remembrance or expression of gratitude to Him. and by means of which even acts like these that are purely physical in nature and in response to a biological urge get elevated to acts of worship and become a source of gaining Divine good pleasure.

About the sanctioning or forbidding of the articles of food and drink, the fundamental principle is what has been set forth in the Qur'an in these words:

يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ (الاعراف ۷:۱۵۷)

The Prophet (who can neither read nor write) will make lawful for them all good things and prohibit for them only the foul.
(Al A'raf, 7:157)

The Commandments regarding the lawful and prohibited articles of food and drink are, in fact, an elaboration of what has been stated briefly in this verse. The things the sacred Prophet ﷺ has forbidden, at the Command of Allah, certainly, are foul and harmful, one way or the other. In the same way, the things he has allowed are good and clean, agreeable to the taste and beneficial to health.

Among the articles of dirnk, wine has been explicitly forbidden in the Qur'an, and, as we shall see later, detailed instructions are given in the Traditions about it, while among the articles of food that are forbidden, these few things are specifically mentioned in it:

carrion, blood (that has poured out), swineflesh and the animal that has been immolated to the name of anyone apart from Allah.

All these were used as food among some sections or tribes of Arabs though the earlier canonic laws had declared them unlawful. Hence, it was thought necessary to reiterate it in the Qur'an.

The forbidding of carrion, evidently, is for the reason that the very idea of eating it is revolting to a right-minded person, and, besides, it is injurious to health for, according to experts, it becomes toxic owing to the dimunition of the natural heat of the body and absorption of blood into the system.

The same is the case with blood. No sane or civilised person will consider it fit to eat it, and, in the Islamic *Shari'ah*, it has been declared to be positively loathsome and filthy.

The swine is the cursed creature so much so that when the wrath of Allah fell on certain communities due to excessive wickedness and evil-doing, and He decided to deface them and alter their forms, He turned them into apes and swine.

فَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ (المائده ٥: ٦٠)

Allah hath turned some to apes and swine. (Al Ma'idah 5:60)

It shows that both these animals are extremely foul and detestable and a manifestation of the fury and indignation of the Lord, and, that is why, it is forbidden to partake of their flesh.

The Qur'an has not, specifically, mentioned the monkeys because their flesh, generally, is not eaten, but pork has been made an agreeable article of food by a number of communities, specially the Christians and, therefore, it has declared it forbidden to the Believers over and over again.

Moreover, as it is told in the Traditions, when Sayyidina Isa عليه السلام will appear on the earth in the Last Days, just before the Resurrection, he will, along with the destruction of the crucifix, also, order the extermination of pigs from the world, and it will, then, become manifest how the Christians had flouted his teachings and the teachings of all the Divine Messengers by making pork a favourite dish.

The reason for the prohibition of the flesh of the animal that has been dedicated to anyone aside that of Allah, or, in the words

of the Qur'an:

فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ (الانعام ٦:١٤٥)

Which hath been immolated (to the name of) any other than Allah, (Al An'am 6:145)

is that the uncleanlines of the polytheistic belief and the intention of the person who does so pollutes the animal as well, and hence, its flesh becomes unfit for human consumption.

In fine, these four things have, specifically, been forbidden by the Qur'an, and the other articles of food that have been declared unlawful by the Holy Prophet ﷺ mark, so to speak, the culmination of the same commandment.

Now, the Traditions.

Lawful And Unlawful Food

(١٥٦٣/ ١٩٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ اَهْلُ الْجَاهِلِيَّةِ يَاكُلُوْنَ اَشْيَاءَ وَيَتْرُكُوْنَ اَشْيَاءَ تَقَذُّرًا فَبَعَثَ اللّٰهُ نَبِيَّهُ وَاَنْزَلَ كِتَابَهُ وَاَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَا "قُلْ لَّآ اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهُ اِلَّا اَنْ يَّكُوْنَ مَيْتَةً" الاية. (رواه ابوداؤد)

(1563/198) It is related by Abdullah ibn Abbas ﷺ that the people of the age of ignorance i.e., the Arabs before the advent of Islam used to eat certain things, (owing to natural liking or inclination), and avoid eating certain things (because they instinctively felt an aversion for them. It went on like that) till the Lord raised up the Prophet ﷺ as His Messenger and revealed His Book and declared lawful the things that were lawful in the judgement of the Lord, and unlawful the things that were unlawful in the judgement of the Lord. Thus, the article of food or drink Allah and His Messenger have allowed is allowed, and the article they have prohibited is prohibited, and the article concerning which they have remained silent, i.e., have not told whether it is allowed or forbidden, is forgiven. (There is no penalty on making use of it)." After it, Abdullah ibn Abbas related the following verse of the Qur'an in support of his statement.

قُلْ لَّآ اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً" الأية
(الانعام ٦:١٤٥)

Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood pored forth, or swineflesh for that verily is foul or the abomination which was immolated to the name of other than Allah. But whosoever is compelled (thereto), neither craving nor transgressing, (for him) lo: Your Lord is Forgiving, Merciful."
(Al An'am 6:145) (Abu Dawood)

Commentary: It shows that the raising up of the sacred Prophet ﷺ and the revelation of the Qur'an, the criterion of the legality or otherwise of anything is Divine revelation and the Command of Allah and the Messenger, and the likng and inclination or dislike and aversion of anyone has nothing to do with it.

(١٥٦٤/١٩٩) عَنْ اِبْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِيْ نَابٍ مِّنَ السِّبَاعِ وَكُلِّ ذِيْ مِخْلَبٍ مِّنَ الطَّيْرِ. (رواه مسلم)

(1564/199) It is related by Abdullah ibn Abbas رضي الله عنه, "The Prophet ﷺ has prohibited (the eating of the flesh of) every beast with a canine tooth and every bird which seizes with its claws." (Muslim)

Commentary: It shows that the flesh of all the animals, like a lion, wolf, dog, or cat, which have a canine tooth, and all the birds, like a falcon, eagle, or kite, which hunt with their claws is forbidden to the Believers.

(١٥٦٥/٢٠٠) عَنْ اَبِيْ ثَعْلَبَةَ قَالَ حَرَّمَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لُحُوْمَ الْحُمُرِ الْاَهْلِيَّةِ. (رواه البخارى ومسلم)

(1565/200) It is related by Abu Tha'labah رضي الله عنه, "The Prophet ﷺ has prohibited the flesh of domesticated donkeys." (Bukhari)

Commentary: In some Traditions, mules are, also mentioned alongwith the donkeys. The Holy Prophet ﷺ has forbidden the flesh of both the animals to the Believers.

(١٥٦٦/٢٠١) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى يَوْمَ خَيْبَرَ

عَنْ لُحُوْمِ الحُمُرِ الاهْلِيَّةِ وَاذِنَ فِيْ لُحُوْمِ الْخَيْلِ. (رواه البخارى ومسلم)

(1566/201) Jabir ﷺ narrated that on the Day of the Victory of Khyber, the Prophet ﷺ prohibited the eating of the flesh of domesticated donkeys and allowed the flesh of the horses."

(Bukhari and Muslim)

Commentary: In view of it, many legist-doctors are in favour of the allowability of the flesh of the horses, but Imam Abu Hanifah is reported to have held it uneatable on the basis of the Tradition quoted in the *Sunan Abi Dawood* and *Sunan Nasai*, and on the authority of Khalid ibn Waleed which says:

اِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ لُحُوْمِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيْرِ.

"The Messenger of Allah ﷺ forbade the eating of the flesh of the donkeys, mules and horses."

Though the documentary evidence of its transmission is weak, the general practice of Imam Abu Hanifah is that when a doubt is created about the lawfulness or otherwise of a thing, on logical grounds, he prefers prohibitation out of prudence.

Perhaps it is because of it that the Imam has held the horse flesh uneatable. He has advanced some other reasons as well. In some books of the Hanafi school, however, it is stated that Imam Abu Hanifah had, ultimately, accepted the view of the other legist-doctors and agreed that the flesh of a horse was lawful food for Muslims.

(١٥٦٧/٢٠٢) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ الْهِرَّةِ وَ اَكْلِ ثَمَنِهَا (رواه ابو داؤد والترمذى)

(1567/202) It is related by Jabir ﷺ that "The Prophet ﷺ forbade the eating of cat, and, also, forbade the eating of its price."

(Tirmizi and Abu Dawood)

Commentary: It tells that the cat, too, is among the animals whose flesh is forbidden as an article of food. It could, of course, not be different for a cat, also, has canines. It, further, lays down that eating out of the money obtained by selling a cat, too, is disallowed. According to the authorities, this act of forbidding

denotes disgust and aversion.

(١٥٦٨/٢٠٣) عَنْ ابنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الْجَلَّالَةِ وَاَلْبَانِهَا. (رواه الترمذی)

(1568/203) Abdullah ibn Umar ﷺ related that the Messenger of Allah ﷺ disallowed the eating (of the flesh) of the animals that ate filth as well as the drinking of their milk." (Tirmizi)

Commentary: Sometimes, animals like a camel, cow or goat begin to eat filth till the stench is felt in the irmeat or milk. It is the flesh and milk of such animals which is forbidden in this narrative. If a hen has the same habit, the above commandment will apply to it as well. But if the animal is prevented from eating the filth for such a time that the stench is removed from its meat or milk, it will be permissible to partake of its flesh and milk.

(١٥٦٩/٢٠٤) عَنْ اَبِىْ وَاقِدٍ اللَّيْثِىْ قَالَ قَدِمَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يَجُبُّوْنَ اَسْنِمَةَ الْاِ بِلِ وَيَقْطَعُوْنَ اَلْيَاتَ الْغَنَمِ فَقَالَ مَا يُقْطَعُ مِنَ الْبَهِيْمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ لَا تُوْكَلُ. (رواه الترمذی و ابو داؤد)

(1569/204) Narrated Abu Waqid Laithy ﷺ, "When the Prophet ﷺ came to Madinah (on migrating from Makkah, a most cruel custom) prevailing there was that some people used to cut the hump of their living camel for eating, and, in the same way, they used to cut the tail of the sheep (with fat tail). The Prophet ﷺ observed that the flesh that was served and removed from a living animal was carrion. It was not permitted to eat it."
(Tirmizi and Abu Dawood)

(١٥٧٠/٢٠٥) عَنْ اِبْنِ عَبَّاسٍ وَاَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ شَرِيْطَةِ الشَّيْطَانِ زَادَ ابْنِ عِيْسٰى وَهِيَ الذَّبِيْحَةُ مِنهُ الْجِلْدُ وَلَا تُفْرِىَ الْاَوْدَاجُ ثُمَّ تُتْرَكُ حَتّٰى تَمُوْتَ. (رواه ابو داؤد)

(1570/205) It is related on the authority of Abdullah ibn Abbas and Abu Hurayrah ﷺ, that the Messenger of Allah ﷺ forbade the eating of *Sharita-Shaitan*." The narrator, Ibn 'Isa, added (by way of an explanation of *Sharita Shaitan*), "It denotes a slaughtered animal from whose body the skin is removed, and

the arteries of the thorat (from which the blood pours forth) are not cut, and it is left in the state till it dies." (Abu Dawood)

Commentary: Meaning this cruel act, too, is unlawful for it causes great pain and suffering to the animal unnecessarily and for a long time, and to eat the flesh of an animal slaughtered that way will be as wrong and unlawful as the eating of carion.

An animal that is killed like that has been described as *Sharita Shaitan* which means "wounded by the Devil", or that this method of slaughter has been taught by the Devil.

(١٥٧١/٢٠٦) عَنْ عَبْدِالرَّحْمٰنِ بْنِ شِبْلٍ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ نَهٰی عَنْ اَكْلِ لَحْمِ الضَّبِّ. (رواہ ابو داؤد)

(1571/206) It is related by Abdul Rahman ibn Shibl that the Prophet ﷺ has forbidden the eating of the flesh of the lizard[1]. (Abu Dawood)

Commentary: From it, we learn that lizards is not among the permitted animals. Its flesh is unfit for use, and Imam Abu Hanifah is of the same view. But from the Tradition to follow, it appears that its flesh can be eaten, on the basis of which some authorities have held it is lawful food.

(١٥٧٢/٢٠٧) عَنْ اِبْنِ عَبَّاسٍ اَنَّ خَالِدَبْنَ الْوَلِيْدِ اَخْبَرَهُ اَنَّهُ دَخَلَ مَعَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَلٰی مَیْمُوْنَةَ وَ هِیَ خَالَتُهُ وَخَالَةُ اِبْنِ عَبَّاسٍ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْمُوْذاً فَقَدَّمَتِ الضَّبُّ لِرَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَدَهُ عَنِ الضَّبِّ فَقَالَ خَالِدٌ اَحَرَامٌ الضَّبُّ یَارَسُوْلَ اللّٰهِ؟ قَالَ لَا وَلٰكِنْ لَمْ یَكُنْ بِاَرْضِ قَوْمِیْ فَاَجِدُنِیْ اَعَافُهُ قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَاَكَلْتُهُ وَرَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَنْظُرُ اِلَیَّ.

(رواہ البخاری ومسلم)

(1572/207) It is related by Abdullah ibn Abbas ؓ that Khalid ibn Walid had told him, "Once I went to Maimoona[2], in the company of the Prophet ﷺ." (The narrator tells that Maimoona

1. The word 'Lizard' is, also, used for *chipkali* which is, generally, found in homes, but here it denotes *goh* which though belonging to the same species, is of a much larger size and lives in trees.
2. Name of a wife of the Holy Prophet.

was the real maternal aunt of both, Khalid ibn Walid and Abdullah ibn Abbas. He goes on to relate "There I saw (that our aunt, Maimoona) has roasted a lizard for food. She placed it before the Prophet ﷺ, but he withdrew his hand (which showed that he did not want to eat it). Upon it, I (Khalid ibn Walid, who was, also, sharing in the meal), enquired: 'O Messenger of Allah ﷺ! Is is prohibited? 'No', replied the Prophet ﷺ. '(It is not prohibited), but since it is not found in our region (Makkah), I am not used to it. (I do not feel inclined to partake of it)." "(On hearing it)", Khalid ibn Walid said, "I pulled (the dish) towards myself and began to eat, and the Prophet ﷺ looked on, and did not forbid." (Bukhari and Muslim)

Commentary: This narrative is the main proof or basis the legist-doctors who favour the use of the flesh of the lizard as lawful food put forward in their support. There are, however, other reports, too, showing that it is permitted to partake of lizard's flesh. Imam Abu Hanifah, on the other hand, thinks that these Traditions, probably, belong to the time when the commandment prohibiting its use had not been revealed, and until the command forbidding a thing comes, it is supposed to be permitted.

Be that as it may , Imam Abu Hanifah holds that the Tradition preceding the one given above is now operative, (in point of time), and it abrogtes all the previous Traditions on the subject.

It may, further, be noted as we have remarked earlier that where there is a doubt about the lawfulness or otherwise of a thing, Imam Abu Hanifah prefers to adopt the latter course.

(١٥٧٣/٢٠٨) عَنْ مَيْمُوْنَةَ اَنَّ فَارَةً وَقَعَتْ فِيْ سَمْنٍ فَمَاتَتْ فَسُئِلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلْقُوْهَا وَمَاحَوْلَهَا وَكُلُوْهُ. (رواه البخاری)

(1573/208) The sacred wife of the Prophet ﷺ, Sayyidah Maimoona رضی اللہ عنہا narrated that once a rat fell into (the container) of ghee[1], and died. It was, thereupon, enquired from the Prophet ﷺ what was to be done about it, and he said: 'Throw out the rat and the ghee around it, and, then, eat of it that remains." (Bukhari)

Commentary: As the next Tradition tells, the command will apply

[1]. Clarified butter.

only when the ghee is solidified, but if it is in a liquid form, the whole of it will not be fit for use.

(١٥٧٤/٢٠٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَتِ الْفَارَةُ فِي السَّمْنِ فَاِنْ كَانَ جَامِدًا فَاَلْقُوْهَا وَمَا حَوْلَهَا وَاِنْ كَانَ مَائِعًا فَلَا تَقْرَبُوْهُ. (رواه احمد و ابو داؤد و رواه الدارمي عن ابن عباس)

(1574/209) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When a rat falls down in ghee, (and dies), then if the ghee is solidified, throw away the rat and the ghee surrounding it, and if it is in a liquid form, do not go near it, i.e., do not eat it (at all)." (Musnad Ahmad and Abu Dawood)

(The same Tradition has been quoted by *Daarami*, on the authority of Sayyidina Abdullah ibn Abbas ﷺ).

(١٥٧٥/٢١٠) عَنْ اَبِيْ قَتَادَةَ اِنَّهُ رَاَى حِمَارًا وَحْشِيًّا فَعَقَرُوْهُ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْئٌ؟ قَالَ مَعَنَا رِجْلُهُ فَاَخَذَهَا فَاَكَلَهَا. (رواه البخاری و مسلم)

(1575/210) Abu Qatadah ﷺ narrated that once, in a journey, he saw a wild ass, and (being a good hunter), he killed it. (Afterwards, when he met the Prophet ﷺ, he enquired whether it was allowed to eat its flesh or not). The Prophet ﷺ asked him if some of it meat was left with him. Abu Qatadah ﷺ replied that the lower end part of one of its legs was still with him, and he presented it to the Prophet ﷺ who accepted it and ate it." (Bukhari and Muslim)

Commentary: It shows that the flesh of a wild ass is lawful food and an animal killed in hunting is decreed as good and permitted.

(١٥٧٦/٢١١) عَنْ اَنَسٍ قَالَ اَنْفَجْنَا اَرْنَبًا بِمَرِّالظَّهْرَانِ فَاَخَذْتُهَا فَاَتَيْتُ بِهَا اَبَاطَلْحَةَ فَذَبَحَهَا وَبَعَثَ اِلَى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِوَرِكِهَا وَفَخِذَيْهَا فَقَبِلَهُ. (رواه البخاری ومسلم)

(1576/211) It is related by Anas ﷺ that once they chased and caught a hare in the forest of Mar-uz-Zahran, and he brought it to (his benefactor), Abu Talha ﷺ who slaughtered it and sent both of its hind-legs, (between the knee and the trunk), to the

Prophet ﷺ as a gift. The Prophet ﷺ accepted the gift.
(Bukhari and Muslim)

(١٥٧٧/٢١٢) عَنْ اَبِىْ مُوْسٰى قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاكُلُ لَحْمَ الدَّجَاجِ . (رواه البخارى ومسلم)

(1577/212) Abu Musa ؓ related "I have seen the Prophet ﷺ eating a chicken". (Bukhari and Muslim)

(١٥٧٨/٢١٣) عَنْ سَفِيْنَةَ قَالَ اَكَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَحْمَ الْحُبَارٰى. (رواه ابوداؤد)

(1578/213) Narrated Safina ؓ, (a manumitted slave of the Holy Prophet ﷺ), "I have eaten the flesh of the bird Hubara in the company of the Prophet ﷺ. (Abu Dawood)

Commentary: Hubara is a species of bustard. As already stated, all the birds are legitimate food which do not swoop down on their prey and catch it with their claws, and which are not filthy and noxious by nature.

(١٥٧٩/٢١٤) عَنْ اَبِىْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ' اَلْمَيْتَتَانِ الْحُوْتُ وَالْجَرَادُ وَالدَّمَانِ اَلْكَبِدُ وَالطِّحَالُ.
(رواه احمد و ابن ماجه والدارقطنى)

(1579/214) It is related by Abdullah ibn Umar ؓ that "Two dead things and two kinds of blood are sanctioned to us as lawful (food). The two dead things are fish and locusts, and the two kinds of blood are liver and spleen (which, in fact, are congealed blood)." (Musnad Ahmad, Ibn Majah and Daar Qutni)

Commentary: It shows that the fundamental rule concerning the animals whose flesh is sanctioned as lawful is that they are slaughtered according to the method prescribed by the *Shari'ah*, otherwise it is carrion, and, threfore, forbidden. But two things are exempted, the fish and the locusts, both of which can be eaten, though dead. Similarly, in spite of the fact that the liver and spleen are congealed blood and the blood is forbidden to the Believers as food, Allah has declared them lawful.

(١٥٨٠/٢١٥) عَنْ اِبْنِ اَبِیْ اَوْفٰی قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ کُنَّا نَاکُلُ مَعَہُ الْجَرَادَ۔ (رواہ البخاری ومسلم)

(1580/215) Narrated Abdullah ibn Abi Awfa ﷺ, "I have fought in seven wars, alongside of the Messenger of Allah ﷺ, and, in these wars, we have eaten locusts in his company."

(Bukhari and Muslim)

Commentary: It is quoted in *Sunah Abi Dawood*, on the authority of Salman Farsi ﷺ, that, once, the Prophet ﷺ was asked about locusts, upon which he replied: "There are many animals which I do not eat myself, but do not say that these are forbidden. (These animals are allowed and people can eat them)". It shows that the Holy Prophet ﷺ did not eat locusts himself, and, in the light of it, commentators have concluded as regards the aforementioned narrative of Abdullah ibn Awfa ﷺ, that during military expeditions, the Companions ate locusts in the presence of the sacred Prophet ﷺ and he did not check them.

(١٥٨١/٢١٦) عَنْ جَابِرٍ قَالَ غَزَوْتُ جَیْشَ الْخَبَطِ وَاُمِّرَ اَبُوْعُبَیْدَۃَ فَجِعْنَا جُوْعًا شَدِیْدًا فَاَلْقَی الْبَحْرُ حُوْتًا مَیِّتًا لَمْ نَرَمِثْلَہٗ یُقَالُ لَہُ الْعَنْبَرُ فَاَکَلْنَا مِنْہَا نِصْفَ شَھْرٍ فَاَخَذَ اَبُوْ عُبَیْدَۃَ عَظْمًا مِنْ عِظَامِہٖ فَمَرَّالرَّاکِبُ تَحْتَہٗ فَلَمَّا قَدِمْنَا ذَکَرْنَا لِنَبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم فَقَالَ کُلُوْا رِزْقًا اَخْرَجَہُ اللّٰہُ اِلَیْکُمْ وَاَطْعِمُوْنَا اِنْ کَانَ مَعَکُمْ قَالَ فَاَرْسَلْنَا اِلٰی رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مِنْہُ فَاَکَلَہٗ۔

(رواہ البخاری و مسلم)

(1581/216) It is related by Sayyidina Jabir ﷺ "I was taking part in Jihad of Jaishul Khabat, and Abu Ubaidah was the Commander of the (Muslim) army. During the war, we were faced with starvation (due to want of provisions, and it was at that time that the) sea threw up a dead fish. We had not seen such a (big) fish in our lives. It was called 'Amber'. We all, i.e., the entire army ate it for half-a-month. Afterwards, as Abu Ubaidah set upright one of its bones, (perhaps, a rib, it was so high that) a camel-rider could pass under it. On our return to Madinah, we related the incident to the Prophet ﷺ, (and wanted to know whether it was proper for us to have eaten the fish). He observed : 'It was a gift of Allah which He had thrown

up for you. If some of it is still left, give it to me to eat.' I, thereupon, sent a piece of it to him and he ate it."

(Bukhari and Muslim)

Commentary: The incident related above took place during a military expedition in the 6th century A.H. The Holy Prophet ﷺ had despatched an army of 300 under the command of Abu Ubaida and given him only a bag of dates as provision, which was all that could be arragned for at that time. It is reported in *Sunan Abi Dawood* etc., that Abu Ubaidah gave one date each from the bag to the crusaders every day and they subsisted merely on it. Some related that they used to put the date in their mouths and suck it slowly, like children, and, then, follow it up with water. It sufficed for the whole day. When the stock of the dates had been used up, they used to strike the trees for leaves and eat the leaves after wetting them with water, owing to which they developed ulcers in their mouths. In fact, it is because of it that the expedition is remembered as *Jaishul Khabat*, denoting striking of trees for leaves.

In another version of the same event, appearing in *Abu Dawood* etc., it is stated, again, on the authority of Abu Jabir ﷺ, "(As) we were travelling, (in those circumstances), along the sea-shore, something like a ridge came into our view. On coming close to it, we found that it was an animal similar to a fish which the sea had thrown up, and it was dead already. Abu Ubaida ﷺ had his doubts about its fitness for food, but on second thought, he felt that we had set out in the path of Allah, at the command of the Holy Prophet, and there was nothing with us to eat; so, the Lord had provided it for us as food. When Abu Ubaidah satisfied about it, he permitted the army to eat the fish."

According to the report quoted in *Sahih Bukhari* and *Sahih Muslim*, the whole army ate the fish for a fortnight while some other reports tell that it lasted for a month. The two statements, in our view, are not inconsistent with each other because the army had stayed in that area about half-a-month during which time the fish was eaten heartily, and, then, it had returned which nearly took another two weeks, and during the course of it, too, the fish was used, partly, for food. Thus, the versions in which it is mentioned

that the fish was eaten for a fortnight refer to the period of the army's stay in the region, during which it was eaten liberally by the whole army, and the versions in which it is told that the fish was eaten for a month includes the period of the return journey as well during which, also, the fish was eaten to some extent.

Lastly, it tells that when, on return to Madinah, the incident was reported to the sacred Prophet ﷺ, and, perhaps, the hesitation of Abu Ubaidah رضي الله عنه, too, was brought into his notice, he assured them that the fish was a special gift of the Lord which He had caused to be thrown up by the sea for the use of the crusaders, and such a thing ought to be eaten with gratitude. In order to set at rest the misgivings of the crusaders and by way of expressing thankfulness to Allah, the Holy Prophet ﷺ, also, asked for a piece of the fish and ate it before them.

It, further, shows that even such an enormous fish of the sea which must have looked strange is lawful food.

The above Tradition, moreover, tells that the fish was called 'Amber'. According to some authorities, the waxy substance, ambergeris, which is found floating in tropical seas and used in making perfumes is produced by it.

(١٥٨٢/٢١٧) عَنْ عَائِشَةَ قَالَتْ قَالُوا يَارَسُوْلَ اللّٰهِ إِنَّ هٰهُنَا اَقْوَامًا حَدِيْثٌ عَهْدِهِمْ بِشِرْكٍ يَاتُوْنَنَا بِلُحْمَانٍ لَانَدْرِىْ اَيَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا اَمْ لَا؟ قَالَ اُذْكُرُوْا اَنْتُمْ اِسْمَ اللّٰهِ وَكُلُوْا. (رواه البخارى)

(1582/217) It is related by Sayyidah Ayshah رضی اللہ عنہا that some persons said to the Prophet ﷺ: "There are people back home whose period of polytheism has just passed, i.e., they have embraced Islam only recently and their knowledge of the Islamic rules and Commandments is incomplete. They, (sometimes), bring meat for us, and we do not know whether they have taken the Name of Allah on slaughering the animals or not. (Should we, then, eat such a meat)?" "Take the Name of Allah and eat," the Messenger of Allah ﷺ replied. (Bukhari)

Commentary: The practical meaning of the above Tradition is that one should not be swayed by imaginary doubts and fears nor suspect others without sufficient proof. When people about whom

the enquiry was made had embraced Islam, it should be taken for granted that they would be slaughtering the animals in accordance with the method prescribed by the *Shari'ah*, and the meat sent by them should be eaten after saying *Bismillaah*[1].

It does not, of course, mean that the meat of an animal butchered without taking the Name of Allah and according to the Paganish method would become lawful on saying Bismillaah.

As the Qur'an say:

And eat not of that whereon Allah's name has not been mentioned, for lo! it is abomination. (Al Anam 6:22)	وَلَا تَأْكُلُوْا مِمَّالَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَإِنَّهٗ لَفِسْقٌ. (الانعام ٦:١٢١)

(١٥٨٣/٢١٨) عَنْ قَبِيْصَةَ بْنِ هُلْبٍ عَنْ اَبِيْهِ قَالَ سَاَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم عَنْ طَعَامِ النَّصَارىٰ فَقَالَ لَا يَتَخَلَّجَنَّ فِيْ صَدْرِكَ طَعَامٌ ضَارَعْتَ فِيْهِ النَّصْرَانِيَّةَ. (رواه الترمذی)

(1583/218) Qabeesah ibn Hulb related on the authority of his father, Hulf Ta'i, that, he enquired from the Messenger of Allah ﷺ about eating the food of Christians. (Whether it was allowed or not)? He replied: 'There ought to be no fear or hesitation in your mind with regard to it. (In this sort of narrow-mindedness and unreasonable extremism), you come close to the way of Christianity." (Tirmizi)

Commentary: Hulb Ta'i, originally, was a Christian. When he accepted Islam, he was not sure if he could dine with the Christians and eat of the animals slaughtered by them. Hence, he sought the advice of the Holy Prophet ﷺ who told him not to worry over it. In the Islamic Shari'ah, it was lawful to partake of the food of the Christians, including the meat of the animals slaughtered by them. It is laid down clearly in the Qur'an:

وَطَعَامُ الَّذِيْنَ اُوْتُوا الْكِتَابَ حِلٌّ لَّكُمْ (المائدة ٥:٥)

The food of those who have recieved the Scripture is lawful for you. (Al Ma'idah 5:5)

The Holy Prophet ﷺ, further, remarked that such intolerance in matters of food and drink was the characteristic of the Christian monks while the Islamic *Shari'ah* was liberal and broadminded.

1. Meaning 'In the Name of Allah'. It is, generally, pronounced by Muslims at the beginning of any action or work.

LIQUIDS FOR DRINKING

As stated already, the fundamental principle regarding the sanctioning or forbidding of articles of food and drink is what has been enunciated in the Qur'an in these words:

يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ (الاعراف ٧:١٥٧)

(The Prophet) will make lawful for them all good things and prohibit for them only the foul. (Al A'raf 7:517)

Thus, all the beverages that are clean, refreshing and wholesome, such as the milk of animals whose flesh as been declared fit for food, fruit juices and soft-drinks are allowed in Islam while those that are foul and injurious are forbidden. Moreover, just as among the eatables, the prohibition of some of the things that were forbidden in the earlier canonic laws, but some sections of the people still ate them, as for instance, carrion and pork has, also, been made known, specifically, in the Qur'an, among the beverages, too, the prohibitation of strong drinks has been stressed particularly in it, and the sacred Prophet ﷺ has taken special care to forbid it to the Muslims.

Prohibition of Strong Drink

For the prohibition of wine only this much is enough that, under its influence, a man, at least for some time, loses the faculties of reason and intellect which are most precious gift of the Almighty and comes down to the level of animals. Moreover, when a person is drunk, he, often, does most shameful and undesirable things and becomes a tool of the Devil. Intoxication, again, is sometimes, the cause of wide-ranging mischief and calamitie. That is why, it has been forbidden in all the canonic laws, and reformers and religious-minded men, in all ages have kept strictly away from it and striven for its eradication.

Before we proceed with the relevant Traditions, it will be advisable to note that at the time of the raising up of the Prophet Muhammad ﷺ, and, perhaps, long before it, wine was very popular among the Arabs, particualrly the Makkans. It was manufactured and imbibed almost in every home, and to drink it had, so to speak, become a mark of advancement in culture. The rich used to spend lavishly in the state of drunkeness from which the poor and needy people profited and it gave rise to the practice of looking down upon those who abstained from alcholic liquors as mean and miserly.

The same was the case with games of chance, some peculiar forms of which were current in Arabia. Generally, only the rich and open-handed people indulged in them and the winnings, often, went to the poor. Thus, gambling, too, was a dignified pastime of the well-to-do which went to the advantages of the needy sections. A distinct proof of it is available in the poetry and customs of the Age of Perversion.

It is, perhaps, this particular aspect of 'utility' that has been alluded to, also, in the verse of *Surah al-Baqara*, (II:219), which was the first to be revealed concerning wine and gambling. However, since drinking was very common among the Arabs in those days and they were greatly addicted to it and regarded it a virtue and a sign of social and clutural eminence, a toerant appraoch was made, in the beginnig, towards prohibition and it was enforced by degrees, but when the ground had been prepared to the extent that it could be expected from the people to respond, unreservedly, to the command and give up the habit altogether, such a firm and uncompromising attitude was taken that even the use of vessels associated with it was forbidden. Other extremely stringent commandments followed that were aimed, basically, at creating a climate of aversion, among the Believers, against intoxicants, and when the object was gained, the more severe laws were withdrawn.

(١٠٨٤/٢١٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ حُرِّمَتِ الْخَمْرُ ثَلٰثَ مَرَّاتٍ قَدِمَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يَشْرِبُوْنَهَا وَيَاكُلُوْنَ الْمَيْسِرَ فَسَاَلُوْهُ عَنْهُمَا

فَنَزَلَ يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ الآية" فَقَالَ النَّاسُ مَاحُرِّمَ عَلَيْنَا وَكَانُوْا يَشْرَبُوْنَ حَتّٰى اِذَا كَانَ يَوْمٌ صَلّٰى رَجُلٌ مِنَ الْمُهَاجِرِيْنَ بِاَصْحَابِهٖ وَخَلَطَ فِيْ قِرَاَتِهٖ فَنَزَلَتْ آيَةٌ اَغْلَظُ مِنْهَا "يٰاَيُّهَاالَّذِيْنَ اٰمَنُوْا لَاتَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكَارٰى. الاية" وَكَانُوْا يَشْرَبُوْنَ حَتّٰى نَزَلَتْ اَغْلَظُ مِنْهَا." يٰاَيُّهَاالَّذِيْنَ اٰمَنُوْا اِنَّمَا الْخَمْرُوَالْمَيْسِرُ. الاية." قَالُوْا اِنْتَهَيْنَا رَبَّنَا فَقَالُوْا يَارَسُوْلَ اللهِ نَاسٌ قُتِلُوْا فِيْ سَبِيْلِ اللهِ اَوْمَاتُوْا عَلٰى فُرُشِهِمْ كَانُوْا يَشْرَبُوْنَ الْخَمْرَ وَ يَاْكُلُوْنَ الْمَيْسِرَ وَقَدْ جَعَلَهُ اللهُ رِجْسًا مِنْ عَمَلِ الشَّيْطَانِ فَنَزَلَ لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْا. الاية." (رواه احمد)

(1584/219) It is related by Abu Hurayrah ﷺ, "The forbidding of strong drink was enforce,d (gradually), in three steps, (the details of which are that) when the Prophet ﷺ came to Madinah, the people of Madinah, at that time, used to drink wine and eat the money acquired by gambling. Men, consequently, enquired from him about both the things, i.e., whether these were allowed or not. (The enquiry, perhaps, was made as right-minded persons felt that the two things did not accord with the spirit and general precepts of Islam). The following of *Surah Al-Baqarah* was, then, revealed:

They question thee, (O Muhammad), about strong wine and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. (Al Baqarah 2:219)	يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا (البقرة ٢:٢١٩)

"Some people, thereupon, said that, (in this verse), drinking and gambling had not been forbidden positively, and they went on drinking (wine, imagining that it was permitted), till, one day, it so happened that a person from among the Emigrants who was offering prayer (*salah*) with a few of his companions, (he was leading the service and was drunk), made some mistake in the recital of the Qur'an. Upon it, the second verse regarding the forbidding of alcoholic drinks was revealed which was more severe than the first:

O ye who believe! Draw not near unto prayer (salah) when ye are drunken, till ye are (in your senses) and know that which ye utter. (Al Nisaa 4:43)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ. (النساء ٤:٤٣)

"Some, however, (still felt that wine had not been wholly and strictly forbidden), and they continued to drink. (Of course, as some other Traidtions tell, they took care not to drink when the time for prayer was near). The following verses of *Surah Al-Maidah* were, then, revealed which were more strict and explicit than the two earlier ones:

O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may prosper. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His worship). Will ye then have done with them, i.e., strong wine and games of chance etc.
(Al Ma'idah 5:90-91)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ۝ (المائدة ٥:٩٠، ٩١)

"When these verses were revealed they said: 'Our Lord! We abstain, and now we have given them up altogether.' They, then, asked the Prophet ﷺ: 'What will be the sequel of those who have been martyred in the path of Allah or died in their beds (of illness) and they used to drink wine and eat of the earnings from gambling, and, now' the Lord has condemned both the things as foul and Satanic? (What is going is to be the fate of our brethren in the Hereafter who were guilty of both drinking and gambling and had died in that state)?' It was in reply to them that the following verse was revealed:

There shall be no sin (imputed) unto those who believe and do good works for what they may

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا

have eaten (in the past)." (Al Ma'idah 5:93)

إِذَا مَا اتَّقَوْا وَّآمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ الآية. (المائدة ٥:٩٣)

(Musnad Ahmad)

Commentary: Comments have, already, been offered on it, from place to place, in the course of the translation. What it tells, briefly, is that, in the beginning, a graduated attitude was adopted about forbidding of wine, and, finally, total abstinence was decreed by characterising intoxication as only an infamy of Satan's hadiwork in the verse of *Surah Al-Ma'idah.*

According to some reports this verse was revealed in 8 A.H.

(١٥٨٥/٢٢٠) عَنْ أَنَسٍ قَالَ كُنْتُ سَاقِي الْقَوْمِ فِيْ مَنْزِلِ أَبِيْ طَلْحَةَ فَنَزَلَ تَحْرِيْمُ الْخَمْرِ فَأَمَرَ مُنَادِيًا فَنَادىٰ فَقَالَ أَبُوْ طَلْحَةَ أُخْرُجْ فَانْظُرْ مَا هٰذَا الصَّوْتُ؟ قَالَ فَخَرَجْتُ فَقُلْتُ هٰذَا مُنَادٍ يُنَادِيْ أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ لِيْ اِذْهَبْ فَأَهْرِقْهَا قَالَ فَجَرَتْ فِيْ سِكَكِ الْمَدِيْنَةِ قَالَ وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيْخُ فَقَالَ بَعْضُ الْقَوْمِ قُتِلَ قَوْمٌ وَهِيَ فِيْ بُطُوْنِهِمْ قَالَ فَأَنْزَلَ اللّٰهُ لَيْسَ عَلَى الَّذِيْنَ أٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْا. (رواه البخاری ومسلم)

(1585/220) Sayyidina Anas ﷺ narrated: Some friends had collected at the house of (my benefactor), Abu Talha Ansari ﷺ and wine was flowing and I was acting as the cup-bearer that the commandment of prohibition i.e., the verse of *Surah Al-Ma'idah* was revealed to the Prophet ﷺ forbidding completely the use of strong drink and calling it only an infamy of Satan's handiwork. The Prophet ﷺ, at once, ordered a crier to proclaim it publicly in Madinah. The crier, thus, (went around) calling out the announcement upon which Abu Talha ﷺ told me to go out and see what it was about. I went out, and, (on return), informed that alcoholic drinks had been forbidden as beverages. Abu Talha ﷺ, then, told me to go and throw out all the wine that was in the house. (I did so, and wine was thrown out from other houses as well as a result of which) the streets of Madinah were overflowing with it. The wine being used that day was what is known as *Fazeekh.* Soon after, some persons were heard to say that many bondsmen of the Lord had been martyred in such a condition that wine was in their bellies.

(What will be their fate then)? Upon it, the following verse was sent down by Allah:

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا (المائده ٥:٩٣)

There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (or drunk) (in the past). (Al Ma'idah 5:93)

(Meaning those who had departed from the world before the commandment of total prohibition was revealed and led a life of faith and good-doing shall not be called to account for what they might have eaten or drunk ealier)." (Bukhari and Muslim)

Commentary: The liquor *Fazeekh* was brewed from halfripe dates which were cut into small pieces. The pieces were, then, soaked into water and allowed to remain like that for some time till they had fermented. In those days, it was considered a wine of an average standard and it was, also, easy to manufacture it.

(١٥٨٦/٢٢١) عَنْ اَبِیْ سَعِيْدِ نِ الْخُدْرِیْ قَالَ كَانَ عِنْدَنَا خَمْرٌ لِيَتِيْمٍ فَلَمَّا نَزَلَتِ الْمَائِدَةُ سَأَلْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْهُ وَقُلْتُ اِنَّهٗ لِيَتِيْمٍ فَقَالَ اَهْرِيْقُوْهُ. (رواه الترمذی)

(1586/221) It is related by Abu Saeed Khudri ﷺ "There was some wine in my house which was the property of an orphan. So, when the verse of *Surah Al-Ma'idah* (containing the commandment of total prohibition) was revealed, I asked the Prophet ﷺ what was to be done with it. I, also, explained to him that the wine was the property of an orphan. 'It should be thrown away and poured out,' the Prophet ﷺ replied." (Tirmizi)

Commentary: It shows that the Holy Prophet ﷺ did not even allow the wine to be sold to a non-Muslim or put to a gain or advantage in any other way.

In another Tradition, related by Sayyidina Anas ﷺ, it is stated that Abu Talha Ansari ﷺ had bought wine for some orphans who were under his charge and in their own account before total prohibition. He, too, sought the Prophet's advice about it, and the Prophet ﷺ said: "Pour out the wine and throw it away, and, also, break the barrels in which it is contained."

Warning of Punishment

(١٠٨٧/٢٢٢) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِىْ الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِى الْاٰخِرَةِ. (رواه مسلم)

(1587/222) It is related by Abdullah ibn Umar that the Messenger of Allah said: "Every intoxicating thing, i.e., every beverage that makes a person drunk is virtually identical to wine, and is forbidden, and whoever indulges in wine in this world and dies in the state of indulgence in it, and has not offered sincere repentance shall remain deprived of the pure wine of Paradise in the Hereafter." (Muslim)

(١٠٨٨/٢٢٣) عَنْ جابِرٍ اَنَّ رَجُلًا قَدِمَ مِنَ الْيَمَنِ فَسَالَ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ شَرَابٍ يَشْرَبُوْنَهُ بِاَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَوَ مُسْكِرٌ هُوَ؟ قَالَ نَعَمْ قَالَ كُلُّ مُسْكِرٍ حَرَامٌ...... اِنَّ عَلَى اللهِ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ اَنْ يَسْقِيَهُ مِنْ طِيْنَةِ الْخَبَالِ قَالُوْا يَارَسُوْلَ اللهِ وَمَا طِيْنَةُ الْخَبَالِ؟ قَالَ عَرَقُ اَهْلِ النَّارِ اَوْعُصَارَةُ اَهْلِ النَّارِ. (رواه مسلم)

(1588/223) Narrated Jabir "(Once), a person came from Yemen and asked the Messenger of Allah about a prticular kind of wine which was used in that region, and was called *Mirz* and brewed from Cheena[1]. The Prophet enquired if it was intoxicating, and, on being told that it was so, he said: 'Every intoxicating thing is forbidden. (And listen)! It is the promise of the Lord concerning everyone who indulges in alcoholic beverages — and He has made it ibnding upon Himself to fulfil the promise that He will make him drink *Tinatul Khabaal* in After-life. On being asked what *Tinatul Khabaal* was, he said it was the perspiration exuded through the skin of the dwellers of Hell (or the pus discharged through their bodies)." (The narrator was not sure which of the two things the sacred Prophet had said). (Muslim)

(١٠٨٩/٢٢٤) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ

1. A kind of corn.

تَعَالٰى بَعَثَنِىْ رَحْمَةً لِّلْعَالَمِيْنَ وَهُدىً لِّلْعَالَمِيْنَ وَاَمَرَنِىْ رَبِّىْ عَزَّوَجَلَّ بِمَحْقِ الْمَعَازِفِ وَالْمَزَامِيْرِ وَالْاَوْثَانِ وَالصَّلِيْبِ وَاَمْرِالْجَاهِلِيَّةِ وَحَلَفَ رَبِّىْ عَزَّوَجَلَّ بِعِزَّتِىْ لَايَشْرَبُ عِبدٌ مِنْ عَبِيْدِىْ جُرْعَةً مِنْ خَمْرٍ اِلَّا سَقَيْتُهُ مِنَ الصَّدِيْدِ مِثْلَهَا وَلَايَتْرُكُهَا مِنْ مَخَافَتِىْ اِلَّا سَقَيْتُهُ مِنْ حِيَاضِ الْقُدُسِ. (رواه احمد)

(1589/224) It is related by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: "Allah has sent me down as Mercy to the Worlds and a source of Guidance to all mankind, and the Lord, to Whom belong Might and Majesty, has commanded me to destroy the musical instruments, and to put an end to idolatry and worship of the Cross, and to do away with all the rites and practices of paganism. And my Lord, the Mighty and the Majestic, has vowed, by His Power and Glroy, that whoever of His bondsmen will take even a draught of wine, He will make him swallow an equal amount of pus in the Hereafter, and whoever of His bondsmen will give up drinking and abstain from it, out of His fear, He will give him to drink the pure wine of the heavenly ponds in the Hereafter." (Musnad Ahmad)

Commentary: It tells that to put an end to the worship of the idols and the Cross, and to all the rites and ceremonies of the age of perversion, as well as the musical instruments, were among the chief aims and objects of the raising up of the Holy Prophet ﷺ. The terms used for musical instruments, in the original, are *M'uazif* and *Mazamir*. The former are the instruments played with the hands like *dholak*[1], *tabla*[2], *sitar*[3], and *Sarangi*[4] while *Manzamir* stands for instruments that are played with the mouth, such as, *Shahnai*[5] and *Bansuri*[6].

As we learn from the above Tradition, all musical instruments are the means to sensuality, dissipation and self-indulgence, and to free the world from them was one of the special duties assigned to the Holy Prophet ﷺ. But how painful it is and to what great extent has the Devil triumphed that these instruments are freely in

1. A small drum; tomtom.
2. A small tambourine, a small shallow drum, played by striking with one's hand.
3. A kind of guitar with three strings.
4. A musical instrument like a fiddle.
5. A kind of musical pipe.
6. A flute made of bamboo wood.

evidence now even during the Urs[1] of Holy men!

Even a Small Quantity of Wine is Forbidden

(١٥٩٠/٢٢٥) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَسْكَرَ كَثِيْرُهُ فَقَلِيْلُهُ حَرَامٌ. (رواه ابو داؤد والترمذى و ابن ماجه)

(1590/225) It is related by Jabir ﷺ that the Prophet ﷺ said: "A small quantity of the liquor which produces intoxication when taken in a large quantity, too, is forbidden."

(Abu Dawood, Tirmizi and Ibn Majah)

(A Tradition conveying an almost indentical meaning is quoted in *Musnad Ahmad* and *Sunan Abi Dawood* etc. on the authority of Sayyidah Ayshah رضى الله عنها as well).

Wine Should Not be Used Even As Medicine

(١٥٩١/٢٢٦) عَنْ وَائِلِ الْحَضْرَمِيِّ اَنَّ طَارِقَ بْنَ سُوَيْدٍ سَأَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَمْرِ فَنَهَاهُ فَقَالَ اِنَّمَا اَصْنَعُهَا لِلدَّوَاءِ فَقَالَ اِنَّهُ لَيْسَ بِدَوَاءٍ وَلٰكِنَّهُ دَاءٌ. (رواه مسلم)

(1591/226) Narrated Wa'il ibn Hujr Hadrami ﷺ that once Tariq ibn Suwaid asked the Prophet ﷺ about wine and he told him to keep away from it. "But I take it as a mdeicine", said Tariq ibn Suwaid. "It is not medicine," the Prophet ﷺ replied. "It is a disease."

(Muslim)

Commentary: Some authorities are of the view that this narrative belonged to the time when the commandment completely forbidding intoxicating drinks was revealed, and, due to a special reason indicated in the Traditions given below, the Holy Prophet ﷺ had adopted a very rigid attitude in that regard and prohibited certain things to the Muslims which he was to allow later. On the basis of it, they have concluded that there is room for permitting a person who is critically ill and a competent and reliable physician is of the opinion that wine is essential for his treatment to take it in the perscribed quantity.

[1]. Death anniversary

Waging War Against A Community Which Insists on Drinking

(١٥٩٢/٢٢٧) عَنْ دَيْلَمِ الْحِمْيَرِيِّ قَالَ قُلْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَارَسُوْلَ اللّٰهِ اِنَّا بِاَرْضٍ بَارِدَةٍ وَنُعَالِجُ فِيْهَا عَمَلًا شَدِيْداً وَاِنَّانَتَّخِذُ شَرَابًا مِنْ هٰذَاالْقَمْحِ نَتَقَوّٰى بِهٖ عَلٰى اَعْمَالِنَا وَعَلٰى بَرْدِبِلَادِنَا' قَالَ هَلْ يُسْكِرُ؟ قُلْتُ نعم قَالَ فَاجْتَنِبُوْهُ قُلْتُ اِنَّ النَّاسَ غَيْرُ تَارِكِيْهِ قَالَ اِنْ لَّمْ يَتْرُكُوْهُ قَاتِلُوْهُمْ.

(رواه ابو داؤد)

(1592/227) It is related by Daylam Humayri ﷺ that (once) he said to the Prophet ﷺ: Messenger of Allah ﷺ! We live in a cold region and have to work very hard and we manufacture a wine from wheat and use it and it gives us the strength for the hard work we have to do, and, also, to withstand the rigours of the climate." "Is it intoxicating?" he enquired. "Yes, Messenger of Allah ﷺ." Daylam Humayri ﷺ replied. "It is intoxicating." The Holy Prophet ﷺ said: "Then abstain from it. Do not drink it, at all." "But the people are not going to give it up. (They are not likely to abstain on anyone's persuasion," submitted Daylam Humayri. "Wage war against them if they do not listen,"the Prophet ﷺ observed. (Abu Dawood)

Commentary: It tells that if because of local conditions, the Muslims of some place feel that they cannot live without drinking, even then it is not to be permitted to them.

Secondly, if the people of a region or locality insist, as a whole, on drinking and refuse to give up the habit, the Islamic State is free to use force against them.

We can imagine, from it, how sinful indulgence in alcoholic drinks is from the Islamic point of view.

Severe Denunciation

(١٥٩٣/٢٢٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُدْمِنُ الْخَمْرِ اِنْ مَاتَ لَقِيَ اللّٰهَ تَعَالٰى كَعَابِدِوَثَنٍ. (رواه احمد)

(1593/228) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "Whoever drinks habitually and dies in that state will be produced before the Lord, on the Day of Resurrection, as a polytheist and an idolater."(Musnad Ahmad)

(۱۵۹۴/۲۲۹) عَنْ اَنَسٍ قَالَ لَعَنَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ الْخَمْرِ عَشْرَةً عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَسَاقِيَهَا وَحَامِلَهَا وَالْمَحْمُوْلَةَ اِلَيْهِ وَبَائِعَهَا وَمُبْتَاعَهَا وَوَاهِبَهَا وَاٰكِلَ ثَمَنِهَا. (رواه الترمذى)

(1594/229) Narrated Anas ﷺ that (once) the Prophet ﷺ cursed ten persons in connection with wine: (1) he who distills wine even for someone else; (2) he who distills wine for himself; (3) he who dirnks wine; (4) he who serves wine; (5) he who carries wine (from one place to another); (6) he who receives or accepts wine (as something sent); (7) he who sells wine; (8) he who buys wine; (9) he who gives wine to another as a gift; and (10) he who eats of the money which comes to him from selling wine." (Tirmizi)

Commentary: To 'curse' means to pray that a person be consigned to eternal damnation. The above Tradition, thus, tells that the Holy Prophet ﷺ prayed that anyone who was connected, in any way, with the use, sale, manufacture or transport of intoxicating liquors remained denied of Divine mercy and benevolence.

(An identical Tradition is mentioned in *Musnad Ahmad* and *Sunan Abi Dawood*, on the authority of Abdullah ibn Abbas ﷺ).

An idea of the extreme repugnance the sayings of the Holy Prophet ﷺ had produced among the Companions against wine can be obtained from the incident that once when the vineyards of Sa'd ibn Abi Waqqas ﷺ had yielded a bumper crop, the person who looked after them wrote to him that as there had been a very large crop of grapes that year and it was feared that it would rot, could he have the juice of the grapes extracted and preserve it. Upon it, Sayyidina Sa'd ibn Waqqas ﷺ replied,

"When you recieve this letter, relinquish the job and sever all connection with my lands and orchards. By Allah, I cannot trust you with anything after it."

اِذَا جَآءَ كَ كِتَابِىْ فَاعْتَزِلْ ضَيْعَتِىْ فَوَاللهِ لَا اَ تَمنُكَ عَلٰى شَيْئٍ بَعْدَهٗ اَبَدًا

All Intoxicants Are Forbidden

(۱۵۹۵/۲۳۰) عَنْ اَبِىْ مُوْسٰى قَالَ بَعَثَنِىْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

وَمُعَاذاً إِلَى الْيَمَنِ فَقَالَ اُدْعُوْا النَّاسَ وَبَشِّرَا وَلَا تُنَفِّرَا وَيَسِّرَا وَلَا تُعَسِّرَا قَالَ فَقُلْتُ يَارَسُوْلَ اللهِ اَفْتِنَا فِيْ شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ الْبِتْعُ وَهُوَمِنَ الْعَسَلِ يُنْبَذُ حَتّٰى يَشْتَدَّ وَالْمِزْرُ وَهُوَ مِنَ الذُّرَّةِ وَالشَّعِيْرِ يُنْبَذُ حَتّٰى يَشْتَدَّ قَالَ وَكَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ اُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهٖ فَقَالَ اَنْهٰى عَنْ كُلِّ مُسْكِرٍ اَسْكَرَ عَنِ الصَّلٰوةِ. (رواه البخاری ومسلم واللفظ له)

(1595/230) Narrated Abu Musa Ash'ari ﷻ that "The Prophet ﷺ had sent me and Mu'ąz ibn Jabal ﷻ to Yemen (on a religious mission) and instructed us to invite the people of Faith and give them the tidings (of a happy sequel) and refrain from saying things that may be repellent to them, and, further, to create facilities for them instead of hardships.' Abu Musa ﷻ goes on to relate to us, saying that " I, then, requested the Prophet ﷺ to tell us what Shari'ah said about the two kinds of wine we used to manufacture in Yemen, (one was called *Bit'a* which was brewed from honey, — a fixed quantity of honey was mixed with water and left to ferment, and the other, *Mizr* which was brewed from *cheena* and barely, — the two corns were soaked in water and left in that state until fermentation was produced). The Prophet ﷺ whom the Lord had blessed with preciseness and comprehensiveness of speech i.e., he could express himself plainly and positively in a few words, (thereupon), observed: "I forbid everything which is intoxicating and makes a man heedless of prayer (salah)."

(Bukhari and Muslim)

Commentary: It establishes, as general rule, that all the articles of eating or drinking that are intoxicating and likely to make a person negligent of a fundamental duty like prayer are forbidden in Islam. It, also, includes cannabis and all the other herbs and plants that produce intoxication, and are, generally, used for that purpose.

A Prophecy Regarding Indulgence In Wine by Muslims

All this notwithstanding, it had been revealed to the Holy Prophet ﷺ that some sinful and unrighteous men among the Muslims will take to drink, but give it some other name, and, thus, try to decieve themselves as well as others. But the reality of a

thing does not change with the change of its name, nor do the commandments of the Shari'ah. Such people, in any case, will be guilty of transgression against the Holy law and the artifice of changing the name will only add to the gravity of the offence.

(١٥٩٦/٢٣١) عَنْ اَبِیْ مَالِكِ الْاَشْعَرِیْ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَشْرَبَنَّ نَاسٌ مِنْ اُمَّتِیْ الْخَمْرَ يُسَمُّوْنَهَا بِغَيْرِ اِسْمِهَا.
(رواه ابو داؤد و ابن ماجه)

(1596/231) Abu Maalik Ash'ari ﷺ related to us that he heard the Prophet ﷺ say: 'Some people among my followers will drink wine, and give it another name (by way of deception)."
(Abu Dawood and Ibn Majah)

Some Exceptional Rules And Commandments

As already stated, when complete prohibition had been proclaimed, after the revelation of *Surah Al-Ma'idah*, the sacred Prophet ﷺ issued some exceptionally severe orders which were mainly aimed at creating a climate of repugnance against the 'mother of evils' among the Believers so that they did not return to the old habit of drinking with the passage of time.

(١٥٩٧/٢٣٢) عَنْ اِبْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيْرِ وَاَمَرَ اَنْ يُّنْبَذَ فِیْ اَسْقِيَةِ الْاَدَمِ. (رواه مسلم)

(1597/232) It is related by Abdullah ibn Umar ﷺ that the Prophet ﷺ forbade the preparation of Nabeez[1] in an earthen pitcher or a vessel made of hollow guord or date-wood, and ordered that it should be prepared only in leather-bags."(Muslim)

Commentary: The beverage called *Nabeez* was popular among the Arabs, and, as we shall see later, the sacred Prophet ﷺ, too, drank it. The three kinds of vessels about which the Prophet has said that the beverage should not be prepared in them were, generally, used in making wine. When the verse absolutely forbidding the use of wine was revealed, the Prophet ﷺ forbade their employment for that purpose, probably, to guard against the possiblility of the

[1]. A beverage prepared by steeping grapes, dates or *Munaqqas* (a species of raisins) in water for such time that their flavour is drawn into the water, but it does not ferment.

revival of the craving for alcoholic liquors at the sight of the vessels. Later, as aversion to drinking was firmly entrenched in the hearts and no such danger remained, the Holy Prophet ﷺ allowed the use of these vessels.

(١٥٩٨/٢٣٣) عَنْ بُرَيْدَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَيْتُكُمْ عَنِ الظُّرُوْفِ فَاِنَّ ظَرْفًا لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ. وَفِيْ رِوَايَةٍ قَالَ نَهَيْتُكُمْ عَنِ الْاَشْرِبَةِ اِلَّا فِيْ ظُرُوْفِ الْاَدَمِ فَاشْرِبُوْا فِيْ كُلِّ وِعَاءٍ غَيْرَ اَنْ لَّا تَشْرَبُوْا مُسْكِرًا. (رواه مسلم)

(1598/233) It is related by Buraydah ؓ that the Messenger of Allah ﷺ said: "I had forbidden to you the use of certain vessels. (Now, I allow it) as nothing becomes allowed or forbidden merely because of vessels. You should, (of course), remember that every intoxicating thing is forbidden, (and keep strictly away from it)." (Muslim)

Commentary: It makes it clear that for the reason we have just indicated, the Holy Prophet ﷺ had, initially, taken some extreme steps towards prohibitation, but, later on, he had relaxed or withdrawn them.

(١٥٩٩/٢٣٤) عَنْ اَبِيْ قَتَادَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ خَلِيْطِ التَّمَرِ وَالْبُسْرِ وَعَنْ خَلِيْطِ الزَّبِيْبِ وَالتَّمَرِ وَعَنْ خَلِيْطِ الزَّهْوِ وَالرُّطَبِ وَقَالَ اِنْتَبِذُوْا كُلَّ وَاحِدَةٍ عَلٰحِدَةً. (رواه مسلم)

(1599/234) Abu Qatadah ؓ narrated that "The Messenger of Allah ﷺ forbade the mixing of dried ripe dates, with semi-ripe dates, and, in the same way, of dried grapes with dried ripe dates, and green dates with fresh, ripe dates (for the preparation of *Nabeez*), and said that Nabeez should be prepared from them separately." (Muslim)

Commentary: Commentators have explained that it was possible for fermentation to take place when the afore-mentioned fruits were soaked together in water, and, hence, the Holy Prophet ﷺ had forbidden it as a precautionary measure and ordered that *Nabeez* was to be prepared from them separately.

The Prophet ﷺ, perhaps, had given this order, too, during the

early phase of total prohibitation and it was withdrawn along with other extreme measures when the object of creating an instinctive dislike, in the *Ummah*, against strong drinks had been realised.

As we learn from the following narrative of Sayyidah Ayshah رضی اللہ عنہا, Nabeez was prepared for the Holy Prophet ﷺ himself by steeping dried grapes with dates, and he used to drink it.

Nabeez is A Pure And Lawful Beverage, And The Messenger of Allah ﷺ, Too, Used to Drink it

(١٦٠٠/٢٣٥) عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُنْبَذُ لَهٗ زَبِيْبٌ فَيُلْقٰى فِيْهِ تَمَرٌ اَوْتَمَرٌ فَيُلْقٰى فِيْهِ زَبِيْبٌ. (رواہ ابوداؤد)

(1600/235) Sayyidah Ayshah رضی اللہ عنہا narrated to us that "Nabeez was prepared from dried grapes for the Prophet ﷺ, and dates were, also, put in it, or it was prepared from dried dates, and grapes, too, were put in it." (Abu Dawood)

Commentary: It shows that *Nabeez* from mixed fruits like dates and grapes, too, is allowed, but care must be taken the fermentation is not produced and it does not become intoxicating.

In another Tradition related by Sayyidah Ayshah رضی اللہ عنہا it is stated "for the making *Nabeez* for Prophet ﷺ, I used to soak dates, etc. in water, in the evening, which he drank in the morning, and, in the same way, for the evening, we used to soak them in the morning."

(١٦٠١/٢٣٦) عَنْ اَنَسٍ قَالَ لَقَدْ سَقَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقَدْحِي هٰذَا الشَّرَابَ كُلَّهُ الْعَسَلَ وَالنَّبِيْذَ وَالْمَاءَ وَاللَّبَنَ. (رواہ مسلم)

(1601/236) Sayyidina Anas رضی اللہ عنہ related to us, (pointing at a cup), that in this cup of mine, I have given to the Prophet ﷺ all the things to drink that are to be drunk: honey, *Nabeez*, water and milk. (Muslim)

Commentary: From the narratives mentioned above, it is clear that the Prophet ﷺ used to take *Nabeez* which was specially prepared for him.

The Prophet ﷺ Liked A Cool And Sweek Drink

(١٦٠٢/٢٣٧) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ اَحَبُّ الشَّرابِ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحُلْوُ الْبَارِدُ. (رواه الترمذی)

(1602/237) Sayyidah Ayshah رضی الله عنها related to us, that among the liquids for drinking, the Messenger of Allah ﷺ liked what was cool and sweet. (Tirmizi)

Sweet Water For The Messenger of Allah ﷺ

(١٦٠٣/٢٣٨) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْتَعْذَبُ لَهُ الْمَاءُ مِنْ بُيُوْتِ السُّقْيَا. (قَالَ قُتَيْبَةُ عَيْنٌ بَيْنَهَا وَ بَيْنَ الْمَدِيْنَةِ يَوْمَانِ)

(رواه ابو داؤد)

(1603/238) It is related by Sayyidah Ayshah رضی الله عنها that sweet water was brought for the Messenger of Allah ﷺ from Buyut as-Suqyah. (Abu Dawood)

(It is stated by Qutaibah, the teacher of Abu Dawood, who is one of the narrators of this report, that Buyut as-Suqayh from where sweet water was brought for the Prophet ﷺ was situated at a distance of two days' journey from Madinah).

Commentary: As these Traditions show, it is not imcompatible with the spirit of Islamic asceticism to take cool and sweet drinks, and food that is agreeable to the taste. To arrange for such things for anyone, out of love and devotion which is wholly for the sake of Allah, is a commendable act, and pleasing to the Lord.

PROPRIETIES

Along with enjoining what is good and lawful, and prohibiting what is foul and forbidden in food and drink, at the command of Allah, the Holy Prophet ﷺ, also, has taught the proprieties of eating and drinking that are either the requirements of good manners and dignified behaviour or based upon sound medical considerations or appertain to thanksgiving and remembrance of the Lord, and lift an apparently worldly act, like it, to a means of gaining His countenance.

In the Traditions we are now going to take up, there is enough to show that the correct manners and proprieties of eating and drinking set forth in them are in the nature of what is termed in the *Shari'ah* as *Istihbab* or *Istihsan*, i.e., commendable, and not obligatory. Hence, no sin attaches if these are not followed.

Washing Hands Before And After A Meal

(١٦٠٤/٢٣٩) عَنْ سَلْمَانَ قَالَ قَرَأْتُ فِي التَّوْرَاةِ اَنَّ بَرَكَةَ الطَّعَامِ الْوَضُوْءُ بَعْدَهُ فَذَكَرْتُ ذَالِكَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَرَكَةُ الطَّعَامِ الْوَضُوْءُ قَبْلَهُ وَالْوَضُوْءُ بَعْدَهُ. (رواه الترمذی و ابوداؤد)

(1604/239) Salman Farsi ؓ narrated, "I had read in Torah that to wash the hands and mouth after a meal was a source of barkat[1]. (When) I mentioned it to the Messenger of Allah ﷺ, he remarked: 'To wash hands and mouth before and after a meal is a source of barkat. (Tirmizi and Abu Dawood)

Commentary: In the Qur'an it is stated that, through the last of His Messengers, the Prophet Muhammad ﷺ, Allah has brought to perfection the guidance that had been reaching mankind through the earlier Prophets:

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1. In the dictionaries, *barkat* is defined as 'abundance'; 'prosperity'; 'auspiciousness'; 'good fortune'; 'blesing'.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ (المائدة ٥:٣)

This day I have perfected your religion for you. (Al Ma'idah 5:4)

In the light of it, the above Tradition would denote that while in the Torah, only the washing of the hands and mouth after a meal had been taught and described as a source of *barkat*, through the sacred Prophet ﷺ it was advised to do so both before and after eating.

The word, *barkat* has a very wide range of meaning. As Shah Waliullah says in *Hujjatillahil Baligha*, what *barkat* in food and drink denotes, among other things, is that the purpose for which a meal is taken is gained fully, one eats with relish, a small quantity of food suffices and provides ample nourishment for the body, and instead of giving rise to sensuality or moral or spiritual lassitude, produces a feeling of gratitude and submission to the Almighty Creator and Sustainer. All these are manifestations of the state described in the above Tradition as *barkat*.

Again, in *Kanzul 'Ummal* and *M'ojam Ausat Tabarani* it is stated, on the authority of Sayyidina Abdullah ibn Abbas that the Prophet ﷺ said, "Washing hands and mouth before and after a meal keeps poverty away, and is the way of Divine Prophets.

It is, further, an elementary principle of hygiene that hands and mouth should be washed properly before commencing to eat and after the meal is over.[1]

In Sayyidina Salman Farsi's ؓ narrative and most of the other Traditions on the subject, the word *Wudhu* has been used, but it does not denote the ablution performed for offering prayer (Salah). Only the washing of hands and mouth is meant which has, also, been made plain in some Traditions.

(١٦٠٥/٢٤٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ وَفِىْ يَدِهٖ غَمَرٌ لَمْ يَغْسِلْهُ فَاَصَابَهٗ شَيْئٌ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهٗ.

(رواه الترمذی وابوداؤد ابن ماجه)

(1605/240) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever retires for the night in the condition

[1]. The commandment, evidently, will apply when the meal is taken with the hands and not with a spoon etc., and the hand does not touch it.

that the effect of the oily substance of food or its smell is present on his hands and some harm comes to him as a result of it, (as for instance, an insect or rodent bites him), he has only himself to blame." (Tirmizi, Abu Dawood and Ibn Majah)

Commentary: What it seeks to stress is that hands should be washed carefully after a meal, particularly, when it is greasy, so that its effects are not left behind. However, since this commandment belongs to the category of supererogation and the omission of it is not sinful, the Holy Prophet ﷺ himself did not always abide by it, as the following Tradition will show.

Wiping And Drying Hands

(١٦٠٦/٢٤١) عَنْ عَبْدِاللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ أُتِيَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِخُبْزٍ وَلَحْمٍ وَهُوَ فِيْ الْمَسْجِدِ فَاَكَلَ وَاَكَلْنَا مَعَهُ ثُمَّ قَامَ فَصَلّٰى وَصَلَّيْنَا مَعَهُ وَلَمْ نَزِدْ عَلٰى اَنْ مَسَحْنَا اَيْدِيْنَا بِالْحَصْبَاءِ. (رواه ابن ماجه)

(1606/241) Narrated Abdullah ibn Harith ؓ that (once) as the Prophet ﷺ was in the mosque, a person brought some meat and bread for him which he ate, and we, also, joined him in the meal. After it, he, and with him, we, too, stood up for prayer (salah), and, (at that time), we did nothing more than wiping our hands with the gravel (that was laid on the floor)." (Ibn Majah)

Commentary: The object of the narrator, Sayyidina Abdullah ibn Harith ؓ, in relating it, seemingly, is to indicate that, occasionally, it, also, happened that the Messenger of Allah ﷺ had a meal with his Companions, and, then, he only wiped and dried his hands instead of washing them. As commentators have remarked, the Holy Prophet ﷺ, probably, did so to show that it was not essential to wash the hands and the mouth after eating and even prayer could be offered without it. Sometimes, the Prophet ﷺ used to omit a better and preferable act so that people could see and learn, at first hand, how much allowance or latitude was granted to them in a particular matter. It was, in fact, necessary for him, as a teacher and preceptor, to set an example by his own conduct in all the spheres of life.

Apart from it, the circumstances in which the incident took place should, also, be borne in the mind. The time of prayer was

near and the companions had gathered in the mosque for the service that a person brought some bread and meat for the Messenger of Allah ﷺ. It was quite possible that some of the men who were present in the mosque were hungry and wanted to eat, and the Holy Prophet ﷺ thought it would be better if the meal was taken before the service, and he invited his Companions, also, to join. In those circumstances, it was out of the question for anyone to have a full meal and only a few morsels would have been taken as a blessing, and the hands, too, would, thus, not have become much dirty.

It should, also, be noted that there was no arrangement for water in the mosque and they would have had to go out, perhaps, to their homes, if they wanted to wash their hands. In our humble opinion, all these factors would have contributed to the decision to wipe hands in place of washing them.

The way in which the wiping and drying of hands with the gravel is mentioned in this Tradition shows that the Messenger of Allah ﷺ, too, had done the same at that time. From it, we can deduce that hands can be cleaned with a towel, paper or any other thing like it afer eating, and it, too, will be within the orbit of the *Sunnah*.

Remembering Allah and taking His Name Before Commencing to Eat

(١٦٠٧/٢٤٢) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اَكَلَ اَحَدُكُمْ فَلْيَذْكُرِاسْمَ اللهِ فَإِنْ نَسِيَ اَنْ يَّذْكُرَاللهَ فِيْ اَوَّلِهِ فَلْيَقُلْ بِسْمِ اللهِ اَوَّلَهُ وَاٰخِرَهُ. (رواه ابوداؤد والترمذی)

(1607/242) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "When anyone of you intends to eat, he should take the Name of Allah, i.e., ***Bismillah***, and in case he forgets to say ***Bismillah*** at the beginning, he should say Bismillah Awwaluhu wa Aakhirahu at the end."

(Abu Dawood and Tirmizi)

Commentary: To take the name of Allah is a source of blessing and auspeciousness, and as it is candidly stated in some Traditions, a special effect of it, also, is that the Devils keep away when it is

mentioned. Thus, the food over which Allah's name is taken will remain safe from their participation and mischief.

Another purpose of the teaching is that when food is laid before a bondsman, he should remember that it is the gift and favour of the Lord, and by His grace, is he able to eat and derive pleasure and nourishment from it. In this way, eating, which, to all appearance, is purely physical act and in response to an animal urge, becomes a lustrous and godly deed.

As it, sometimes, happens, a person forgets to say Bismillah before commeneing to eat. For him the Prophet's advice is that he should say *Bismillah Awwaluhu wa Aakhirahu* (I seek blessing from the name of Allah, both at the beginning and at the end) when he remembers.

(١٦٠٨/٢٤٣) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ اَنْ لَايُذْكَرَ اسْمُ اللهِ عَلَيْهِ. (رواه مسلم)

(1608/243) It is related by Huziafah ﷺ that the Messenger of Allah ﷺ said: "The Devil makes the meal legitimate for himself, i.e., the possibility and justification is created for the Devil to share the meal over which Allah's name has not been taken." (Muslim)

Commentary: The name of Allah, as one would say, serves as a whip, or, rather, a battle-axe for the Devil. When Allah's name will be taken over a meal and *Bismillah* is said before one begins to eat, Satan will not be ble to participate in it, while if it is not done and the name of Allah is not taken, there will be nothing to stop him though the diner may not see that the Devil is joining in the meal.

In another Tradition, quoted, again, in *Sahih Musim*, it is stated that when a person enters the house where he lives and spends the nights by taking the name of Allah, and, also, takes Allahs name when he begins to eat, the Devil says to his companions, "Let us go away from here. There is no room for us in this house, nor a share in the food." On the contrary, when a man does not take Allah's name on entering his house, and, also, fails to remember Him at the time of eating, the Devil says to his companions, "Come, this is the place for us to spend the night, and here is, also, food for us to eat."

It may, however, be noted that the existence of the Angels and the Devils, and their functions and attributes are among the things of the invisible world which we cannot know on our own. The same, indeed, is the case with the Being and Attributes of Allah. For a faithful Believer, the path of duty lies in placing his trust in the knowledge furnished by the sacred Prophet ﷺ concerning all transcedental truths.

Eating With The Right Hand

(١٦٠٩/٢٤٤) عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ قَالَ كُنْتُ غُلَامًا فِيْ حِجْرِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِيْ تَطِيْشُ فِيْ الصَّحْفَةِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَمِّ اللهَ وَكُلْ بِيَمِيْنِكَ وَكُلْ مِمَّا يَلِيْكَ. (رواه البخاری ومسلم)

(1609/244) Umar ibn Salmah ﷺ narrated that "(When), (in my childhood), I was in the care of the Messenger of Allah ﷺ, I used to eat from all parts of the dish. The Messenger of Allah ﷺ advised me to say *Bismillah* (before beginning to eat), and to eat with the right hand, and from (the part of the dish that was) in front of me." (Bukhari and Muslim)

Commentary: Sayyidina Abu Salmah ﷺ was the son of the Holy Prophet's aunt, i.e, his father's sister, and among the notable Companions of the earliest phase. Umm Salmah رضی اللہ عنہا was the name of his wife who was a devoted Muslim lady. The narrator of this Tradition, Umar ibn Abi Salmah ﷺ, was their child. When Abu Salmah died in the 3rd or 4th year of the Hijri calender, the Holy Prophet ﷺ married his widow, Umm Salmah رضی اللہ عنہا, to bring her relief and comfort, and, thus, Umar ibn Abi Salmah ﷺ who was, then, a child, came under his protection. He relates that, in those days, the Holy Prophet ﷺ used to have him eat with himself, and from the same dish and his hand wandered all over the plate during the meal. The Prophet ﷺ, upon it, told him to begin the meal with *Bismillah* and to eat with the right hand and from the part of the dish that was before him.

In some other Traditions, it is stated that if the meal consists of several dishes or several kinds of fruit, the hand may be stretched in different directions.

(١٦١٠/٢٤٥) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ اَحَدُكُمْ فَلْيَاكُلْ بِيَمِيْنِهٖ وَاِذَا شَرِبَ فَلْيَشْرِبْ بِيَمِيْنِهٖ. (رواه مسلم)

(1610/245) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "When anyone of you eats, he should eat with the right hand, and when anyone of you drinks, he should drink with the right hand." (Muslim)

Commentary: A man uses his hands for all sorts of things, both clean and unclean. His natural inclination for cleanliness demands that while one hand is used for acts like removing an impurity, other acts are performed with the other hand. It has, thus, been specified for the left hand that it should be employed for acts like purification after defacation or urination, and for the right hand that all good and clean acts like eating and drinking are performed with it.

The superiority of the right hand over the left, being taken for granted everywhere, the afore-mentioned advice will appear to be in the natural order of things.

(١٦١١/٢٤٦) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَايَاكُلَنَّ اَحَدُكُمْ بِشِمَالِهٖ وَلَا يَشْرَبَنَّ بِهَا فَاِنَّ الشَّيْطَانَ يَاكُلُ بِشِمَالِهٖ وَيَشْرَبُ بِهَا. (رواه مسلم)

(1611/246) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "No one of you should eat or drink with the left hand for (it is the way of the Devil); he eats and drinks with the left hand." (Muslim)

Taking off Shoes While Sitting Down to A Meal

(١٦١٢/٢٤٧) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ الطَّعَامُ فَاخْلَعُوْا نِعَالَكُمْ فَاِنَّهٗ اَرْوَحُ لِاَقْدَامِكُمْ. (رواه الدارمی)

(1612/247) It is related by Anas ibn Maalik ﷺ that the Prophet ﷺ said: "Take off your shoes when the meal is placed before you. It will be more comfortable for the feet." (Daarami)

Commentary: The idea behind this advice, as indicated in the above report, that it will give greater comfort to the feet if the

shoes are removed at the time of eating clearly suggests that it is based on kindliness and affection, and not that it is sinful to eat with the shoes on.

Food Should Not Be Taken Too Hot

(١٦١٣/٢٤٨) عَنْ اَسْمَاءَ بِنْتِ اَبِیْ بَكْرٍ اَنَّهَا كَانَتْ اِذَا اُتِيَتْ بِثَرِيْدٍ اَمَرَتْ بِهٖ فَغُطِّیَ حَتّٰى تَذْهَبَ فَوْرَةُ دُخَانِهٖ وَتَقُوْلُ اِنِّیْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هُوَ اَعْظَمُ لِلْبَرَكَةِ. (رواه الدارمی)

(1613/248) It is narrated concerning Sayyidah Asma ibnt Abu Bakr رضی اللہ عنہا that her practice was that when *Sareed* was prepared and brought to her, she had it kept covered until the intensity of its heat had subsided and it had ceased to give out vapours, and, in support of it, she used to say that she had heard the Messenger of Allah ﷺ say that there was *barakat* in eating like that, i.e., after allowing the food to cool down a little.

(Daarmi)

Commentary: A palatale dish made with meat and pieces of bread is called *Sareed*. It was more popular during the days of the Prophet ﷺ. Although *Sareed* is, specifically, mentioned in this Tradition, as it was eaten frequently, the advice applies to all cooked food that it should not be taken too hot.

As for *barakat*, we have seen, already, that, among other things, it signifies that the purpose for which a meal is taken is gained, in a greater degree, by eating that way.

Medically, too, it is advisable that a meal is not taken much above normal temperature.

Auspiciousness of Eating Together

(١٦١٤/٢٤٩) عَنْ وَحْشِيِّ بْنِ حَرْبٍ قَالَ اِنَّ اَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا يَارَسُوْلَ اللّٰهِ اِنَّانَا كُلُ وَلَا نَشْبَعُ قَالَ لَعَلَّكُمْ تَفْتَرِقُوْنَ؟ قَالُوا نَعَمْ قَالَ فَاجْتَمِعُوْا عَلٰى طَعَامِكُمْ وَاذْكُرُو اسْمَ اللّٰهِ يُبَارَكْ لَكُمْ فِيْهِ. (رواه ابوداؤد)

(1614/249) Narrated Wahshi ibn Harb[1] رضی اللہ عنہ that once some

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[1]. It is the same Wahshi ibn Harb who had killed Sayyidina Amir Hamza رضی اللہ عنہ, the uncle of the sacred Prophet ﷺ, in the Battle of Uhud. He embraced Islam later on in 8 A.H., at the time of the Victory (Continued on Next Page)

Companions said to the Prophet ﷺ "Our condition is that we eat, but do not feel satisfied (after a meal)." "Perhaps, you eat alone," said the Messenger of Allah ﷺ. "Yes," they replied. "We eat alone." The Prophet, thereupon, observed: "Sit down to the meal together, and take the name of Allah, i.e., say Bismillah before commencing to eat. There will, then, be greater barakat for you in the meal, (and it will be more satisfying)."

(Abu Dawood)

Commentary: Anyone can have the experinece of the *barakat* of eating jointly, spoken of in it, provided that those who dine are blessed with the virtue of unselfishness, which is expected of all faithful Believers, and everyone wants the others to have a better and larger share of the meal. Otherwise, they will have no claim to *barakat*, and it may, in fact, turn out to be the other way round.

(١٦١٥/٢٥٠) عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ — وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْاَرْبَعَةَ وَطَعَامُ الْاَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ (رواه مسلم)

(1615/250) It is related by Sayyidina Jabir ﷺ that he heard the Prophet ﷺ say: "A meal for one suffices two, and a meal for two suffices four, and, in the same way, a meal for four suffieces eight." (Muslim)

Commentary: A similar report is found in *Kanzul Ummal*. It has been reproduced from *M'ojim Kabir Tabarani*, and its narartor is Abdullah ibn Umar. At the end of it, it is added "you should, therefore, dine, not separately but together."

Eating From The Sides of Vessel

(١٦١٦/٢٥١) عَنْ اِبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ اُتِيَ بِقَصْعَةٍ

Continued ..... of Makkah. Since then it was his constant desire to do something which could make amends to any extent, for the grave wrong he had committed. When, after the death of the Holy Prophet ﷺ, Sayyidina Abu Bakr رضی الله عنه despatched the army, under the command of Khalid ibn Walid, to put down the mischief of the claimant to Messengership, Mussailima the Liar, he, too, joined it in the hope of killing the imposter with his own hands. Wahshi's ambition was fulfilled, and he used to say that he had killed Mussailima with tthe same spear with which he had killed Sayyidina Hamza رضی الله عنه.

مِنْ ثَرِيْدٍ فَقَالَ كُلُوْا مِنْ جَوَانِبِهَا وَلَا تَاكُلُوْا مِنْ وَسْطِهَا فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِيْ وَسْطِهَا۔ (رواه الترمذى وابن ماجه والدارمى)

(1616/251) Abdullah ibn Abbas ﷺ related to us, that once a *lagan* (meaning a long flat copper basin) full of sareed was brought to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ (had the others join him in the meal, and), said: "Eat from the sides of it, and do not put your hand in the middle for *barakat* descends on the middle." (Tirmizi)

(In the Tradition quoted in *Sunan Abi Dawood,* the following remark of the Messenger of Allah ﷺ is mentioned without reference to the incident related above:

إِذَا اَكَلَ اَحَدُكُمْ طَعَامًا فَلَا يَاكُلْ مِنْ اَعْلَى الصَّحْفَةِ وَلٰكِنْ يَاكُلْ مِنْ اَسْفَلِهَا فَإِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ اَعْلَاهَا۔

"When anyone of you eats, he should not do so from the upper, i.e., middle part of the dish, but from the lower parts, i.e., the sides of it because *barakat* comes down from the upper part (to the lower parts) of the dish).

Commentary: As already stated, *barakat*, in truth, is an order and Command of Allah, i.e, an invisible manifestation of His Will. The Prophet ﷺ used to perceive it, and he saw that *barakat* descended directly on the middle part of a dish, and, then, its effects spread to its sides and edges, and, therefore, advised the people to eat from the sides of a vessel, and not from the middle. The Divine rule concerning *barakat* in food is still unchanged, but is dependent on faith and worthiness.

Food Left Over In The Plate or On Fingers

(١٦١٧/٢٥٢) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِلَعْقِ الْاَصَابِعِ وَالصَّحْفَةِ وَقَالَ اِنَّكُمْ لَاتَدْرُوْنَ فِيْ اَيِّهِ الْبَرَكَةُ۔ (رواه مسلم)

(1617/252) Sayyidina Jabir ﷺ related, that the Messenger of Allah ﷺ advised (us) to lick the fingers (after eating a meal), and, also, to clean the vessel. He said: "You do not know in which part or particle of food the special effect of *barakat* lies." (Muslim)

Commentary: What it denotes is that food is a gift of the Lord and due regard should be paid to every particle of it. No one knows which part of it is specially endued with *barakat* or auspiciousness. What is left over in the plate or adheres to the fingers during eating should, also, be eaten, considering it to be a Divine blessing. It is symbolic of one's gratitude to the Almighty as well as neediness. As the Prophet Musa ﷺ had said:

رَبِّ اِنِّیْ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ (القصص ۲۸:۲۴)

My Lord! I am needy for whatever good Thou sendest down for me. (Al Qasas 28:24)

(۱٦۱۸/۲۵۳) عَنْ نُبَیْشَةَ عَنْ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ مَنْ اَکَلَ فِیْ قَصْعَةٍ فَلَحِسَھَا اِسْتَغْفَرَتْ لَہُ الْقَصْعَةُ. (رواہ احمد والترمذی والدارمی وابن ماجۃ)

(1618/253) It is related by Nubaishah ﷺ that the Messenger of Allah ﷺ said: "Whoever eats from a vessel and makes it wholly clean (so that nothing is left sticking to it), the vessel supplicates for forgiveness on his behalf."

(Musnad Ahmad, Tirmizi, Ibn Majah, and Daarami)

The Morsel That Drops From The Hands Should Also, Be Eaten

(۱٦۱۹/۲۵۴) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُوْلُ اِنَّ الشَّیْطَانَ یَحْضُرُ اَحَدَکُمْ عِنْدَ کُلِّ شَیْئٍ مِنْ شَانِہٖ حَتّٰی یَحْضُرُہٗ عِنْدَ طَعَامِہٖ فَاِذَا سَقَطَتْ مِنْ اَحَدِکُمُ اللُّقْمَةُ فَلْیُمِطْ مَاکَانَ بِھَا مِنْ اَذًی ثُمَّ لِیَاکُلْھَا وَلَا یَدَعْھَا لِلشَّیْطَانِ فَاِذَا فَرَغَ فَلْیَلْعَقْ اَصَابِعَہٗ فَاِنَّہٗ لَا یَدْرِیْ فِیْ اَیِّ طَعَامِہٖ یَکُوْنُ الْبَرَکَةُ.

(رواہ مسلم)

(1619/254) Jabir ﷺ related that the he heard the Prophet ﷺ say: "The Devil is alongside of you whatever you may be doing, even while you are eating. So, if a morsel drops down from the hand of anyone (at the time of eating), he should make it clean and eat it, and not leave it for the Devil. Moreover, when he finishes, he should lick the fingers for he does not know what particle of the food is endued with *barakat*." (Muslim)

Commentary: In its concluding part, it is stated that the fingers

should be cleaned after eating by passing the tongue over them which we have, already, explained. At the beginning, the above Tradition tells that if a morsel of food falls down from the hand of anyone, while eating, he should not leave it alone like a rich and conceited person, but as a needy and grateful bondsman, he should pick it up, clean it, and, then, eat it. We, further, learn from it that when a fallen morsel is discarded it goes to the share of the Devil.

Note: The Angels and the Devils are the Lord's creatures that are often with us though we do not see them. What the sacred Propet ﷺ has told about them is based upon the knowledge vouchsafed to him by Allah, and there can, certainly, be no doubt about its veracity and correctness. As the afore-mentioned narrative tells, the Holy Prophet ﷺ, sometimes, actually saw them as we do the physical objects around us. It would, therefore, be a folly to imagine about the report in which it is stated, for example, that the Devils are present at the time of eating, or they join in the meal over which the name of Allah has not been taken, or the morsel of food that drops from the hand during a meal goes to his share that these are mererly of an allegorical character.

Commenting on the above Tradition, in *Hujjat*, Shah Waliullah has narrated the following incident from his own experience. He says that once a friend, pupil or disciple who had come to visit him was eating at his house that a mosel of food dropped from his hand and rolled on the ground. He tried to pick it up, but the morsel moved away, and, as he followed it, it went farther, to the utter surprise of everyone. The person, at last, managed to catch hold of the morsel and eat it.

A few days later, a satanic jinn set himself over a man and began to speak through him. Among other things, he, also, mentioned the name of Shah Waliullah's friend and said that he had gone to him while he was taking food and wanted to eat it, but he did not give it to him. Upon it, he snatched a morsel from his hand and made it fall on the ground, but he, also, took it away from him.

Another incident Shah Waliullah has cited in the same context is that once while his family members were eating carrots, a carrot fell down, and one of them quickly picked it up and ate it. Soon afterwards, he was seized with a severe pain in the chest and the

abdomen, and, then, a devil or jinn possessed him and complained, through him, that the man had eaten his carrot.

After narrating these experiences, Shah Waliullah observed 'I have, also, heard numerous incidents of this kind and feel convinced that the Traditions (relating to the participation and other activities of the Devils in food and drink) do not belong to the realm of the figurative and the metaphysical, but what has been told in them is a fact and an actual event."

If a fly Drops In A Meal ....

(١٦٢٠/٢٥٥) عَنْ اَبِىْ هُرَيْرَة قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَ الذُّبَابُ فِىْ اِنَاءِ اَحَدِكُمْ فَامْقُلُوْهُ فَاِنَّ فِىْ اَحَدِ جَنَاحَيْهِ دَاءً وَفِى الْاٰخَرِ شِفَاءً فَاِنَّهُ يَتَّقِىْ بِجَنَاحِهِ الَّذِىْ فِيْهِ الدَّاءُ فَلْيَغْمِسْهُ كُلَّهُ. (رواه ابو داؤد)

(1620/255) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When a fly drops into the vessel from which you are eating or drinking, you should take it out after giving it dipped because out of its two wings, there is disease, i.e., disease-producing matter in one, and cure, i.e., healing substance in the other, and it shields itself with the wing that contains the disease-producing mater. [When it falls, it falls on the side of that wing and tries to protect the other]. Whoever of you is eating should, thus, take out the fly after dipping it (in the food)." (Abu Dawood)

Commentary: It is among the Traditions which, in the modern times, put the faith of many people to test though if one were to ponder a little over the laws and mysteries of nature, there would appear nothing in them that was not believeable.

Like many insects, the fly, too, possesses some poisonous substance which is injurious to health, and all living beings, in addition, have a natural self-protecting tendency to throw out towards the external organs the toxins that are produced within them. It is, therefore, quite conceviable that the inward mechanism of a fly tranfers the poisonous matter inside its body to the wing which is an external organ, and, out of the two wings, to the left which is weaker and less useful, as our left which is weaker and less useful, as our left arm is as compared to the right.

Again, in the event of danger, all animals, instinctively, try to protect the limb which is more vital to them. Hence, it is not strange if a fly, too, seeks to protect the wing which is comparatively free from poison and superior to the other one.

Those who have studied closely the operation of the Divine Will in the scheme of creation will, further, agree that where the essential elements of illness are found, the essential elements of cure, too, are generally, present. They, often, go together. It is, thus, quite natural that if there is a poisonious substance in one wing of a fly, its anti-dote is present in the other. The advice of the holy Prophet ﷺ, consequently, will appear to be in keeping with the Law of Nature.

Like many other Traditions, it, in fact, is related to hygiene, and. hence, one can say that it is not religiously ibnding to follow the guidance contained in it.

The above remarks have been adopted from Shah Waliullah's *Ḥujjatillahil Baligha.*

The Prophet's Attitude of Humbleness While Taking A Meal

(١٦٢١/٢٥٦) عَنْ اَبِىْ جُحَيْفَةَ قَالَ قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اٰكُلُ مُتَّكِئًا (رواه البخارى)

(1621/256) it is related by Abu Juhayfah ؓ that the Messenger of Allah ﷺ said: "I do not sit in a recumbent position or with my back resting on anything while taking my food." (Bukhari)

Commentary: To sit at a meal in a reclining position is a sign of vanity. The purpose of the above Tradition is that the holy Prophet ﷺ did not lean on a pillow etc., while having his meals. He was a bondsman of the Lord and ate like a bondsman.

A saying of the Prophet ﷺ related by Sayyidah Ayshah رضى الله عنها and quoted in *Kanzul 'Ummal* from *Musnad Abu Y'alaa* and *Ibn Sa'd*, reads:

"I eat like a slave and a bondsman, and sit like a slave and bondsman."

اٰكُلُ كَمَا يَاْكُلُ الْعَبْدُ وَاَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ.

Traditions of an identical nature have been related by some

other companions as well, and the substance of all these is that the Prophet ﷺ ate his meals like an humble slave, and not a concieted person, and taught others, too, to behave in that manner. Anyone who is not neglectful of the fact that food is a blessing of the Lord, who is present every where at once and knows all things, will, naturally, not sit or eat like a vain and swollen-headed person.

(١٦٢٢/٢٥٧) عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ مَا أَكَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى خِوَانٍ وَلَا فِيْ سُكُرَّجَةٍ وَلَا خبزله مَرَقق...... قيل لقتادة على مايأكلون قَالَ على السُّفر. (رواه البخارى)

(1622/257) Narrated Qatadah (a Taba'ee) on the authority of Sayyidina Anas ؓ, the attendant of the Prophet ﷺ, that "the Prophet ﷺ never took a meal at a *Khwan*[1], nor did he ever eat from a small cup or dish, nor was a *chappati*[2] cooked for him, at any time.' "On what did he (and his Companion), then, take their food?" Qatadah was asked. "On a sheet of cloth," he replied.
(Bukhari)

Commentary: In ancient Arabia, it was cosidered a mark of distinction to have one's food seated at a *khwan*, and to eat on the floor with a mat or sheet of cloth laid out on it was the way of the common people. Similarly, small cups and dishes were used by the rich. These things, in fact, had become common in Muslim homes, too, towards the end of the era of the holy Companions ؓ.

What it aims to tell, briefly, is that the holy Prophet ﷺ ate very simply and his meals were wholly in keeping with the attributes of austerity and humbleness that were so characteristic of him. He never dined at a *khwan* or from small bowls and dishes, nor were *chappatis* ever prepared, specially, for him.

In the Traditions discussed ealier, we have seen how ruggedly simple and austere was the life led by the holy Prophet ﷺ, in all its aspects.

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❶. Meaning a low wooden frame with a flat top on which meals are laid out.

❷. A thin cake of unleavened dough, regarded to be a delicacy among various kinds of bread.

Forbidding The Use of Gold or Silver Vessels

(١٦٢٣/٢٥٨) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْاَكْلِ وَالشُّرْبِ فِيْ اِنَاءِ الذَّهَبِ وَالْفِضَّةِ۔ (رواه النسائی)

(1623/258) Anas ﷺ related to us, that the Messenger of Allah ﷺ forbade taking food from vessels made of gold and silver. (Nasai)

Commentary: To eat from gold or silver vessels is to make an unnecessary display of one's wealth or rank, and, this is why, the Holy Prophet ﷺ has forbidden it to his followers.

In another Tradition, quoted in *Sahih Bukhari* and *Sahih Muslim*, it is told that "whoever eats from vessels of gold or silver, so to say, takes the fire of Hell into his stomach."

The Prophet ﷺ Never Found Fault With Food

(١٦٢٤/٢٥٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ مَا عَابَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ اِنِ اشْتَهَاهُ اَكَلَهٗ وَاِنْ كَرِهَهٗ تَرَكَهٗ۔ (رواه البخاری ومسلم)

(1624/259) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ never found fault with food. If he liked anything, he ate it, and if he did not, he left it. (Bukhari and Muslim)

The Prophet's Favourite Dishes

(١٦٢٥/٢٦٠) عَنْ اَنَسٍ اَنَّ خَيَّاطًا دَعَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَهٗ فَذَهَبْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَرَّبَ خُبْزَ شَعِيْرٍ وَمَرَقًا فِيْهِ دُبَّاءٌ وَقَدِيْدٌ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالِي الْقَصعَةِ فَلَمْ اَزَلْ اُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ۔ (رواه البخاری ومسلم)

(1625/260) Sayyidina Anas ﷺ relates that (once) a tailor invited the Prophet ﷺ to dine with him, I, also, went with him. The tailor offered barely-bread and broth containing pieces of gourd and dried meat. I noticed that the Prophet ﷺ was picking pieces of gourd from the bowl and eating them. From that day, I, too, began to eat gourd with relish. (Bukhari and Muslim)

(١٦٢٦/٢٦١) عَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ يَاكُلُ الرُّطَبَ بِالْقِثَّاءِ۔ (رواه البخاری ومسلم)

(1626/261) Narrated Abdullah ibn Jabar ﷺ. "I have seen the Messenger of Allah ﷺ eating ripe dates with cucumber."
(Bukhari and Muslim)

(١٦٢٧/٢٦٢) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاكُلُ الْبِطِّيخَ بِالرُّطَبِ وَيَقُوْلُ يُكَسِّرُ حَرُّ هٰذَا بِبَرْدِ هٰذَا وَبَرْدُ هٰذَا لِحَرِّ هٰذَا۔ (رواه ابوداؤد)

(1627/262) Sayyidah Ayshah رضی الله عنها relates that the Prophet ﷺ used to eat melons with ripe dates. he said that the coldness of the melons removed the effects of the heat of the dates, and the heat of the dates removed the effects of the coldness of the melons.
(Abu Dawood)

(١٦٢٨/٢٦٣) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ اَحَبُّ الطَّعامِ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الثَّرِيْدُ مِنَ الْخُبْزِ وَالثَّرِيْدُ مِنَ الْحَيْسِ۔ (رواه ابو داؤد)

(1628/263) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ was found of eating *Sareed* (made with bread and broth of mutton), and *Sareed* of *Malidah*[1] (made with bread, dates and ghee)."
(Abu Dawood)

(١٦٢٩/٢٦٤) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الحَلْوَاءَ وَالْعَسَلَ۔ (رواه البخاری)

(1629/264) It is related by Sayyidah Ayshah ﷺ that the Messenger of Allah ﷺ liked (to eat) sweets, (specially), honey."
(Bukhari)

Praising The Lord And Expressing Gratitude To Him After A Meal

(١٦٣٠/٢٦٥) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى لَيَرْضٰى عَنِ الْعَبْدِ اَن يَّاكُلَ الْاَكْلَةَ فَيَحْمِدُهٗ عَلَيْهَا اَوْيَشْرَبَ الشَّرْبَةَ فَيَحْمِدُهٗ عَلَيْهَا۔ (رواه مسلم)

(1630/265) It is related by Sayyidina Anas ﷺ that the Prophet ﷺ said: "Allah is greatly pleased with the act of the bondsman who, when he eats anything, praises and gives thanks

[1]. Sweetmeat prepared with flour, ghee, sugar etc.

to Him, and when he drinks anything, praises and give thanks to Him." (Muslim)

(١٦٣١/٢٦٦) عَنْ اَبِی سَعِیْدِ الخدری قَالَ کَانَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِذَا فَرَغَ مِنْ طَعَامِہٖ قَالَ اَلْحَمْدُلِلّٰہِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِیْنَ. (رواہ الترمذی و ابو داؤد)

(1631/266) It is related by Saeed Khudri ﷺ that at the end of meal, the Messenger of Allah ﷺ used to make this supplication praise and thanks giving to the Lord:

اَلْحَمْدُلِلّٰہِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِیْنَ

Praise be to Allah who fed us, and gave us drink, and raised us up as Muslims." (Tirmizi and Abu Dawood)

Forbidding Drinking in One Breath

(١٦٣٢/٢٦٧) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لَاتَشْرَبُوْا وَاحِدًا کَشُرْبِ الْبَعِیْرِ وَلٰکِنِ اشْرَبُوْا مَثْنٰی وَثُلٰثَ وَسَمُّوْ اِذَا اَنْتُمْ شَرِبْتُمْ وَاحْمِدُوْ اِذَا اَنْتُمْ رَفَعْتُمْ. (رواہ الترمذی)

(1632/67) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "Do not drink in one breath like a camel, but in two or three breaths, and say *Bismillah* when you begin to drink, and praise the Lord, and give thanks to Him when you finish and remove the vessel from the mouth."(Tirmizi)

(١٦٣٣/٢٦٨) عَنْ اَنَسٍ قَالَ کَانَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہِ عَلَیْہِ وَسَلَّمَ یَتَنَفَّسُ فِی الشَّرَابِ ثَلٰثًا. (رواہ البخاری ومسلم)

وزاد مسلم یَقُوْلُ اِنَّہٗ اَرْوٰی وَ اَبْرَاُ وَاَمْرَاُ.

(1633/268) Sayyidina Anas ﷺ related "The Messenger of Allah ﷺ used to take three breaths when he drank." (Bukhari)
(In another version of this Tradition, quoted in *Sahih Muslim*, It is added that the Prophet ﷺ said that "to drink in this way is more satisfying, healthful and pleasing to the stomach)."

Commentary: Apparently, to drink in two or three gulps is based on medical grounds, and it is not sinful to drink in one gulp.

Forbidding Breathing Into The Vessel From Which One is Drinking

(١٦٣٤/٢٦٩) عَنْ اِبْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُتَنَفَّسَ فِيْ الْاِنَاءِ اَوْيُنْفَخَ فِيْهِ. (رواه ابو داؤد و ابن ماجه)

(1634/269) Abdullah ibn Abbas ﷺ related "the Messenger of Allah ﷺ forbade breathing or blowing air from the mouth into the drinking vessel." (Abu Dawood and Ibn Majah)

Commentary: Some people have the habit of breathing into the vessel from which they are drinking. It has been forbidden in this Tradition, as well as the blowing of air from the mouth. It is not only indecent, but, also, injurious to health.

Forbidding Drinking in The Standing Posture

(١٦٣٥/٢٧٠) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ نَهٰى اَنْ يَّشْرَبَ الرَّجُلُ قَائِمًا. (رواه مسلم)

(1635/270) Sayyidina Anas ﷺ related to us, saying that Messenger of Allah ﷺ forbade drinking in the standing position." (Muslim)

Commentary: In some other Tradiitons, too, it is forbidden to drink in the standing position, but Abdullah ibn Umar, Abdullah ibn 'Amr and few other Companions ﷺ have stated that they had seen the holy Prophet ﷺ drink while standing. Taking into account the various reports in this connection, it appears that to drink in the standing position was undesirable, and the general practice of the sacred Prophet ﷺ was that he sat down when he drank. But, sometimes, he had, also, taken a drink in the standing position which could be due to some special reason or that he wanted to show, by his own example, that it, too, was allowed.

As we have seen earlier, the holy Prophet ﷺ, occasionally, acted contrary to what was preferable in order to demonstrate that it, too, was permitted, and since it was done for the purpose of instruction, it was the better and more proper thing for him to do at that time.

DRESS

Foremost, the teachings of the Holy Prophet with regard to clothes are derived from the following verse of *Surah Al-A'raf.*

يٰبَنِیْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِیْ سَوْاٰتِكُمْ وَرِيْشًا ط وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ط (الاعراف ۷:۲۶)

O Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you, but the raiment of righteousness, that is best. (Al A'raf 7:26)

Two particular advantages of dress are mentioned in the above verse.

One, it conceals the "shame", i.e., the parts of the body that should not be seen by others; and,

Two, it is an adornment, i.e., gives a proper and seemly appearance to man and he does not have to move about naked like the animals.

At the end, it is told that the dress which, in truth, is good, in the judgement of the Lord, is the one that conforms to the principles of piety and restraint from evil and does not go beyond the limits set by Divine Commandments. All the clothes fulfilling this basic condition are befitting and suitable and their use with gratitude is a means to the atainment of Divine good pleasure.

As we consider the sayings of the Holy Prophet ﷺ and his regular practice, we feel that the underlying principle of his advice and instruction regarding dress is that it should serve the purpose of hiding nakedness and make a person look good and respectable. It must neither be so short or indecent as to fail in the primary object of covering nakedness nor so dirty, odd and inelegent that instead of being an adornment, one appeared clumsy, uncouth and repulsive in it. At the same time, clothes should not be unnecessarily expensive or intended to impress others with one's

wealth or importance which was inconsistent with the spirit of humility, and unworthy of a true bondsman of the Lord. Men, thus, are not permitted to wear silk. Like ornaments of gold and silver, silken clothes, too, are meant, exclusively for women. Again, men should not cultivate a resemblance with women by putting on their apparel, nor women do an injustice to their feminity by dressing themselves like men.

The sacred Prophet ﷺ, further, has advised that those on whom there is the favour of the Lord should live and clothe themselves in a way that may be reflective of it. It, too, is a form of thanksgiving. But they must not be vain and wasteful, and avoid extravagance and ostentation that can be hurtful to the less fortunate brethren. They should regard their clothes a blessing of Allah and wear them with a feeling of gratitude. The use of every dress will, then, become an act of worship.

Clothes Are A Blessing of The Lord

(١٦٣٦/٢٧١) عَنْ اَبِیْ مَطَرٍ اَنَّ عَلِیًّا اِشْتَرٰی ثَوْبًا بِثَلٰثَةِ دَرَاهِمَ فَلَمَّا لَبِسَهٗ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ رَزَقَنِیْ مِنَ الرِّیَاشِ مَا اَتَجَمَّلُ بِهٖ فِی النَّاسِ اُوَارِیْ بِهٖ عَوْرَتِیْ ثُمَّ قَالَ هٰکَذَا سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ. (رواه احمد)

(1636/271) It is related by Abu Matar (a Taba'ee), Sayyidina Ali ؓ purchased a dress for three dirhams, and when he wore it, he said:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ رَزَقَنِیْ مِنَ الرِّیَاشِ مَا اَتَجَمَّلُ بِهٖ فِی النَّاسِ اُوَارِیْ بِهٖ عَوْرَتِیْ

'Praise be to Allah who bestowed this raiment upon me, and by which I adorn myself among the people, and conceal my nakedness.' He then remarked 'I have heard the Messenger of Allah ﷺ praise the Lord and give thanks to Him in this way and in these words (when he put on a dress)." (Musnad Ahmad)

Commentary: An almost similar report has been quoted in *Tirmizi*, on the authority of Sayyidina Umar ؓ, and it is from these and many other narratives that we learn that clothes are a special blessing of the Lord for which we ought to be grateful to Him, and, also, that their main purpose is the hiding of nakedness, and adornment.

Forbidding A Dress That Does Not Cover The Body Properly or is Unfit In Any Other Way

(١٦٣٧/٢٧٢) عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَاكُلَ الرَّجُلُ بِشِمَالِهٖ اَوْ اَنْ يَمْشِيَ فِيْ نَعْلٍ وَاحِدَةٍ وَاَنْ يَشْتَمِلَ الصَّمَّاءَ اَوْيَحْتَبِيَ فِيْ ثَوْبٍ وَّاحِدٍ كَاشِفًا عَنْ فَرْجِهٖ. (رواه مسلم)

(1637/272) It is related by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ forbade that a man eat with the left hand or walk with the shoe only on one foot; and he, also, forbade that a man wrap himself up in a mantle which enfolded him on all sides or sat on his haunces with the knees erect and covered with a sheet in a way that left the satr[1] bare." (Muslim)

Commentary: Various styles in dress were in vogue among the Arabs in olden days. One of them, for instance, was that a sheet was wrapped around the body in such a manner that the whole body was shut in, from all sides, so much so that even the hands could not be taken out. It was called *Ishtimal Samma'a*, and has been forbidden in this Tradition because it was a shapeless and ungainly method of clothing oneself and made a man a prisoner of his dress. Another way was that a man sat on his rump, with the knees upright, and covered his waist and calves with a sheet. It was called *Ihtiba'a*, and was forbidden as it did not cover the *satr* properly and the lower parts of the body remained exposed. Similarly, to wear the shoe on one foot and leave the other bare has been forbidden owing to its patent absurdity and awkwardness. It would, of course, be different if there was a valid reason for it, such as, a wound or injury in the other foot.

Forbidding An Excessively Thin Dress To Women

(١٦٣٨/٢٧٣) عَنْ عَائِشَةَ اَنَّ اَسْمَاءَ بِنْتَ اَبِيْ بَكْرٍ دَخَلَتْ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رِقَاقٌ فَاَعْرَضَ عَنْهَا وَقَالَ يَا اَسْمَاءُ اِنَّ الْمَرْاَةَ اِذَا بَلَغَتِ الْمَحِيْضَ لَنْ يَصْلُحَ اَنْ يُرٰى مِنْهَا اِلَّا هٰذَا وَ هٰذَا وَاَشَارَا اِلٰى

[1]. Literally, 'nakedness'. In men, it signifies the parts of the body from the navel to the calves, and, in women, the whole of the body excluding face, hands and feet.

وَجْهِهِ وَكَفَّيْهِ. (رواه ابو داؤد)

(1638/273) Sayyidah Ayshah رضی الله عنها narrated "Once my sister, (Asma), went to the Messenger of Allah ﷺ wearing a thin dress upon which he turned his face away from her, and, said: "O Asma! When a woman attains puberty, it is not proper for any part of her body to be visible except the face and hands." (Abu Dawood)

Commentary: It shows that ladies are not allowed to wear a dress through which the body can be seen. The face and the hands can, indeed, be left uncovered.

It needs be remembered that, in this Tradition, the commandment of *satr* for women has been set forth. The commandment regarding *hijab* is different which lays down that women should not go out unnecessarily, and when they may have to do so, they should wear a veil or cloak. The commands of satr and hijab are two separate commands and the spheres of their operation, too, are different though some persons are prone to confuse them with one another.

The incident in it had, perhaps, taken place before the commandment concerning *hijab* was revealed because, after it, Sayyidah Asma رضی الله عنها could not have appeared before the holy Prophet ﷺ in that manner.

Imam Maalik has quoted, in *Muwatta*, another incident related, also, by Sayyidah Ayshah رضی الله عنها. It is stated that once her niece, Hafsa, the daughter of Abdul Rahman ibn Abu Bakr, came to her wearing a very thin covering for her head. Sayyidah Ayshah رضی الله عنها took it off, and tore it, and gave her another sheet of a thicker fibre to use. This act of Ayshah رضی الله عنها, evidently, was the result of the education she had recieved at the hands of the Holy Prophet ﷺ.

A Thin Dress, Also, is Permitted To Women With Certain Conditions

(١٦٣٩/٢٧٤) عَنْ دِحْيَةَ بْنِ خَلِيْفَةَ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقَبَاطِيَّ فَاَعْطَانِيْ مِنْهَا قُبْطِيَّةً فَقَالَ اِصْدَعْهَا صَدْعَيْنِ فَاقْطَعْ اَحَدَهُمَا قَمِيْصًا وَّاَعْطِ الْاٰخَرَ اِمْرَاَتَكَ تَخْتَمِرْبِهِ فَلَمَّا اَدْبَرَ قَالَ وَاْمُرْ اِمْرَاَتَكَ اَنْ تَجْعَلَ تَحْتَهُ

ثَوْبًا لَا يَصِفُهَا. (رواه ابو داؤد)

(1639/274) Narrated Dihyah ibn Khalifah ﷺ that (once) as some *Qubti* sheets came to the Prophet ﷺ (as a gift), he gave one to me, saying: "Divide it into two parts. Use one part for making a *kurta*[1] for yourself, and give the other to your wife to use as head covering." Then, as I was about to leave, he added: 'Tell your wife to apply another piece of cloth under it (to serve as a lining) so that her hair and body are not visible (to others)."

(Abu Dawood)

Commentary: In those days, white sheets made from a fine fibre used to be brought from Egypt. These were called *Qubuati*[2]. A few of these sheets were, once, sent by someone to the holy Prophet ﷺ as a present. He gave one of them to Dihyah Kalbi, telling him to divide it into two parts, and use one part to make a shirt for himself and give the other to his wife to wear as a head covering. But since it was very thin, the sacred Prophet ﷺ advised Dihyah Kalbi to tell her to cover its inside surface with another cloth to make sure that her body or hair were not seen by others.

It shows that dresses made of a thin fabric were permitted to women provided that these were worn with a lining and did not remain trasparent.

Ostentation in Dress

(١٦٤٠/٢٧٥) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا اَلْبَسَهُ اللهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيٰمَةِ.

(رواه احمد و ابو داؤد و ابن ماجه)

(1640/275) It is related by Abdullah ibn Abbas ﷺ that the Prophet ﷺ said: "Whoever will wear a dress of display or fame in the world, Allah will make him wear the dress of ignominy in the Hereafter. (Abu Dawood, Musnad Ahmad and Ibn Majah)

Commentary: It denotes an apparel that may be worn to make an impression on others by exhibiting one's wealth or superiority. It, naturally, applies, also, to people who wear headgears or robes are peculiar to theologians or spiritual mentors and try to show themselves off as men of piety and learning. It all, in the final

1. Meaning a shirt
2. Plural of *Qubti*

analysis, depends on the intention, and if a person attires himself with the object of making a display of his wealth or importance, it will be sinful and the above Tradition will be applicable to him, while if the same garment is used by him without such an aim or purpose, it will not only be unlawful, but, also, a means of earning the countenance of the Lord, in certain situations.

Besides, as we do not know what lies in the hearts, it will be wrong for us to criticise anyone on the assumption that his clothes are intended for ostentatious display.

What is more important, however, is that we keep an eye on our own intention and on the clothing we use, and, this, indeed, is the main object of warning contained in the above narrative.

Vanity

The proud and the arrogant among the Arabs, in the days of the holy Prophet ﷺ, had a way of being wasteful in dress, and it was considered a mark of distinction and nobility. If they put a Tahbund, they kept it so long that it rubbed against the ground as they walked, and a similar tendency was evident in other clothes too, like a shirt or tiara. It fed their vanity and made them look big and important. The sacred Prophet ﷺ has condemned it strongly and given a severe warning to those who do so.

(١٦٤١/٢٧٦) عَنْ اِبْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ. (رواه البخارى ومسلم)

(1641/276) It is related by Abdullah ibn Umar ؓ that the Prophet ﷺ said: "Whoever will keep his dress unduly long owing to pride or vainglory, Allah will not even look towards him on the Day of Last Judgement." (Bukhari and Muslim)

(١٦٤٢/٢٧٧) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِزْرَةُ الْمُؤْمِنِ اِلٰى اَنْصَافِ سَاقَيْهِ لَاجُنَاحَ عَلَيْهِ فِيْمَا بَيْنَهُ وَ بَيْنَ الْكَعْبَيْنِ وَمَا اَسْفَلَ مِنْ ذَالِكَ فَفِى النَّارِ، قَالَ ذَالِكَ ثَلٰثَ مَرَّاتٍ وَلَا يَنْظُرُ اللّٰهُ يَوْمَ الْقِيٰمَةِ اِلٰى مَنْ جَرَّ اِزَارَهُ بَطَرًا. (رواه ابو داؤد و ابن ماجه)

(1642/277) Abu Saeed Khudri ؓ related that he heard the

Messenger of Allah ﷺ say: "The (best) way for a faithful Believer to wear the lower dress is that it extennds up to the middle of the calves, and it, also, is not sinful if it extends up to the ankles, but in case it is lower (than that) then he is in Hell i.e., he is going to end up there in the Hereafter." The narrator tells that the Prophet ﷺ said it thrice, and, then, remarked: "Allah will not even look at him, (on the Day of Resurrection) who will walk dragging his trousers along the ground on account of conceit." (Abu Dawood)

Commentary: In the two aforementioned Traditions a dreadful admonition has been administered to those who show undue pride through their clothes. On the Day of Final Requital, when everyone will be pathetically aspiring for a benevolent glance from the All-Merciful, and in dire need of it, the Lord will not even care to look at such men.

Abu Saeed Khudri's report, further, tells that the right thing for a truthful Believer is that his lower garment does not reach below the middle of the calves, and it is, also, permissible if it goes down up to the ankles. It must anyhow, not be lower which is a grave sin and the chastisement of Hell await the erring bondsman who behaves like that. The warning, nevertheless, will hold good only when it is done out of haughtiness and vainglory as the next Tradition candidly shows.

(١٦٤٣/٢٧٨) عَنْ اِبْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَہٗ خُیَلَاءَ لَمْ یَنْظُرِ اللّٰہُ یَوْمَ الْقِیٰمَۃِ فَقَالَ اَبُوْ بَکْرٍ یَارَسُوْلَ اللّٰہِ اِزَارِیْ یَسْتَرْخِیْ اِلَّا اَنْ اَتَعَاھَدَہٗ فَقَالَ لَہٗ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّکَ لَسْتَ مِمَّنْ یَفْعَلُہٗ خُیَلَاءَ. (رواہ البخاری)

(1643/278) It is related by Abdullah ibn Umar رضی اللہ عنہ that the Prophet ﷺ said: "Whoever will lower his garment much because of vanity, Allah will not look at him on the Day of Rekconing." The narrator adds that, on hearing it, Abu Bakr رضی اللہ عنہ said: "O Messenger of Allah ﷺ! My lower garment hangs down if I am not careful [about it]." "You are not of those who do so out of self-conceit," observed the Prophet ﷺ. (Bukhari)

Commentary: It, disticntly, shows that there is no sin if the

tahbund or *paijama*[1] of anyone reaches below the ankles without his knowing it. The authorities have held that it is forbidden to keep one's lower garment or trousers lower than the ankles due to pride, while if it is done simply out of fashion or habit, it is undesirable, and if it is unitentional then no blame attaches to the wearer and he will not be called to account for it on the Last Day.

Forbidding Gold And Silk to Men

(١٦٤٤/٢٧٩) عَنْ اَبِىْ مُوْسَى الْاَشْعَرِىِّ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُحِلَّ الذَّهَبُ وَالْحَرِيْرُ لِلْاِنَاثِ مِنْ اُمَّتِىْ وحُرِّمَ عَلٰى ذُكُوْرِهَا.

(رواه الترمذى والنسائى)

(1644/279) It is related by Abu Musa Ash'ari ﷺ that the Prophet ﷺ said: "Gold and clothes of silk are allowed to the women of the community of my followers, and forbidden to men." (Tirmizi)

Commentary: As we learn from other Traditions, it is the clothes that are made from silk, or in which this fibre is predominant that are forbidden to men, otherwise they are allowed to wear dresses made from all other fabrics including the garment which, without being silken is embroided with silk or has a silken border.

Forbidding Bright Red Colour to Men

(١٦٤٥/٢٨٠) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ اَحْمَرَانِ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ. (رواه الترمذى وابو داؤد)

(1645/280) Narrated Abdullah ibn 'Amr ibn al-'Aas ﷺ that (once) the Prophet ﷺ was sitting that a man happened to pass by who was wearing both the clothes of a bright red colour. He made the salutation to the Prophet ﷺ but he did not return the greetings." (Tirmizi and Abu Dawood)

Commentary: Commentators have explained that the clothes of the person concerned were of a bright red colour which were not proper for men to wear, and the Holy Prophet ﷺ did not acknowledge his greeting to express his displeasure. It is on this ground that some authorities have held that it is prohibited for men

[1]. Trouser or long drawers.

to wear clothes of a bright red colour while others are of the view that it is undesirable.

Anyway, the disinclination of the sacred Prophet ﷺ to acknowledge the salutation is enough to show how greatly displeased he felt on seeing such a dress.

Men Should Not Dress Like Women, Nor Women Like Men

(١٦٤٦/٢٨١) عَنْ اِبْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

(رواه البخاری)

(1646/281) Narrated Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ cursed men who effect a likeness with women (in dress, manners. deportment etc.,). and women who effect a likeness with men. (Bukhari)

Commentary: In it, dress has not been mentioned specifically, and likeness, as a whole, has been condemned. The most obvious form of it, however, is that men dressed themselves up as women, and women as men, and, thus, made a mockery of their sex.

In the next Tradition, clothing has been specified by name.

(١٦٤٧/٢٨٢) عَنْ اَبِىْ هُرَيْرَة قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْاَةِ وَالْمَرْاَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ. (رواه ابو داؤد)

(1647/282) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ cursed men who wore the clothes of women, and women who wore the clothes of men." (Abu Dawood)

White Clothes Are Preferable For Men

(١٦٤٨/٢٨٣) عَنْ سَمُرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِلْبَسُوْا الثِّيَابَ الْبِيْضَ فَاِنَّهَا اَطْهَرُ وَاَطْيَبُ وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ.

(رواه احمد والترمذی والنسائی وابن ماجه)

(1648/283) It is related by Samurah ﷺ that the Prophet ﷺ said: "Wear white clothes: these are neat, clean and good; and clothe your dead with a white sheet (for burial)."

(Tirmizi, Nasai, Musnad Ahmad Ibn Majah)

(١٦٤٩/٢٨٤) عَنْ اَبِیْ الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحْسَنَ مَازُرْتُمُ اللهَ فِیْ قُبُوْرِكُمْ وَمَسَاجِدِكُمْ الْبَيَاضُ. (رواه ابن ماجه)

(1649/284) Abu Darda ﷺ related us, that the Messenger of Allah ﷺ said: "The best colour for meeting the Lord in your graves and in your mosques is pure white." (Ibn Majah)

Commentary: What it denotes is that it was better that when a person appeared before the Almighty, in his grave, he was covered with a white shorud. And when he appeared before Him in the mosque, he was dressed in white clothes.

According to many other reports, however, the Prophet ﷺ, sometimes, wore clothes of different colours, such as, green, light blue and yellow. He, also, used to put on a sheet with red stripes, and a black tiara. The afore-mentioned observation, thus, is by way of an advice and not a command. It also, is, meant only for men while coloured garments have been preferred for women as is evident from the practice of the pious wives of the holy Prophet ﷺ as well.

It is Not Proper For The Well-To-Do To Live Miscrably

(١٦٣٠/٢٨٥) عَنْ اَبِیْ الْاَحْوَصِ عَنْ اَبِيْهِ قَالَ اَتَيْتُ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَیَّ ثَوْبٌ دُوْنٌ فَقَالَ لِیْ اَلَكَ مَالٌ؟ قُلْتُ نَعَمْ قَالَ مِنْ اَيِّ الْمَالِ؟ قُلْتُ مِنْ كُلِّ الْمَالِ قَدْ اَعْطَانِیَ اللهُ مِنَ الْاِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيْقِ قَالَ فَاِذَا اٰتَاكَ اللهُ مَالًا فَلْيُرٰی اَثَرُ نِعْمَةِ اللهِ عَلَيْكَ وَ كَرَامَتِهٖ.

(رواه احمد والنسائی)

(1650/285) It is related by Abul Ahwas (a Taba'ee), on the authority of his father, (Maalik ibn Fazlah ﷺ), who said: "(Once), as I went to the Messenger of Allah ﷺ, I was wearing clothes of very inferior quality. On seeing me, he enquried: 'Do you possess some wealth?' 'Yes', I replied. '(Allah has been kind to me)'. 'What sort of wealth do you have?' he asked. 'Allah has favoured me with every kind of wealth. I have camels, cows, bullocks, goats and sheep, and I have horses and slaves: 'When Allah has bestowed wealth upon you, the effects of His benevolence should, also, be seen on you, i.e., from the way you

live." (Musnad Ahmad and Nasai)

(١٦٥١/٢٨٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُحِبُّ اَنْ يُرٰى اَثَرُ نِعْمَتِهٖ عَلٰى عَبْدِهٖ. (رواه الترمذى)

(1651/286) Amr ibn Shu'ayb related to us, saying his father, Shu'ayb, told him, on the authority of his grandfather, Abdullah ibn 'Amr ibn al-'Aas ﷺ, that the Messenger of Allah ﷺ said: "It is pleasing to Allah that if there is His favour on anyone, its effects should be visible on him." (Tirmizi)

Commentary: Just some people wear expensive clothes for fashon's sake or to make a display of their wealth or superiority, some miserly persons live wretchedly out of stinginess or bad taste, though they are well off. The Traditions we have just seen contain the exhortation for these niggardly people that if there was the favour of the Lord on anyone, it should be reflected in his way of living. It, too, is a form of giving thanks to Allah.

Live Well Without Being Vain And Wasteful

(١٦٥٢/٢٨٧) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوْا وَاشْرَبُوْا وَتَصَدَّقُوْا وَالْبَسُوْا مَالَمْ يُخَالِطْ اِسْرَافٌ وَّلَا مَخِيْلَةٌ. (رواه احمد والنسائى وابن ماجه)

(1652/287) Amr ibn Shu'ayb related to us, saying his father, Shu'ayb, told him, on the authority of his grandfather, Abdullah ibn 'Amr ibn al-Aas ﷺ, that the Messenger of Allah ﷺ said: "It is allowed to eat well, spend on others in charity, have clothes made for yourselves and wear them provided there is no wastefulness and vanity in your heart."

(Musnad Ahmad, Nasai, and Ibn Majah)

Commentary: There need be no misunderstading about what has been said in it regarding food, dress etc. It is perfectly legitimate for a person to eat and drink what he likes and wear clothes of his choice, of course with the stipulation that it does not touch the limits of extravagance and self-conceit.

Imam Bukhari, also, has quoted the following narrative of Abdullah ibn Abbas:

"كُلْ مَاشِئْتَ وَالْبَسْ مَا شِئْتَ مَا اَخْطَأَتْكَ اِثْنَتَانِ سَرَفٌ وَمَخِيْلَةٌ.

"Eat what you like, and wear what you like provided that it is free from two things: extravagance and vainglory."

Do Not Look Clumsy Or Awkward

(١٦٥٣/٢٨٨) عَنْ جَابِرٍ قَالَ اَتَانَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَائِرًا فَرَاٰى رَجُلًا شَعِثًا قَدْ تَفَرَّقَ شَعْرُهٗ فَقَالَ مَا كَانَ يَجِدُ هٰذَا مَا يُسَكِّنُ بِهٖ رَاسَهٗ وَرَاٰى رَجُلًا عَلَيْهِ ثِيَابٌ وَسِخَةٌ فَقَالَ مَاكَانَ يَجِدُ هٰذَا مَايَغْسِلُ بِهٖ ثَوْبَهٗ؟

(رواه احمد والنسائى)

(1653/288) Narrated Jabir ؓ, "(One day), as the Messenger of Allah ﷺ visited me, he saw an uncouth person whose hair were dishevelled. He remarked: 'Could he not find anything to dress his hair?' On the same occasion, he saw another person who was wearing very dirty clothes, and, upon it, he remarked: 'Could he not find anything to wash his clothes?'"(Musnad Ahmad and Nasai)

Keeping The Hair Neat And Tidy

(١٦٥٣/٢٨٩) عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِى الْمَسْجِدِ فَدَخَلَ رَجُلٌ ثَائِرَالرَّاسِ وَاللِّحْيَةِ فَاَشَارَ اِلَيْهِ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ كَاَنَّهٗ يَامُرُهٗ بِاِصْلَاحِ شَعْرِهٖ وَلِحْيَتِهٖ فَفَعَلَ ثُمَّ رَجَعَ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلَيْسَ هٰذَا خَيْرًامِنْ اَنْ يَّاْتِىَ اَحَدُكُمْ وَهُوَثَائِرُالرَّاسِ كَاَنَّهٗ شَيْطَانٌ.

(رواه مالک)

(1653/289) 'Ata ibn Yassar ؓ related that one day the Messenger of Allah ﷺ was sitting in the Mosque, a person came whose hair (both) of the head and the beard were most untidy and disarranged. The Prophet ﷺ made a sign to him with his hand, indicating that he should go and have the hair of his head and beard trimmed. The man did as told, and when he returned, the Prophet ﷺ observed: "Was it not better for you (that you went out and had the hair made neat and orderly) than that anyone of you came with his hair dishevelled and looking (wild), as if he was the Devil? " (Malik)

Commentary: These Traditions candidly refute the notion that is

quite popular among some of the ascetics that earnest bondsmen of the Lord should pay little attention to their appearance, and to be neat and properly dressed was a sign of worldliness. Such people, are sadly uninformed, and they know nothing of true spirit and reality of the teachings of the holy Prophet ﷺ and the *Shari'ah* he brought. Excessive care for one's dress or appearance, of course, in undesirable, as the Tradition to follow will show.

The substance of the Prophet's precepts and instructions in this, as in all the other fields, is that moderation should be the rule, and abnormal behaviour, both by way of excess or deficiency, should be avoided.

The above-mentioned Traditions, obviously, were for people who fell short of normal standards of tidiness and kept themselves dirty and dishevelled.

On the other hand, those who attach an undue importance to dress and outward appearance should take guidance from the narrartives we are now going to discuss.

Simplicity And Destitution, Too, is An Aspect of Faith

(١٦٥٤/٢٩٠) عَنْ اَبِىْ اُمَامَةَ اَيَاس بْنِ ثَعْلَبَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلا تَسْمَعُوْنَ؟ اَلا تَسمعُوْنَ؟ اِنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ اِنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ. (رواه ابو داؤد)

(1654/290) It is related by Abu Umamah ﷺ that (once) the Messenger of Allah ﷺ said: "Do you not listen (to me)? Do you not listen (to me)? (Listen carefully, and remember) : Simplicity and destitution, too, is an aspect of Faith." He said it repeatedly. (Abu Dawood)

Commentary: It shows that simplicity and preference for poverty, also, is produced by an inner spiritual feeling, and it, too, is a branch or colouring of Faith.

Reward on Simplicity in Dress

(١٦٥٥/٢٩١) عَنْ مُعَاذِ بْنِ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لِلّٰهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللهُ يَوْمَ الْقِيٰمَةِ عَلٰى رُؤُسِ

الْخَلَائِقِ حَتّٰى يُخَيِّرَهُ مِنْ اَىِّ حُلَلِ الْاِيْمَانِ يَلْبَسُهَا. (رواه الترمذى)

(1655/291) It is related by Mu'az ibn Anas ﷺ that the Messenger of Allah ﷺ said: "Whoever is in a position to wear expensive clothes, but refrains from it, and uses a simple dress out of meekness and humility, Allah will call him (to Himself), before all the creatures, on the Day of Resurrection, and tell him to put on whatever raiment of Faith he likes." (Tirmizi)

Commentary: The glad tidings are for the bondsmen whom Allah has blessed with wealth and they can easily manage to wear good and costly clothes, but prefer not to do so out of regard for the feelings of the less forutnate brethren. It, indeed, is a most noble sentiment, and as this Tradition tells, the Almighty will appreciate it on the Day of Judgement and reward the bondsman by telling him to choose and wear the suit of clothes he liked for the dresses got ready for the dwellers of Heaven.

Note: Some persons may be inclined to feel that while in the narratives of Abul Ahwas and 'Amr ibn Shu'ayb, people are exhorted to live and dress well if it is easily within their means, in the above Tradition, the tidings of a magnificent reward in the Hereafter are given to those who wear simple clothes in spite of being well-off financially, and, again, in Abu Umamah's report. It is emphasised that to wear plain clothes and live simply is an aspect of Faith. But these Traditions appertain to different sets of circumstances and should not be supposed to condtradict each other.

What has been said in the narratives of Abu Ahwas and 'Amr bin Shu'ayb is intended for men who live poorly or are ill-clad owing to stinginess or want of good taste though they are well-to-do and can maintain a much better standard of living. It is for such people that the exhortation is that if there is the favour of the Lord on anyone, his clothing and manner of living ought to be testimony to it. As for the narratives of Abu Umamah and Mu'az bin Anas, these are addresed to people who attach an undue importance to their clothes and appearance and are very particular about what they wear and how they look as if the worth and value of a man depended wholly on it.

Where training and instruction is concerned, it is essential that people are spoken to according to their states and circumstances. Whoever will not keep it in mind while studying the teachings of the reformers will, sometimes, find them confusing and self-contradictory.

Dress of The Prophet ﷺ

The holy Prophet ﷺ, himself, observed the rules and proprieties laid down in the preceding Traditions, and wore clothes that were common in his days and among his people. He wore the *tahbund*, mantle and *Kurta*, and used to cap or *Amama*[1], to cover his head. His clothes, generally, were of a very ordinary kind, but, sometimes, he would, also, put on a high priced *Jubba*[2], made in another country or region, and with a silken border or ornamented with needle-work. Occasionally, he, also, used the fine Yemeni mantles that were popular among the well-dressed people of his time. One can, thus, say that not only by word, but, also, by deed, it was indicated by the Prophet ﷺ that enough latitude had been given in dress, as in food and drink, and one could wear any kind of cheap or expensive clothes, provided that Allah-given laws were duly observed. Within the prescribed limits, people were allowed to use their national costumes as well. Hence, we find that even men of piety and high religiousness in the *Ummah* who took utmost care to follow the example of the Holy Prophet ﷺ, in all the spheres of life, did not deem it necessary to wear clothes exactly as he did.

Man has been clothing himself in different ways, in different regions, since the earliest days, and the style in dress has, also, been changing with the passage of time. Geographical and social conditions play a vital role in determining the dress of a people. It is, therefore, not possible that all men, everywhere, wore the same clothes. There can be no universal dress. The *Shari'ah*, accordingly has not prescribed a particular attire, suit or dress to Muslims. It has, simply, laid down certain broad priciples which can be observed easily by everyone, and in every place.

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❶. A turban or tiara.

❷. A cloak or gown.

(١٦٥٧/٢٩٢) عَنْ اَبِيْ بُرْدَةَ قَالَ اَخْرَجَتْ اِلَيْنَا عَائِشَةَ كِسَاءً مُلَبَّدًا وَّ اِزَارًا غَلِيْظًا فَقَالَتْ قُبِضَ رُوْحُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذَيْنِ

(رواه البخاری ومسلم)

(1657/292) Abu Burdah ﷺ related to us, Sayyidah 'Ayshah رضی الله عنها showed to us a thick two folded mantle and a *tahbund* of a coarse fibre, and said that the Prophet ﷺ had died in those two clothes. (He was wearing them at the time of his death)."

(Bukhari and Muslim)

(١٦٥٨/٢٩٣) عَنْ اُمِّ سَلِمَةَ قَالَتْ كَانَ اَحَبُّ الثِّيَابِ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقَمِيْصُ. (رواه الترمذی وابوداؤد)

(1658/293) It is related by Umm Salmah رضی الله عنها that among the clothes, the Messenger of Allah ﷺ liked *kurta* more."

(Tirmizi and Abu Dawood)

Commentary: The holy Prophet's liking for *kurta*, probably, was because it was lighter than a cloak or mantle and served well as a dress.

In some other Traditions, it is stated that the sleeves of the Prophet's *kurta* extended up to the wrists, while downward, it remained above the ankles.

(١٦٥٩/٢٩٤) عَنْ اَنَسٍ قَالَ كَانَ اَحَبُّ الثِّيَابِ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّلْبَسَهَا الْحِبَرَةُ. (رواه البخاری ومسلم)

(1659/294) Narrates Anas ﷺ that the Prophet ﷺ was fond of wearing the hibara mantles." (Bukhari)

Commentary: Hibara mantles were made in Yemen. These were of cotton, with red or green stripes, and were considered of an average class among the loose, sleeveless cloaks. What Sayyidina Anas ﷺ wants to tell, is that as for the mantles, the Messenger of Allah ﷺ liked to use the hibara ones.

(١٦٦٠/٢٩٥) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَبِسَ جُبَّةً رُوْمِيَّةً ضَيِّقَةَ الْكُمَّيْنِ. (رواه البخاری ومسلم)

(1660/295) Mughira ibn Shu'bah ﷺ narrated that the Messenger of Allah ﷺ (once). wore a Roman cloak which had

narrow sleeves." (Bukhari and Muslim)

Commentary: In some other versions of it, the cloak has been described as Syrian, perhaps, because, in those days, Syria formed a part of the Romah Empire, and the articles manufactured in it were called both, Roman and Syrian.

Be that as it may, the real significance of the above Tradition is that, from it, we learn that it was permissible to use foreign goods, i.e., goods made by other people or communities, and sacred Prophet ﷺ, himself, did so.

(٢٩٦ /١٦٦١) عَنْ اَسْمَاءَ بِنْتِ اَبِىْ بَكْرٍ اَنَّهَا اَخْرَجَتْ جُبَّةَ طَيَالِسَةٍ كِسْرَوَانِيَّةً لَهَا لِبْنَةُ دِيْبَاجٍ وَّفَرْجَيْهَا مَكْفُوْفَيْنِ بِالدِّيْبَاجِ وَقَالَتْ هٰذَا جُبَّةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ عِنْدَ عَائِشَةَ فَلَمَّا قُبِضَتْ قَبَضْتُهَا وَكَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا وَنَحْنُ نَغْسِلُهَا لِلْمَرْضٰى نَسْتَشْفِىْ بِهَا.

(رواه مسلم)

(1661/286) Asma ibnt Abu Bakr رضی اللہ عنہا related to us as she took out and showed (to us) a *Cyrian*[1] cloak made of *Tailasan*[2], the collar of which was made of silk brocade and the edges of both the openings, in the front and at the back, too, were adorned in the same way, saying: 'This is the claok of the Messenger of Allah ﷺ. It was with (my sister) Sayyidah Ayshah رضی اللہ عنہا, (the Prophet's wife), and I took it when she died. (It came to my possession by way of inheritance, on her death). The Messenger of Allah ﷺ used to wear it, and, now we wash it for (the cure of) the sick and they are restored to health through it." (Muslim)

Commentary: It shows that the Prophet ﷺ wore a Cyrian cloak (which was, somehow, connected with Cyrus), and whose collar and openings had a border of silk brocade, as the fashion was in those days.

In some other narratives, it is, further, told that a silken border of the width of two to four fingers is permitted in male dresses, but not more. The borders of the Cyrian cloak would, surely, have been with that limit.

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❶. Relating to Cyrus or Chosroes, the title of the ancient Kings of Persia.

❷. A woolen cloth, generally, of a balck colour.

Another notable thing we learn from it is that, in th era of the Companions itself, the washing of the clothes of the Messenger of Allah ﷺ were given to the sick to drink or were sprinkled over them in the hope that it would lead to recovery.

(١٦٦٢/٢٩٧) عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
عَلَى الْمِنْبَرِ وَ عَلَيْهِ عِمَامَةٌ سَوْدَاءُ وَقَدْ اَرْخٰى طَرْفَيْهَا بَيْنَ كَتِفَيْهِ. (رواه مسلم)

(1662/297) 'Amr ibn Hurayrah ؓ related, "I saw the Prophet ﷺ delivering a sermon from the pulpit. At that time, he was wearing a black turban, the end of which was hanging between the shoulders." (Muslim)

(١٦٦٣/٢٩٨) عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ
قَلَنْسُوَةً بَيْضَاءَ (رواه الطبراني في الكبير)

(1663/298) It is related by Abdullah ibn Umar ؓ that the Messenger of Allah ﷺ, (also), used to wear a white cap." (Tabarani)

(١٦٦٤/٢٩٩) عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا خَرَجَتِ الْحَرُوْرِيَّةُ اَتَيْتُ عَلِيًّا فَقَالَ
اِئْتِ هٰؤُلَاءِ الْقَوْمَ فَلَبِسْتُ اَحْسَنَ مَايَكُوْنُ مِنْ حُلَلِ الْيَمَنِ...... قَالَ اَبُوْزُمَيْلٍ
وَكَانَ ابْنُ عَبَّاسٍ رَجُلًا جَمِيْلًا جَهِيْرًا...... قَالَ فَاَتَيْتُهُمْ قَالُوا مَرْحَبًا بِكَ يَا ابْنَ
عَبَّاسٍ! مَاهٰذِهِ الْحُلَّةُ؟ قُلْتُ مَاتَعِيْبُوْنَ عَلَيَّ لَقَدْرَاَيْتُ عَلٰى رَسُوْلِ اللهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ اَحْسَنَ مَايَكُوْنُ مِنَ الْحُلَلِ. (رواه ابو داؤد)

(1664/299) It is related, on the authority of Abdullah ibn Abbas ؓ, "When the *Khwarij*[1] rose up [in rebellion], I went to Sayyidina Ali ؓ and he told me to go (and try to pacify them)." Abdullah ibn Abbas ؓ tells that, "At that time, I was wearing a fine Yemeni dress." The narrator, Abu Zumail, adds that Abdullah ibn Abbas was a very handsome person, and, also, had a powerful voice. "When I approached the Khwarij," Abdullah ibn Abbas ؓ went on to relate, "They greeted my saying Marhaba,[2] and, then, saracstically remarked: 'How about the

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1. Plural of *Kharji* and meaning a seceder, a schismatic, a rebel. In the Islamic usage, it denotes a sect of Muslims who do not reckon Hazrat Ali among the legal successors of the holy Prophet.
2. Meaning "Hail; Allah bless you"

beautiful clothes? (Is it not contrary to the good example of the Messenger of Allah ﷺ and repugnant to the spirit of piety to wear such a dress)?" (Abdullah ibn Abbas told us that) "Upon it, I said: 'Why do you object to my clothes? I have seen the Prophet ﷺ wearing very good clothes." (Abu Dawood)

Commentary: It shows that the Prophet ﷺ, occasionally, used to wear good and expensive clothes. The objection of the *Khwarij* that to use a good dress was inconsistent with the practice of the holy Prophet ﷺ and opposed to the ideal of righteousness was based only on ignorance. It, of course, is most deplorable if one does so out of pride or haughtiness, as we have already seen, but if the intention is to make manifest a boon conferred by the Lord or there is a religious aim or consideration behind it, to wear nice and costly clothes is not only lawful, but, also, a virtuous act, deserving of Divine reward. The occasional use of good clothes by the sacred Prophet ﷺ was in grateful acknowledgement of the favour of the Lord and for showing regard to the feelings of those who had offered the dress to him as a gift, and, further, to show, by his own example, that it was not forbidden to wear an expensive dress.

The Prophet ﷺ Began With The Right Side When Putting on A Dress

The inherent superiority of the limbs on the right side of the body over those on the left has been explained already, in connection with the rules and proprieties of eating and drinking. It was, thus, customary with the Holy Prophet ﷺ that when he wore a dress, he began with the right side.

(١٦٦٥/٣٠٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا لَبِسَ قَمِيْصًا بَدَأَ بِمَيَامِنِهِ. (رواه الترمذی)

(1665/300) Narrated Abu Hurayrah ؓ "When the Messenger of Allah ﷺ put on a *kurta*, he began with the right side."

Commentary: The mentioning of *kurta*, in it, is purely incidental, otherwise it applies to all the dresses.

In another Tradition, related by Sayyidina Abu Hurayrah ؓ, it is stated that the Prophet ﷺ said: "When a dress is worn, or *wudhu*[1]

[1]. Sacred ablution performed before prayer.

is performed, the beginning should be made with the right side (of the body)."

The Prayer of The Prophet ﷺ At The Time of Wearing A New Garment

(١٦٦٦/٣٠١) عَنْ اَبِىْ سَعِيْدِالْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً اَوْقَمِيْصًا اَوْرِدَاءٍ ثُمَّ يَقُوْلُ اَللّٰهُمَّ لَکَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْأَلُکَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَاَعُوْذُ بِکَ مِنْ شَرِّهٖ وَ شَرِّمَا صُنِعَ لَهُ.
(رواه الترمذی)

(1666/301) Abu Saeed Khudri ؓ related to us that when the Messenger of Allah ﷺ put on a new dress, a *turban*, *shirt* or *cloak*, he would make this supplication:

اَللّٰهُمَّ لَکَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْأَلُکَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَاَعُوْذُ بِکَ مِنْ شَرِّهٖ وَ شَرِّمَا صُنِعَ لَهُ

Priase and gratitude be to the Lord Who gave me this (turban, shirt or cloak) to wear. O Allah! I beg to Thee the good of it and the good of the purpose for which it is intended. (May this dress be a source of goodness to me, and I gain the good object for which it is worn, e.g., I worship Thee, and give thanks to Thee on wearing it). And I beg to Thee refuge from its mischief and from the mischief of the purpose for which it is intended.
(Tirmizi)

Commentary: Another short supplication the Prophet ﷺ used to make at the time of donning a new garment has been quoted earlier on the authority of Sayyidina Ali ؓ. Moreover, in a Tradition reproduced in *Sunan Abi Dawood*, it is stated that all the sins of the past and the future of anyone will be forgiven who will recite this supplication while putting on a new dress:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِحَوْلٍ مِنِّیْ وَلَا قُوَّةٍ

Praise be to Allah who clad me with this garment, and gave it to me solely out of His kindness, and without an effort on my part.

Wearing Shoes

(١٦٦٧/٣٠٢) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةٍ غَزَاهَا يَقُوْلُ اِسْتَكْثِرُوْا مِنَ النِّعَالِ فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ

(رواه مسلم)

(1667/302) Sayyidina Jabir ﷺ related to us that (once), as the Prophet ﷺ was starting on an expedition of *Jihad*, I heard him telling the people: Take more shoes (with you) for as long as man is wearing the shoes, he remains like a rider." (Muslim)

Commentary: It is common experience that a person who walks with the shoes on, walks faster and tires less than him who walks barefooted. This is what is meant by the remark that "he remains like a rider".

In our own days, the special boots of the soliders are, in fact, considered to be a part of their uniform.

(١٦٦٨/٣٠٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا انْتَعَلَ اَحَدُكُمْ فَلْيَبْدَءْ بِالْيُمْنٰى وَإِذَا نَزَعَ فَلْيَبْدَءْ بِالشِّمَالِ لِتَكُنِ الْيُمْنٰى اَوَّلَهُمَا تُنْعَلُ وَاٰخِرَهُمَا تُنْزَعُ

(رواه البخاری ومسلم)

(1668/303) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you is putting on his shoes, he should begin with the right foot, and when he is taking them off, he should begin with the left foot. (In brief), the right foot should come first when the shoes are put on, and last when they are taken off." (Bukhari and Muslim)

Commentary: Shoes are good for the feet. The right limb is perferred over the left so the right shoe must be put on first.

Wearing A Ring or Seal

(١٦٦٩/٣٠٤) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَرَادَ اَنْ يَّكْتُبَ اِلٰى كِسْرٰى وَ قَيْصَرَ وَالنَّجَاشِيِّ فَقِيْلَ اِنَّهُمْ لَا يَقْبَلُوْنَ كِتَابًا اِلَّا بِخَاتَمٍ فَصَاغَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِخَاتِمٍ حَلْقَةَ فِضَّةٍ نُقِشَ فِيْهِ مُحَمَّدٌ رَسُوْلُ اللهِ.

(رواه مسلم)

(وفی روایة للبخاری کان نقش الخاتم ثلثة اَسْطُر مُحَمَّدٌ سَطرٌ وَرَسُوْلُ سَطرٌ واللهُ سَطرٌ)

(1669/304) Sayyidina Anas ﷺ related that when the Messenger of Allah ﷺ resolved to despatch letters to Chosroes (of Persia), Caesar (of Rome), and Negus (of Abyssinia), (inviting them to accept Islam as their faith), it was brought to his notice that kings did not acknowledge letters that did not bear the seal. Upon it, the Messenger of Allah ﷺ had a seal made which was a ring of silver, and, on it, was engraved: Muhammad Rasulullah, (Muhammad, the Messenger of Allah). (Muslim)

(In another version of the same event, appearing in *Bukhari*, it is stated that the seal carried three lines. In one line was engraved 'Muhammad', in the second, 'Rasul', and, in the third, 'Allah').

Commentary: In the 6th Century A.H., on return from Hudaibiyah, the holy Prophet ﷺ had sent letters to some of the foremost rulers of the day, conveying to them the Call of Islam. The incident refered to in the above Tradition had taken place at that time. When it was pointed out to the Prophet ﷺ that the kings attached little importance to letters which did not bear the seal, he had a silver ring made, on the raised part of which the words, 'Muhammad', 'Rasul', and 'Allah', were carved. This was the ring or seal which, according to some reports, the Prophet ﷺ used to wear on little finger of the left hand, and, according to others, in the little finger of the right hand. Or, in other words the holy Prophet ﷺ sometimes, wore the ring in the left, and, sometimes in the right hand.

(١٦٧٠/٣٠٥) عَنْ عبدِاللهِ بْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَاىٰ خَاتَمًا مِنْ ذَهَبٍ فِىْ يَدِرَجُلٍ فَنَزَعَهُ فَطَرَحَهُ فَقَالَ يَعْمِدُ اَحَدُكُمْ اِلٰى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِىْ يَدِهٖ فَقِيْلَ لِلرَّجُلِ بَعْدَ مَاذَهَبَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خُذْخَاتَمَكَ اِنْتَفِعْ بِهٖ قَالَ لَا وَاللهِ لَا اٰخُذُهُ اَبَدًا وَقَدْ طَرَحَهُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

(1670/305) It is related by Abdullah ibn Abbas ﷺ that (once), on seeing a person wearing a gold ring, the Prophet ﷺ took it of his finger, and threw it away, remarking: "The condition of some of you is that they wear the burning charcoal of Hell (a gold ring), of their own will and choice." After the holy Prophet

ﷺ had left, someone told the person (from whose finger the Prophet ﷺ had taken out the ring and thrown it away) to pick it up, and put it to some other use. (He could sell it or give it to some lady in the family). But he replied: "By the Lord, I shall not pick up the ring after the Prophet ﷺ has thrown it away. (Muslim)

Commentary: It shows that like all the other gold ornaments, the wearing of a gold ring, too, is forbidden to men. Another thing we learn, from it, is that, in special cases, a more effective form of correction and reform can, also, be that if article forbidden in the *Shari'ah* is with anyone, it should be taken possession of and thrown away or destroyed.

Beard, Moustache And Other Personal Characteristics

(١٦٧١/٣٠٦) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْفِطْرَةُ خَمْسٌ اَلْخِتَانُ وَالْاِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيْمُ الْاَظْفَارِ وَ نَتْفُ الْاِبِطِ. (رواه البخاری ومسلم)

(1671/306) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "These five things are the natural needs of a right-minded person and the dictates of the Religion of Nature (Islam): circumcision, removal of the hairs under navel, cutting (or trimming) of moustaches, paring of nails, and plucking the hairs of the armpits. (Bukhari and Muslim)

Commentary: In some other Traditions these acts are described as 'personal characteristics' and 'way of the Prophets'. Since these were the requirements of human nature, the teachings and regular practice of all the Prophets could, evidently, be nothing but the same. The common factor is cleanliness and purification which is instincitve to all men of a sound and healthy disposition.

(١٦٧٢/٣٠٧) عَنْ اَنَسٍ قَالَ وُقِّتَ لَنَا فِیْ قَصِّ الشَّوَارِبِ وَ تَقْلِيْمِ الْاَظْفَارِ وَنَتْفِ الْاِبِطِ وَحَلْقِ الْعَانَةِ اَنْ لَا نَتْرُکَ اَکْثَرَمِنْ اَرْبَعِيْنَ لَيْلَةً. (رواه مسلم)

(1672/307) Sayyidina Anas ﷺ narrated that for cutting (or trimming) of the moustaches, and paring of nails, and removal of the hairs of the armpits and below the navel, the limit has

been laid down for us that we should not leave these acts undone for more than forty days. (Muslim)

Commentary: The following narrative of Sayyidina Abu Hurayrah has, again, been quoted in Baiqhaqi's *Sha'b-ul-Iman*: from *Kanzul 'Ummal*: "The Prophet ﷺ used to clip his nails and trim the moustaches on every Friday, before coming for the congregational prayers."

The way confirmed by the Practice of the holy Prophet ﷺ therefore, is that these acts are carried out once a week, while the limit, as the above Tradition tells, is forty days. According to some authorities, even prayer (salah) will be endangered imperfect if it is offered by anyone who does not observe the limit.

(١٦٧٣/٣٠٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْهِكُوا الشَّوَارِبَ وَاعْفُوْا اللُّحٰى. (رواه البخاری ومسلم)

(1673/308) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Cut the moustaches very short, and leave the beard." (Bukhari and Muslim)

Commentary: From some other reports it appears that the practice of the ealier Prophets, too, was that they grew the beards and clipped the moustaches.

The beard is a sign of manliness and dignity, and, even in the Western countries where people, generally, remain clean-shaven, it is looked upon with respect.

Would that be the Muslims realised that to grow the bread was the regular practice of their own and all the other Prophets, and a symbol of adherence to their path while to shave it was the way of non-believers.

In this Tradition, the commandment signifies only the leaving of the beard, without mentioning to what length it should be left to grow. One may, thus, be led to imagine that the beard should not be touched, at all, and the scissors were not to be applied to it in any case. But, as the Tradition related by Sayyidina Abdullah ibn 'Amr al-'Aas ﷺ shows (which we are going to reproduce below, from *Tirmizi*), the sacred Prophet ﷺ used to have his beard clipped a little, both lenghtwise and beardthwise so that it looked neat and

orderly.

About the narrator of this Tradition, Sayyidina Abdullah ibn 'Amr ibn al-'Aas ﷺ, himself, it is reported that his pactice was to have the hair of his beard cut off which were of a greater length than a fist. The same was the case with some other Companions as well.

In the light of all these reports, we can conclude that what the Tradition under discussion means is that the beard should be grown. It should neither be shaved nor cut too short.

The legist-doctors have held that it is improper to trim the beard shorter than the fist, but no such limitation is found in any of the Traditions. In all probability, the legists have been guided by the fact that while it is confirmed by many reports that the holy Companions used to grow their beards up to the length of a fist, there is nothing to show that they, also, kept them shorter.

(١٦٧٤/٣٠٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاخُذُمِنْ لِحْيَتِهٖ مِنْ عَرْضِهَا وَطُوْلِهَا. (رواه الترمذى)

(1674/309) It is related by 'Amr ibn Shu'ayb ﷺ, on the authority of his father, Shu'ayb, and he, on the authority of his grandfather, Abdullah ibn 'Amr al-'Aas ﷺ, that "The Messenger of Allah ﷺ used to have his beard trimmed a little, both in length and in breadth." (Tirmizi)

(١٦٧٥/٣١٠) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ لَهٗ شَعْرٌ فَلْيُكْرِمْهُ. (رواه ابو داؤد)

(1675/310) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever has hair should show respect to them." (Abu Dawood)

Commentary: What showing "respect" to the hair means is that they should be washed and combed and oil should be applied to them as needed. The same was the practice of the Holy Prophet ﷺ. always allowed the hair to grow on his head which, sometimes, reached up to his ears, and, sometimes, even lower. The Prophet ﷺ washed his hair regularly, arranged them with a comb, and applied oil to them. He is never reported to have his head shaven

except on the occasion of the Hajj and the Umrah.

(١٦٧٦/٣١١) عَنْ نَافِعٍ عَنْ اِبْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى عَنِ الْقَزَعِ. قِيْلَ لِنَافِعٍ مَا الْقَزَعُ؟ قَالَ يُحْلَقُ بَعْضُ رَاسِ الصَّبِيِّ وَيُتْرَكُ الْبَعْضُ. (رواه البخارى ومسلم)

(1676/311) Nafe', the servant of Abdullah ibn Umar ﷺ, related to us, on the authority of his master, that he heard the Prophet ﷺ forbidding *Qaza'*. On being asked what *Qaza* meant, Nafe' said: "It means that a part of the head of a child was shaved and a part was left unshaved." (Bukhari and Muslim)

Commentary: In Abdullah ibn Umar's ﷺ narrative, quoted in *Sahih Muslim*, it is stated that, once, the Messenger of Allah ﷺ saw a child, some hair of whose head were shaved while the rest had been left alone. The Prophet ﷺ forbade it and remarked that either the whole head should be shaved or not at all. To shave a part of the head and leave the other unshaven was revolting to the eye and would make the child look hideous. Anyhow, the Prophet ﷺ has forbidden it. We can conclude about the other customs and practices of the same kind, also, on the basis of this commandment.

Using Henna by Women

(١٦٧٧/٣١٢) عَنْ عَائِشَةَ اَنَّ هِنْدًا بِنْتَ عُتْبَةَ قَالَتْ يَانَبِيَّ اللّٰهِ بَايِعْنِي فَقَالَ لَا اُبَايِعُكِ حَتّٰى تُغَيِّرِيْ كَفَّيْكِ فَكَاَنَّمَا كَفَّا سَبُعٍ. (رواه ابو داؤد)

(1677/312) It is related by Sayyida Ayshah رضى الله عنها that (as) Hind ibnt Utba begged the Messenger of Allah ﷺ to take the *bai't*[1] from her, the Messenger of Allah ﷺ said: "I shall not take the ba'it from you until you changed the appearance of your hands (by applying henna). (At present), your hands are looking like those of a beast." (Abu Dawood)

Commentary: Hind ibn Utba was the wife of Abu Sufiyan. She had embraced Islam and taken the first *ba'it* on the day of the Victory of Makkah, along with many other women of the Quraysh.

The request for ba'it mentioned in the above Tradition was,

1. A solemn pledge of allegiance given to a leader by his followers and binding them to absolute obedience.

perhaps, made at a later time, and it was, then, that the Prophet ﷺ had told her to go and apply henna to her hands.

The viewpoint of the *Shari'ah* that, within permissible limits, women ought to make use of adornments etc., intended to beautify the complexion and improve general appearance is made plain by the afore-mentioned saying. It will be conducive to the promotion and strengthening of the sentiments of love and liking between them and their husbands.

SATR AND *HIJAB*

The question of *satr* and *hijab* enjoys an importance of its own in the social design of life. It is one of the things that distinguish man from the quadrupeds. The sense of modesty and shame, essentially, is a human attribute. No other living being has been enduced with it. The animals, thus, do not try to hide any part of their body or act of theirs as the human beings, instinctively, do.

In any case, *satr* and *hijab* are, basically, the requirements of human nature. That is why, all the nations and communities, however much they may differ from each other in creed, culture and ideology, are agreed that man should not go about unclothed.

It, again, is an accepted fact that the position of the woman is higher, as compared to man, in this regard. Or, as one would say, just as human beings are superior to all other living beings, in matters of *satr* and *hijab*, women take precedence over men for the reason that their physical structure possesses a much greater sexual appeal, and if their privities are not properly covered, it can give rise to numerous evils. Hence, the Lord Creator, also, has endowed women with a greater sense of modesty and shame.

Moreover, as Divine Guidance was perfected for mankind, through the teachings of the Last of the Messengers, the Prophet Muhammad ﷺ, in the other spheres of life, both collective and individual, in the field of *satr* and *hijab*, too, his advice and instructions are ultimate and conclusive.

The fundamental principles and commandments relating to it, have been set forth in the Qur'an.

In the opening verses of *Surah Al-A'raf*, which deals with the creation of Adam and the bringing of the world into existence, it is told that the command to conceal your shame had been given to mankind even at that stage, and it had been warned against the danger of being seduced by Satan who would try to pull it down from the lofty station of humanity to the level of the beasts by tearing off from its robe and manifesting its shame.

Likewise, in *Surah An-Nur* and *Surah Al-Ahzab*, guidelines have been provided, particualrly, with regard to the screening and veiling of women. It is stated, for instance, that they should stay in

their homes which are the right place for them, and in case they have to go out for some need, which is permitted, they should cover themsleves properly with a veil etc., and, also, observe the prescribed limits about adornments and vails in the presence of relations and visitors other than the husbands. Men, on their part, are commanded not to enter the homes of relatives and friends without announcing their presence and obtaining the permission. Men and women should, further, not stare at each other, but lower their gaze if they came face to face.

People who are blessed with a sound, healthy outlook and good judgement will agree that these commandments not only fulfil the inherent conditions of modesty, but, also, provide an effective check against the Satanic and sensual ills and evils which debase life and lead to woeful consequences.

Necessary *Satr*

(١٦٧٨/٣١٣) عَنْ جَرْهَدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَمَا عَلِمْتَ اَنَّ الْفَخِذَ عَوْرَةٌ. (رواه الترمذی و ابو داؤد)

(1678/313) It is related by Jarhad ibn Khuwailid that the Prophet ﷺ said: "Do you know that the thigh, (too), is included in *satr*?" (It is not permitted to expose it, also?"

(Tirmizi and Abu Dawood)

Commentary: About the organs of the human body that are, genarally, called the private parts, even those who do not believe in Allah or follow any religion feel that they should not remain uncovered. But, from the above Tradition, we learn that *satr* includes not only the private parts and the area surrounding them, but, also, the thigh which, too, must be kept covered with the garments. It, so to speak, marks the completion of the guidance concering *satr*.

(١٦٧٩/٣١٤) عَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا عَلِي لَاتُبْرِزْ فَخِذَكَ وَلَاتَنْظُرْ اِلٰى فَخِذِ حَيٍّ وَّلَا مَيِّتٍ. (رواه ابو داؤد و ابن ماجه)

(1679/314) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said to him: "Oh Ali! Do not reveal your thigh, nor look at anyone's thigh, living or dead."(Abu Dawood and Ibn Majah)

(١٦٨٠/٣١٥) عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا

يَنْظُرِ الرَّجُلُ اِلٰى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْاَةُ اِلٰى عَوْرَةِ الْمَرْاَةِ. (رواه مسلم)

(1680/315) It is related by Abu Saeed Khudri that the Messenger of Allah said: A man must not cast a glance at the satr of any other man, nor a woman at the *satr* of any other woman." (Muslim)

Commentary: It shows that , in the Islamic *Shari'ah*, it is not permitted to look at the parts of the body of the same sex that are to be concealed. This, of course, is what modesty means. Occasions on which it may be necessary to do so, evidently, are an exception.

Hiding Nakedness Even When Alone

The sacred Prophet, also, stressed that even when a person is alone and no one is seeing him, he should not, unnecessarily, undress himself or stay naked.

(١٦٨١/٣١٦) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَالتَّعَرِّىْ فَاِنَّ مَعَكُمْ مَنْ لَايُفَارِقُكُمْ اِلَّا عِنْدَالْغَائِطِ وَحِيْنَ يُفْضِىْ الرَّجُلُ اِلٰى اَهْلِهٖ فَاسْتَحْيُوْهُمْ وَاَكْرِمُوْهُمْ. (رواه الترمذى)

(1681/316) It is related by Abdullah ibn Umar that the Messenger of Allah said: O people! Abstain from nakedness, (also in privacy. Do not bare the *satr* even when you are alone). The angels are always with you, and they never leave you except at the time of defacation or couplation between husband and wife. So, observe modesty and be respectful in their presense (too)." (Tirmizi)

Commentary: It shows that the angles, lke the 'recording', ones, who are with man, at all times, part company with him when he becomes naked for the fulfilment of a natural urge.

(١٦٨٢/٣١٧) عَنْ بَهْزِبْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْفَظْ عَوْرَتَكَ اِلَّا مِنْ زَوْجَتِكَ اَوْمَا مَلَكَتْ يَمِيْنُكَ قُلْتُ يَارَسُوْلَ اللّٰهِ اَفَرَاَيْتَ اِذَا كَانَ الرَّجُلُ خَالِيًا...... قَالَ فَاللّٰهُ اَحَقُّ اَنْ يُسْتَحْيٰ مِنْهُ.

(رواه الترمذى و ابو داؤد و ابن ماجه)

(1682/317) It is related by Bhaz ibn Hakeem, on the authority of his father, Hakeem, and he, on the authority of his father,

Muawiya ibn Haidah ﷺ, that the Messenger of Allah ﷺ said: "Guard private parts of your body (Do not bare them before anyone) except your wife and (lawful) slave-girl." (Muawiya ibn Haidah related) "I, thereupon, asked the Messenger of Allah ﷺ: "What about the situation in which a man is alone and no one is seeing him?' 'Allah is more deserving of it and He has a greater claim to it that the bondsman observe modesty in His presence,' the Prophet ﷺ replied." (Tirmizi, Abu Dawood and Ibn Majah)

Observing *Hijab* By Women

(١٦٨٣/٣١٨) عَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ إِسْتَشْرَفَهَا الشَّيْطَانُ. (رواه الترمذى)

(1683/318) It is related by Abdullah ibn Mas'ud ﷺ that the Prophet ﷺ said: "Woman is *satr*. (Just as *satr* should be concealed, in the same way, a woman should remain at home and in hijab). When she goes out, the devils cast coquettish glances at her." (Tirmizi)

Commentary: In Arabic, the word *Aurah* denotes a thing or a part of the body it is essential to keep covered and to expose which is undesirable. In the above Tradition, the phrase, *Al-Mara'atu 'Aurah* has been used which denotes that it is the peculiarity of a woman that she remained in *hijab*.

The observation that when a woman goes out, the devils cast coquettish glances at her signifies that, as far as possible, women should stay in their homes, and, thus, remain protected from the mischief of the devils and their followers and disciples. If and when they go out for a valid reason, they are to cover themselves with a cloak and take care not to display their adornment. This is the meaning and intention of the Qur'anic verse:

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلٰى (الاحزاب ٣٣:٣٣)

And stay in your homes Bedizen not yourselves with the bedizenment of the Time of Ignorance. (Al Ahzab, 33:33)

Casting Amorous Glances

(١٦٨٤/٣١٩) عَنِ الْحَسَنِ مُرْسَلًا قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللّٰهُ النَّاظِرَ وَالْمَنْظُوْرَ إِلَيْهِ. (رواه البيهقى فى شعب الايمان)

(1684/319) Narrated Hasan Basri رحمة الله عليه "It has been related to me that the Messenger of Allah ﷺ said: 'The curse of Allah is on him who sees, and on him who is seen." (Baihaqi)

Commentary: It shows that whoever looks at a *Naa-mahram*[1] woman or at the *satr* of anyone to look at which is forbidden, is accursed of Allah, and so, also, is the woman who shows herself or deliberately gives an opportunity to be seen.

Seeing a Naa-Mahram Woman by Chance

(١٦٨٥/٣٢٠) عَنْ جَرِيْرِ بْنِ عَبْدِاللهِ قَالَ سَأَلْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظَرِ الْفُجَاءَةِ فَأَمَرَنِيْ اَنْ اَصْرِفَ بَصَرِيْ. (رواه مسلم)

(1685/320) Jareer ibn Abdullah ؓ related: "(Once), I enquried from the Messenger of Allah ﷺ about seeing by chance. (What was I to do if my glance fell, unintentionally, on a *Naa-Mahram* woman or on the *satr* of anyone)?" "Turn your eyes away from her (or it)", the Prophet ﷺ replied. (Muslim)

(١٦٨٦/٣٢١) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ يَا عَلِيُّ لَاتُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَکَ الْاُوْلٰى وَلَيْسَتْ لَکَ الْاٰخِرَةُ.
(رواه احمد والترمذی و ابو داؤد)

(1686/321) Sayyidina Buraidah ؓ related to us that, once the Messenger of Allah ﷺ said to Sayyidina Ali ؓ. "O Ali (If you see a Naa-Mahram woman by chance), do not look at her twice. Your first glance (which is unintentional) is lawful, (and will not be called to account), but the second is not."
(Musnad Ahmand, Tirmizi and Abu Dawood)

(١٦٨٧/٣٢٢) عَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَنْظُرُ اِلٰى مَحَاسِنِ اِمْرَأَةٍ اَوَّلَ مَرَّةٍ ثُمَّ يَغُضُّ بَصَرَهُ اِلَّا اَحْدَثَ اللهُ عِبَادَةً يَجِدُ حَلَاوَتَهَا. (رواه احمد)

(1687/322) Abu Umamah ؓ related, that the Prophet ﷺ said: "The believing man whose glance falls on a beautiful woman, and, then, he lowers his gaze, (and does not look at her again), Allah will bless him with worship, the sweetness of which he will feel throughout his life." (Musnad Ahmad)

Commentary: It tells that, in return for foregoing an illegitimate

[1]. One who is not, as regards marriage, within the forbidden degrees, i.e., with whom marriage is allowed by the Shari'ah.

pleasure, the Almighty will bestow upon the bondsmn the exquisite spiritual boon of the sweetness of worship in this very world, even before the Day of Resurrection and Final Judgement.

Getting Seized With An Evil Desire on Seeing A Woman

It is with human beings that he is tempted to eat good food, and attracted to a cool place in heat. In the same way, he may become excited on seeing a beautiful woman. The Prophet ﷺ has prescribed a treatment for this malady too.

(١٦٨٨/٣٢٣) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَرْأَةَ تُقْبِلُ فِيْ صُوْرَةِ شَيْطَانٍ وَ تُدْبِرُ فِيْ صُوْرَةِ شَيْطَانٍ إِذَا اَحَدُكُمْ اَعْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ فِيْ قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوَاقِعْهَا فَإِنَّ ذَالِكَ يَرُدُّ مَا فِيْ نَفْسِهِ.

(رواه مسلم)

(1688/323) It is related by Jabir ؓ that the Messenger of Allah ﷺ said: "(Sometimes), it happens that a woman comes like the Devil. (Her carriage and department are tempting and she can lead men into evil). So, if anyone of you has such an experience and feels attracted to a woman, he should go to his wife and satisfy his sexual urge with her. It will cure him of the impure desire." (Muslim)

Forbidding Meeting A Non-Mahram Woman In Privacy

The Prophet ﷺ has also disallowed man to meet a stranger woman alone.

(١٣٦٦/٣٢٤) عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ.

(رواه الترمذی)

(1689/324) It is related by Sayyidina Umar ؓ that the Messenger of Allah ﷺ said: "It can never be that a *non-mahram* man met a woman when they were alone, and a third, (the Devil), was not present (at that time or place)." (Tirmizi)

Commentary: The purport of the above Tradition is that when a *non-mharam* man will be alone with a woman, the Devil will, surely, try to play his tricks and lead them astray. It will, therefore, be safer and wiser not to give him such an opportunity.

(١٦٩٠/٣٢٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

إِيَّاكُمْ وَالدُّخُوْلَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ يَارَسُوْلَ اللهِ اَرَايْتَ الْحَمْوَ؟ قَالَ الْحَمْوُ الْمَوْتُ. (رواه البخارى و مسلم)

(1690/325) 'Uqbah ibn 'Aamir ﷺ related that the Messenger of Allah ﷺ said: "You should avoid going to a *non-mahram* woman, (and be very careful in that regard)." Someone, thereupon enquired: "What about the near relatives of the husband, such as, his brother? (Does the command apply to them as well)?" They are very deadly," the Messenger of Allah ﷺ replied. (Bukhari and Muslim)

Commentary: Among the relatives of the husband, his father and sons are *mahram* for the wife, but apart from them, at the other relatives, including his real brother, are *non-mahram*. For them, it is extremely unsafe to come freely into her house and mix with her.

(١٦٩١/٣٢٦) عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلِجُوْا عَلَى الْمُغِيْبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِىْ مِنْ اَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ يَارَسُوْلَ اللهِ؟ قَالَ وَمِنِّىْ وَلٰكِنَّ اللهَ اَعَانَنِىْ عَلَيْهِ فَاَسْلَمُ. (رواه الترمذى)

(1691/326) It is related by Jabir ﷺ that the Prophet ﷺ said: "Do not, (particularly), go into the houses of women whose husbands have gone (on a journey etc.,) for (the effects and influences (of) the Devil are always present in everyone and running through him (imperceptibly) like the blood in the veins." "In you, too, Messenger of Allah ﷺ?" We asked. "Yes; in me, too," he replied. "But there is the special favour of the Almighty upon me, (in this matter), owing to which I remain safe and protected." (Tirmizi)

Commentary: There is, naturally, a greater danger of falling a prey to the inducements of the Devil when *non-mahram* men come into a close contact with women whose husbands have gone on a journey or are not living with them for some other reason. The holy Prophet ﷺ has, thus, warned against it, in particualr, and said that no one should imagine himself protected against the temptations of Satan who takes holdofour minds suddenly and without our knowing it.

It is worthy of note here that the Holy Prophet ﷺ, has not described freedom from the evil designs of the Devil as his own virtue or attainment, but an exceptional favour of the Lord. It, indeed, is the highest state of self-surrender.

اَللّٰهُمَّ صَلِّ عَلٰى عَبْدِكَ وَ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ وَاتِّبَاعِهٖ.

GLOSSARY

MEANING AND MESSAGE OF TRADITIONS

A'māl	اعمال	(pl of amal) deeds.
Ahādith	احادیث	pl of Hadith.
Ahl Kitāb	اهل کتاب	people of the Book. This term is used by the Qur'ān for Jews and Christians who follow a revealed religion.
Allahu Akbar	اللّٰہ اکبر	Allah is the Greatest.
Asr	عصر	the afternoon salāh.
Azān	اذان	the call to salāh.
Ansār	انصار	Helper (s) People of Madinah who welcomed the Prophet ﷺ and Muhājir from Makkah.
Azl	عزل	coitus interruptus.
Azal	ازل	eternity.
Bay'ah	البیعة	covenant of allegiance.
Bid'ah	بدعة	innovation.
Barzakh	برزخ	intervening period between death and resurrection whether in grave or otherwise.
Du'a	دعا	supplication.
Eemān	ایمان	faith, belief in Islam.
Eed	عید	festival Day marking the end of month of fasting is eed ul-fitr (1st Shawwal) and day of sacrifice is edd ul-azhā.
Fajr	فجر	the dawn salāh.
Fard	فرض	absolute obligation, an enjoined duty.
Ghusl	غسل	Bathing to remove legal impurity.
Hijrah	هجرة	migration. The Prophet's ﷺ migration to Madinah marking the begining of the Islamic calendar.
Hadith	حدیث	A saying, doing or practice, or silent approval of the Prophet ﷺ.
Hadith (Saheeh)	صحیح	a sound Hadith.
Hadith (Da'eef)	ضعیف	a weak Hadith.
Hadith (Mursal)	مرسل	incompletely transmitted Hadith.
Hadith (Marfoo')	مرفوع	Hadith traced back to the Prophet ﷺ.
Hadith (Mawdoo')	موضوع	an invented Hadith.
Hadith (Qudsi)	قدسی	That which Allah has said to the Prophet ﷺ through inspirations or dream and he has retold it in his own words.
Hajj	حج	pilgrimage. It is incumbent on every Muslim who has the ability to perform it once in his life time in the month of Zul Hajjah.
Durood	درود	a prayer for the Holy Prophet ﷺ to the blessed by Allah.
Chāsht	چاشت	optional salāh in the forenoon.
Hijāb	حجاب	veil worn or observed by women, seclusion of women, curtain.
Halāl	حلال	lawful.
Haram	حرام	unlawful, forbidden.

Ishā	عشاء	night salāh before retiring.
Istidrāj	استدراج	to give respite to a sinner to defer his punishment and let him innolue in more sins, so that he may be punished ultimately a severe punishment.
Istikhārah	استخارة	seeking guidance from Allah through salāh to tackle a situation or deed in the right way.
Istighfār	استغفار	to seek forgiveness of Allah.
Istinja	استنجاء	abstention, cleansing of body after relieving oneself.
Iqamah	اقامة	words of azān called to signal the standing up of the congregation for salāh. An additional phrase is repeated twice and the words are called relatively quickly.
Imām	امام	leader of the congretation.
Ishraq	اشراق	optional salāh a little after sunrise.
Istisqa	استسقاء	a prayer (through salāh) for rain during drought.
Iftār	افطار	breaking fast after sunset during Ramadan.
I'tikāf	اعتكاف	seclusion for the purpose of worshiping Allah. Men do it in the mosque and women at home. There are different kinds of it, for instance, the last ten days of Ramadan.
Ihrām	احرام	the state which a pilgrim assumes during Hajj and Umrah imposing certain restrictions on him.
Iddah	عدة	waiting period for a divorced woman or widow after which she may remarry.
Ikhlās	اخلاص	sincerity.
Jihād	جهاد	war waged solely for the sake of Allah against enemies of Islam.
Jawāmi al-Kilam	جوامع الكلم	brief expressions most comprehansive in meaning.
Jizyah	جزية	the tax imposed on non-Muslims under state protection in Muslim countries.
Jannah	جنة	Paradise.
Jahannam	جهنم	Hell.
Khazeera		kind of dish of meat, flour and spices.
Kalimah	كلمة	expression, expression of belief لا اله الا الله محمد رسول الله
Khatim ul-Anbiya	خاتم الانبياء	The Seal of Prophets, the last of Prophets. (Prophet Muhammad ﷺ).
Kusoof	كسوف	Solar eclipse.
Khusoof	خسوف	lunar eclipse.
Khutbah	خطبة	sermon. Friday or eed sermon delivered from the minbar (pulpit).
Muhājir	مهاجر	The Companions of the Prophet ﷺ who had migrated to Madinah during the Prophet's ﷺ life time.
Musaddiq	مصدق	he who confirms or bears witness to a truth.
Muhaimin	مهيمن	one who supervises.
Maghrib	مغرب	sunset, the salāh after sunset.
Millat	ملة	faith, religion, creed.
Meezān	ميزان	scale.
Miswak	مسواک	a piece of tree's branch or root used as tooth cleaner.
Muqtadi	مقتدى	the worshippers who follow the Imam in congregational salāh.
Mahr	مهر	dower.

Lā ilāha illAllahu Muhammadur RasoolAllah	لا اله الا الله محمد رسول الله	There is no God but Allah and Muhammad is the Messenger of Allah.
La'nah	لعنة	curse
Laylatul Qadr	ليلة القدر	Night of power, one of the odd nights in the last ten days of Ramadan when the Quran was revealed and which the worshipper has to search for.
Nikāh	نكاح	Marriage.
Sunnah	سنة	the norm of the Prophet ﷺ, his words and deeds.
Salāh	صلاة	prayer (five times a day). fajr, zuhr, asr, maghrib and ishā.
Shari'ah	شريعة	sacred law of Islam based on Qur'ān and sunnah.
Sawm	صوم	fasting.
Sahābah	صحابة	Companion of the Prophet ﷺ.
Sa'ee	سعى	seven rounds between Safā and Marwah at Makkah during the pilgrimage.
Sahr or Suhoor	سحر يا سحور	meal taken before dawn to commence fasting.
Satr	ستر	veil, parts of body that need be covered - for men from navel down to knee and for women from head to feet.
Salaam	سلام	greetings, peace.
Zakah	زكاة، زكوة	purity, purification. A portion or value of property given in charity to the poor (as the due of Allah) each year by those who qualify the minimum stipulated wealth.
Surah	سورة	chapter of the Qur'ān.
Ta'bud	تعبد	absolute worship.
Tābi'ee	تابعى	one who has seen a Companion or conversed with one.
Tawāf	طواف	circumambulation of the Ka'bah
Sajdah	سجدة	prostration.
raka'ah	ركعة	(pl. raka'āt) unit of salāh made up of standing, bowing and two prostrations.
ruku'	ركوع	bowing down in salāh.
tashahhud	تشهد	the recital in the sitting posture in salāh.
tasawwuf	تصوف	sufisim, adherence to sufism.
takbeer	تكبير	to call out Allahu Akbar.
tahleel	تهليل	to say لا اله الا الله (There is no God but Allah).
tasbeeh	تسبيح	to glorify Allah.
tilāwah	تلاوة	to recite the Qur'ān.
tahajjud	تهجد	optional salāh late in the night on getting up from sleep for it.
tayammum	تيمم	dry ablution.
talbiyah	تلبيه	to recite Labayk: لبيك اللهم لبيك ، لبيك لا شريك لك لبيك ان الحمد والنعمة لك و الملك لا شريك لك.
tawbah	توبة	repentance.
Qiblah	قبلة	the direction of the ka'bah which worshippers face in salāh.
Zuhr	ظهر	the noon salāh when the sun begins to decline.
Ummah	امة	a people or nation, community, who have received a message.
Nafl	نفل	additional, optional supererogatory.

Qiyamah	قيامة	The Day of Resurrection.
Sirāt	صراط	a narrow bridge that all will have to cross after resurrection.
Kawthar	كوثر	the pond and the river by this name in Paradise.
Zaqqoom	زقوم	a tree growing in Hell which is the food of the people of Hell.
Ghassaq	غساق	rubbish and impurity pouring of the bodies of those condemned (to Hell).
Sufi	صوفي	an adherent to Sufism. a saint who has reached the end of the path.
Sufism		see Tasawwuf.
Zuhd	زهد	having no love for the mundane benefits.
Zikr	ذكر	remembrance of Allah.
Wudu	وضو	ablution.
Siwak	سواک	same as miswak.
waqf		religious endowment.
witr	وتر	odd, the wajib three raka'āt salāh in the night after ishā salāh.
wajib	واجب	obligatory (slightly less than fard).
Salatul Hājah	صلوة الحاجة	two raka'āt salāh to seek fulfilment of need.
salāt ul Khawaf	صلوة الخوف	A particular way of offering congregational prayer in the battlefield.
Salāt ut Tasbeeh	صلوة التسبيح	the salāh of glorification, a four raka'āt salāh (optional) performed in a particular way.
Sadaqah	صدقه	charity.
Sadqatul fitr	صدقة الفطر	a charity given after completing fasting before salāh of Eed ul-fitr.
Janazah	جنازة	funeral.
Meeqāt	ميقات	The place beyond which a pilgrim cannot proceed without having assumed the ihram.
Rami	رمی	the throwing of pabbles at the Jimar in Minā by the pilgrims.
Jimar		(pl. of Jamrah): three stone pillars at Minā at which pilgrims throw pebbles.